The Pastimes of Lord Caitanya Mahāprabhu

ŚRĪ CAITANYA-CARITĀMṚTA

ĀDI-LĪLĀ

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Chapter 1

adi.1.1

vande gurūn īśa-bhaktān
īśam īśāvatārakān
tat-prakāśāṁś ca tac-chaktīḥ
kṛṣṇa-caitanya-saṁjñakam

SYNONYMS

vande—I offer respectful obeisances; *gurūn*—unto the spiritual masters; *īśa-bhaktān*—unto the devotees of the Supreme Lord; *īśam*—unto the Supreme Lord; *īśa-avatārakān*—unto the incarnations of the Supreme Lord; *tat*—of the Supreme Lord; *prakāśān*—unto the manifestations; *ca*—and; *tat*—of the Supreme Lord; *śaktīḥ*—unto the potencies; *kṛṣṇa-caitanya*—Śrī Kṛṣṇa Caitanya; *saṁjñakam*—named.

TRANSLATION

I offer my respectful obeisances unto the spiritual masters, the devotees of the Lord, the Lord's incarnations, His plenary portions, His energies, and the primeval Lord Himself, Śrī Kṛṣṇa Caitanya.

adi.1.2

> *vande śrī-kṛṣṇa-caitanya-*
> *nityānandau sahoditau*
> *gauḍodaye puṣpavantau*
> *citrau śan-dau tamo-nudau*

SYNONYMS

vande—I offer respectful obeisances; *śrī-kṛṣṇa-caitanya*—to Lord Śrī Kṛṣṇa Caitanya; *nityānandau*—and to Lord Nityānanda; *saha-uditau*—simultaneously arisen; *gauḍa-udaye*—on the eastern horizon of Gauḍa; *puṣpavantau*—the sun and moon together; *citrau*—wonderful; *śam-dau*—bestowing benediction; *tamaḥ-nudau*—dissipating darkness.

TRANSLATION

I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all.

adi.1.3

> *yad advaitaṁ brahmopaniṣadi tad apy asya tanu-bhā*
> *ya ātmāntar-yāmī puruṣa iti so 'syāṁśa-vibhavaḥ*

> *ṣaḍ-aiśvaryaiḥ pūrṇo ya iha bhagavān sa svayam ayaṁ*
> *na caitanyāt kṛṣṇāj jagati para-tattvaṁ param iha*

SYNONYMS

yat—that which; *advaitam*—nondual; *brahma*—the impersonal Brahman; *upaniṣadi*—in the *Upaniṣads*; *tat*—that; *api*—certainly; *asya*—His; *tanu-bhā*—the effulgence of His transcendental body; *yaḥ*—who; *ātmā*—the Supersoul; *antaḥ-yāmī*—indwelling Lord; *puruṣaḥ*—supreme enjoyer; *iti*—thus; *saḥ*—He; *asya*—His; *aṁśa-vibhavaḥ*—plenary expansion; *ṣaṭ-aiśvaryaiḥ*—with all six opulences; *pūrṇaḥ*—full; *yaḥ*—who; *iha*—here; *bhagavān*—the Supreme Personality of Godhead; *saḥ*—He; *svayam*—Himself; *ayam*—this; *na*—not; *caitanyāt*—than Lord Caitanya; *kṛṣṇāt*—than Lord Kṛṣṇa; *jagati*—in the world; *para*—higher; *tattvam*—truth; *param*—another; *iha*—here.

TRANSLATION

What the Upaniṣads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. He is the Supreme Personality of Godhead, Kṛṣṇa Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.

adi.1.4

> *anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau*
> *samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam*
> *hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ*
> *sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ*

SYNONYMS

anarpita—not bestowed; *carīm*—having been formerly; *cirāt*—for a long time; *karuṇayā*—by causeless mercy; *avatīrṇaḥ*—descended; *kalau*—in the Age of Kali; *samarpayitum*—to bestow; *unnata*—elevated; *ujjvala-rasām*—the conjugal mellow; *sva-bhakti*—of His own service; *śriyam*—the treasure; *hariḥ*—the Supreme Lord; *puraṭa*—than gold; *sundara*—more beautiful; *dyuti*—of splendor; *kadamba*—with a multitude; *sandīpitaḥ*—lighted up; *sadā*—always; *hṛdaya-kandare*—in the cavity of the heart; *sphuratu*—let Him be manifest; *vaḥ*—your; *śacī-nandanaḥ*—the son of mother Śacī.

TRANSLATION

May that Lord who is known as the son of Śrīmatī Śacīdevī be transcendentally situated in the innermost chambers of your heart. Resplendent with the radiance of molten gold, He has appeared in the Age of Kali by His causeless mercy to bestow what no incarnation ever offered before: the most sublime and radiant spiritual knowledge of the mellow taste of His service.

adi.1.5

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ
caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa-svarūpam

SYNONYMS

rādhā—Śrīmatī Rādhārāṇī; *kṛṣṇa*—of Lord Kṛṣṇa; *praṇaya*—of love; *vikṛtiḥ*—the transformation; *hlādinī śaktiḥ*—pleasure potency; *asmāt*—from this; *eka-ātmānau*—both the same in identity; *api*—although; *bhuvi*—on earth; *purā*—from beginningless time; *deha-bhedam*—separate forms; *gatau*—obtained; *tau*—those two; *caitanya-ākhyam*—known as Śrī Caitanya; *prakaṭam*—manifest; *adhunā*—now; *tat-dvayam*—the two of Them; *ca*—and; *aikyam*—unity; *āptam*—obtained; *rādhā*—of Śrīmatī Rādhārāṇī; *bhāva*—mood; *dyuti*—the luster; *su-valitam*—who is adorned with; *naumi*—I offer my obeisances; *kṛṣṇa-svarūpam*—to Him who is identical with Śrī Kṛṣṇa.

TRANSLATION

The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated Themselves

eternally. Now these two transcendental identities have again united, in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself.

adi.1.6

> *śrī-rādhāyāḥ praṇaya-mahimā kīdṛśo vānayaivā-*
> *svādyo yenādbhuta-madhurimā kīdṛśo vā madīyaḥ*
> *saukhyaṁ cāsyā mad-anubhavataḥ kīdṛśaṁ veti*
> *lobhāt*
> *tad-bhāvāḍhyaḥ samajani śacī-garbha-sindhau*
> *harīnduḥ*

SYNONYMS

śrī-rādhāyāḥ—of Śrīmatī Rādhārāṇī; *praṇaya-mahimā*—the greatness of the love; *kīdṛśaḥ*—of what kind; *vā*—or; *anayā*—by this one (Rādhā); *eva*—alone; *āsvādyaḥ*—to be relished; *yena*—by that love; *adbhuta-madhurimā*—the wonderful sweetness; *kīdṛśaḥ*—of what kind; *vā*—or; *madīyaḥ*—of Me; *saukhyam*—the happiness; *ca*—and; *asyāḥ*—Her; *mat-anubhavataḥ*—from realization of My sweetness; *kīdṛśam*—of what kind; *vā*—or; *iti*—thus; *lobhāt*—from the desire; *tat*—Her; *bhāva-āḍhyaḥ*—richly endowed with emotions; *samajani*—took birth; *śacī-garbha*—of the womb of Śrīmatī Śacīdevī; *sindhau*—in the ocean; *hari*—Lord Kṛṣṇa; *induḥ*—like the moon.

TRANSLATION

Desiring to understand the glory of Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śacīdevī, as the moon appeared from the ocean.

adi.1.7

> *saṅkarṣaṇaḥ kāraṇa-toya-śāyī*
> *garbhoda-śāyī ca payobdhi-śāyī*
> *śeṣaś ca yasyāṁśa-kalāḥ sa nityā-*
> *nandākhya-rāmaḥ śaraṇaṁ mamāstu*

SYNONYMS

saṅkarṣaṇaḥ—Mahā-Saṅkarṣaṇa in the spiritual sky; *kāraṇa-toya-śāyī*—Kāraṇodakaśāyī Viṣṇu, who lies in the Causal Ocean; *garbha-uda-śāyī*—Garbhodakaśāyī Viṣṇu, who lies in the Garbhodaka Ocean of the universe; *ca*—and; *payaḥ-abdhi-śāyī*—Kṣīrodakaśāyī Viṣṇu, who lies in the ocean of milk; *śeṣaḥ*—Śeṣa Nāga, the couch of Viṣṇu; *ca*—and; *yasya*—whose; *aṁśa*—plenary portions; *kalāḥ*—and parts of the plenary portions; *saḥ*—He; *nityānanda-ākhya*—known as Lord Nityānanda; *rāmaḥ*—Lord Balarāma; *śaraṇam*—shelter; *mama*—my; *astu*—let there be.

TRANSLATION

May Śrī Nityānanda Rāma be the object of my constant remembrance. Saṅkarṣaṇa, Śeṣa Nāga and the Viṣṇus who lie on the Kāraṇa Ocean, Garbha Ocean and ocean of milk are His plenary portions and the portions of His plenary portions.

adi.1.8

māyātīte vyāpi-vaikuṇṭha-loke
pūrṇaiśvarye śrī-catur-vyūha-madhye
rūpaṁ yasyodbhāti saṅkarṣaṇākhyaṁ
taṁ śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

māyā-atīte—beyond the material creation; *vyāpi*—all-expanding; *vaikuṇṭha-loke*—in Vaikuṇṭhaloka, the spiritual world; *pūrṇa-aiśvarye*—endowed with full opulence; *śrī-catuḥ-vyūha-madhye*—in the quadruple expansions (Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha); *rūpam*—form; *yasya*—whose; *udbhāti*—appears; *saṅkarṣaṇa-ākhyam*—known as Saṅkarṣaṇa; *tam*—to Him; *śrī-nityānanda-rāmam*—to Lord Balarāma in the form of Lord Nityānanda; *prapadye*—I surrender.

TRANSLATION

I surrender unto the lotus feet of Śrī Nityānanda Rāma, who is known as Saṅkarṣaṇa in the midst of the catur-vyūha [consisting of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha]. He possesses full opulences and resides in Vaikuṇṭhaloka, far beyond the material creation.

adi.1.9

māyā-bhartājāṇḍa-saṅghāśrayāṅgaḥ
śete sākṣāt kāraṇāmbhodhi-madhye
yasyaikāṁśaḥ śrī-pumān ādi-devas
taṁ śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

māyā-bhartā—the master of the illusory energy; *aja-aṇḍa-saṅgha*—of the multitude of universes; *āśraya*—the shelter; *aṅgaḥ*—whose body; *śete*—He lies; *sākṣāt*—directly; *kāraṇa-ambhodhi-madhye*—in the midst of the Causal Ocean; *yasya*—whose; *eka-aṁśaḥ*—one portion; *śrī-pumān*—the Supreme Person; *ādi-devaḥ*—the original *puruṣa* incarnation; *tam*—to Him; *śrī-nityānanda-rāmam*—to Lord Balarāma in the form of Lord Nityānanda; *prapadye*—I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, whose partial representation called Kāraṇodakaśāyī Viṣṇu, lying on the Kāraṇa Ocean, is the original puruṣa, the master of the illusory energy, and the shelter of all the universes.

adi.1.10

yasyāṁśāṁśaḥ śrīla-garbhoda-śāyī
yan-nābhy-abjaṁ loka-saṅghāta-nālam
loka-sraṣṭuḥ sūtikā-dhāma dhātus
taṁ śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

yasya—whose; *aṁśa-aṁśaḥ*—portion of a plenary portion; *śrīla-garbha-uda-śāyī*—Garbhodakaśāyī Viṣṇu; *yat*—of whom; *nābhi-abjam*—the navel lotus; *loka-saṅghāta*—of the multitude of planets; *nālam*—having a stem that is the resting place; *loka-sraṣṭuḥ*—of Lord Brahmā, the creator of the planets; *sūtikā-dhāma*—the birthplace; *dhātuḥ*—of the creator; *tam*—to Him; *śrī-nityānanda-rāmam*—to Lord Balarāma in the form of Lord Nityānanda; *prapadye*—I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, a partial part of whom is Garbhodakaśāyī Viṣṇu. From the navel of Garbhodakaśāyī Viṣṇu sprouts the lotus that is the birthplace of Brahmā, the engineer of the universe. The stem of that lotus is the resting place of the multitude of planets.

adi.1.11

> *yasyāṁśāṁśāṁśaḥ parātmākhilānāṁ*
> *poṣṭā viṣṇur bhāti dugdhābdhi-śāyī*
> *kṣauṇī-bhartā yat-kalā so 'py anantas*
> *taṁ śrī-nityānanda-rāmaṁ prapadye*

SYNONYMS

yasya—whose; *aṁśa-aṁśa-aṁśaḥ*—a portion of a portion of a plenary portion; *para-ātmā*—the Supersoul; *akhilānām*—of all living entities; *poṣṭā*—the maintainer; *viṣṇuḥ*—Viṣṇu; *bhāti*—appears; *dugdha-abdhi-śāyī*—Kṣīrodakaśāyī Viṣṇu; *kṣauṇī-bhartā*—upholder of the earth; *yat*—whose; *kalā*—portion of a portion; *saḥ*—He; *api*—certainly; *anantaḥ*—Śeṣa Nāga; *tam*—to Him; *śrī-nityānanda-rāmam*—to Lord Balarāma in the form of Lord Nityānanda; *prapadye*—I surrender.

TRANSLATION

I offer my respectful obeisances unto the feet of Śrī Nityānanda Rāma, whose secondary part is the Viṣṇu lying in the ocean of milk. That Kṣīrodakaśāyī Viṣṇu is the Supersoul of all living entities and the maintainer of all the universes. Śeṣa Nāga is His further sub-part.

adi.1.12

> *mahā-viṣṇur jagat-kartā*
> *māyayā yaḥ sṛjaty adaḥ*
> *tasyāvatāra evāyam*
> *advaitācārya īśvaraḥ*

SYNONYMS

mahā-viṣṇuḥ—Mahā-Viṣṇu, the resting place of the efficient cause; *jagat-kartā*—the creator of the cosmic world; *māyayā*—by the illusory energy; *yaḥ*—who; *sṛjati*—creates; *adaḥ*—that universe; *tasya*—His; *avatāraḥ*—incarnation; *eva*—certainly; *ayam*—this; *advaita-ācāryaḥ*—of the name Advaita Ācārya; *īśvaraḥ*—the Supreme Lord, the resting place of the material cause.

TRANSLATION

Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of Māyā.

adi.1.13

advaitaṁ hariṇādvaitād
ācāryaṁ bhakti-śaṁsanāt
bhaktāvatāram īśaṁ tam
advaitācāryam āśraye

SYNONYMS

advaitam—known as Advaita; *hariṇā*—with Lord Hari; *advaitāt*—from being nondifferent; *ācāryam*—known as Ācārya; *bhakti-śaṁsanāt*—from the propagation of devotional service to Śrī Kṛṣṇa; *bhakta-avatāram*—the incarnation as a devotee; *īśam*—to the Supreme Lord; *tam*—to Him; *advaita-ācāryam*—to Advaita Ācārya; *āśraye*—I surrender.

TRANSLATION

Because He is nondifferent from Hari, the Supreme Lord, He is called Advaita, and because He propagates the cult of devotion, He is called Ācārya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him.

adi.1.14

pañca-tattvātmakaṁ kṛṣṇaṁ
bhakta-rūpa-svarūpakam

bhaktāvatāraṁ bhaktākhyaṁ
namāmi bhakta-śaktikam

SYNONYMS

pañca-tattva-ātmakam—comprehending the five transcendental subject matters; *kṛṣṇam*—unto Lord Kṛṣṇa; *bhakta-rūpa*—in the form of a devotee; *sva-rūpakam*—in the expansion of a devotee; *bhakta-avatāram*—in the incarnation of a devotee; *bhakta-ākhyam*—known as a devotee; *namāmi*—I offer my obeisances; *bhakta-śaktikam*—the energy of the Supreme Personality of Godhead, who supplies energy to the devotee.

TRANSLATION

I offer my obeisances unto the Supreme Lord, Kṛṣṇa, who is nondifferent from His features as a devotee, devotional incarnation, devotional manifestation, pure devotee, and devotional energy.

adi.1.15

jayatāṁ suratau paṅgor
mama manda-mater gatī
mat-sarvasva-padāmbhojau
rādhā-madana-mohanau

SYNONYMS

jayatām—all glory to; *su-ratau*—most merciful, or attached in conjugal love; *paṅgoḥ*—of one who is lame; *mama*—of me; *manda-mateḥ*—foolish; *gatī*—refuge; *mat*—my; *sarva-sva*—everything; *pada-ambhojau*—whose lotus feet; *rādhā-madana-mohanau*—Rādhārāṇī and Madana-mohana.

TRANSLATION

Glory to the all-merciful Rādhā and Madana-mohana! I am lame and ill-advised, yet They are my directors, and Their lotus feet are everything to me.

adi.1.16

> *dīvyad-vṛndāraṇya-kalpa-drumādhaḥ-*
> *śrīmad-ratnāgāra-siṁhāsana-sthau*
> *śrīmad-rādhā-śrīla-govinda-devau*
> *preṣṭhālībhiḥ sevyamānau smarāmi*

SYNONYMS

dīvyat—shining; *vṛndā-araṇya*—in the forest of Vṛndāvana; *kalpa-druma*—desire tree; *adhaḥ*—beneath; *śrīmat*—most beautiful; *ratna-āgāra*—in a temple of jewels; *siṁha-āsana-sthau*—sitting on a throne; *śrīmat*—very beautiful; *rādhā*—Śrīmatī Rādhārāṇī; *śrīla-govinda-devau*—and Śrī Govindadeva; *preṣṭha-ālībhiḥ*—by most

confidential associates; *sevyamānau*—being served; *smarāmi*—I remember.

TRANSLATION

In a temple of jewels in Vṛndāvana, underneath a desire tree, Śrī Śrī Rādhā-Govinda, served by Their most confidential associates, sit upon an effulgent throne. I offer my humble obeisances unto Them.

adi.1.17

> *śrīmān rāsa-rasārambhī*
> *vaṁśīvaṭa-taṭa-sthitaḥ*
> *karṣan veṇu-svanair gopīr*
> *gopī-nāthaḥ śriye 'stu naḥ*

SYNONYMS

śrī-mān—most beautiful; *rāsa*—of the *rāsa* dance; *rasa*—of the mellow; *ārambhī*—the initiator; *vaṁśī-vaṭa*—of the name Vaṁśīvaṭa; *taṭa*—on the shore; *sthitaḥ*—standing; *karṣan*—attracting; *veṇu*—of the flute; *svanaiḥ*—by the sounds; *gopīḥ*—the cowherd girls; *gopī-nāthaḥ*—Śrī Gopīnātha; *śriye*—benediction; *astu*—let there be; *naḥ*—our.

TRANSLATION

Śrī Śrīla Gopīnātha, who originated the transcendental mellow of the rāsa dance, stands on the shore in

Vaṁśīvaṭa and attracts the attention of the cowherd damsels with the sound of His celebrated flute. May they all confer upon us their benediction.

adi.1.18

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glory; *śrī-caitanya*—to Śrī Caitanya; *jaya*—all glory; *nityānanda*—to Lord Nityānanda; *jaya advaita-candra*—all glory to Advaita Ācārya; *jaya*—all glory; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya.

TRANSLATION

Glory to Śrī Caitanya and Nityānanda! Glory to Advaitacandra! And glory to all the devotees of Śrī Gaura [Lord Caitanya]!

adi.1.19

> *ei tina ṭhākura gauḍīyāke kariyāchena ātmasāt*
> *e tinera caraṇa vandoṅ, tine mora nātha*

SYNONYMS

ei—these; *tina*—three; *ṭhākura*—Deities; *gauḍīyāke*—the Gauḍīya Vaiṣṇavas; *kariyāchena*—have done; *ātmasāt*—absorbed; *e*—these; *tinera*—of the three; *caraṇa*—lotus feet; *vandoṅ*—I worship; *tine*—these three; *mora*—my; *nātha*—Lords.

TRANSLATION

These three Deities of Vṛndāvana [Madana-mohana, Govinda and Gopīnātha] have absorbed the heart and soul of the Gauḍīya Vaiṣṇavas [followers of Lord Caitanya]. I worship Their lotus feet, for They are the Lords of my heart.

PURPORT

The author of *Śrī Caitanya-caritāmṛta* offers his respectful obeisances unto the three Deities of Vṛndāvana named Śrī Rādhā-Madana-mohana, Śrī Rādhā-Govindadeva and Śrī Rādhā-Gopīnāthajī. These three Deities are the life and soul of the Bengali Vaiṣṇavas, or Gauḍīya Vaiṣṇavas, who have a natural aptitude for residing in Vṛndāvana. The Gauḍīya Vaiṣṇavas who follow strictly in the line of Śrī Caitanya Mahāprabhu worship the Divinity by chanting transcendental sounds meant to develop a sense of one's transcendental relationship with the Supreme Lord, a reciprocation of mellows (*rasas*) of mutual affection, and, ultimately, the achievement of the desired success in loving service. These three Deities are worshiped in three different

stages of one's development. The followers of Śrī Caitanya Mahāprabhu scrupulously follow these principles of approach.

Gauḍīya Vaiṣṇavas perceive the ultimate objective in Vedic hymns composed of eighteen transcendental letters that adore Kṛṣṇa as Madana-mohana, Govinda and Gopījana-vallabha. Madana-mohana is He who charms Cupid, the god of love, Govinda is He who pleases the senses and the cows, and Gopījana-vallabha is the transcendental lover of the *gopīs*. Kṛṣṇa Himself is called Madana-mohana, Govinda, Gopījana-vallabha and countless other names as He plays in His different pastimes with His devotees.

The three Deities-Madana-mohana, Govinda and Gopījana-vallabha-have very specific qualities. Worship of Madana-mohana is on the platform of reestablishing our forgotten relationship with the Personality of Godhead. In the material world we are presently in utter ignorance of our eternal relationship with the Supreme Lord. *Paṅgoḥ* refers to one who cannot move independently by his own strength, and *manda-mateḥ* is one who is less intelligent because he is too absorbed in materialistic activities. It is best for such persons not to aspire for success in fruitive activities or mental speculation, but instead simply to surrender to the Supreme Personality of Godhead. The perfection of life is simply to surrender to the Supreme. In the beginning of our spiritual life we must therefore worship Madana-mohana so that He may attract us and nullify our attachment for material sense gratification. This relationship

with Madana-mohana is necessary for neophyte devotees. When one wishes to render service to the Lord with strong attachment, one then worships Govinda on the platform of transcendental service. Govinda is the reservoir of all pleasures. When by the grace of Kṛṣṇa and the devotees one reaches perfection in devotional service, he can appreciate Kṛṣṇa as Gopījana-vallabha, the pleasure Deity of the damsels of Vraja.

Lord Śrī Caitanya Mahāprabhu explained this mode of devotional service in three stages, and therefore these worshipable Deities were installed in Vṛndāvana by different Gosvāmīs. They are very dear to the Gauḍīya Vaiṣṇavas there, who visit the temples at least once a day. Besides the temples of these three Deities, many other temples have been established in Vṛndāvana, such as the temple of Rādhā-Dāmodara of Jīva Gosvāmī, the temple of Śyāmasundara of Śyāmānanda Gosvāmī, the temple of Gokulānanda of Lokanātha Gosvāmī, and the temple of Rādhā-ramaṇa of Gopāla Bhaṭṭa Gosvāmī. There are seven principal temples over four hundred years old that are the most important of the five thousand temples now existing in Vṛndāvana.

"*Gauḍīya*" indicates the part of India between the southern side of the Himalayan Mountains and the northern part of the Vindhyā Hills, which is called Āryāvarta, or the Land of the Āryans. This portion of India is divided into five parts or provinces (Pañca-gauḍadeśa): Sārasvata (Kashmir and Punjab), Kānyakubja (Uttar Pradesh, including the modern city of

Lucknow), Madhya-gauḍa (Madhya Pradesh), Maithila (Bihar and part of Bengal) and Utkala (part of Bengal and the whole of Orissa). Bengal is sometimes called Gauḍadeśa, partly because it forms a portion of Maithila and partly because the capital of the Hindu king Rāja Lakṣmaṇa Sena was known as Gauḍa. This old capital later came to be known as Gauḍapura and gradually Māyāpur.

The devotees of Orissa are called Uḍiyās, the devotees of Bengal are called Gauḍīyas, and the devotees of southern India are known as Drāviḍa devotees. As there are five provinces in Āryāvarta, so Dākṣiṇātya, southern India, is also divided into five provinces, which are called Pañca-draviḍa. The four Vaiṣṇava *ācāryas* who are the great authorities of the four Vaiṣṇava disciplic successions, as well as Śrīpāda Śaṅkarācārya of the Māyāvāda school, appeared in the Pañca-draviḍa provinces. Among the four Vaiṣṇava *ācāryas,* who are all accepted by the Gauḍīya Vaiṣṇavas, Śrī Rāmānuja Ācārya appeared in the southern part of Andhra Pradesh at Mahābhūtapurī, Śrī Madhva Ācārya appeared at Pājakam (near Vimānagiri) in the district of Mangalore, Śrī Viṣṇusvāmī appeared at Pāṇḍya, and Śrī Nimbārka appeared at Muṅgera-patana in the extreme south.

Śrī Caitanya Mahāprabhu accepted the chain of disciplic succession from Madhva Ācārya, but the Vaiṣṇavas in His line do not accept the *tattva-vādīs,* who also claim to belong to the Mādhva-sampradāya. To distinguish themselves clearly from the *tattva-vādī* branch of Madhva's descendants, the Vaiṣṇavas of

Bengal prefer to call themselves Gauḍīya Vaiṣṇavas. Śrī Madhva Ācārya is also known as Śrī Gauḍa-pūrṇānanda, and therefore the name Mādhva-Gauḍīya-sampradāya is quite suitable for the disciplic succession of the Gauḍīya Vaiṣṇavas. Our spiritual master, Oṁ Viṣṇupāda Śrīmad Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja, accepted initiation in the Mādhva-Gauḍīya-sampradāya.

adi.1.20

> *granthera ārambhe kari 'maṅgalācaraṇa'*
> *guru, vaiṣṇava, bhagavān,—tinera smaraṇa*

SYNONYMS

granthera—of this book; *ārambhe*—in the beginning; *kari*—I make; *maṅgala-ācaraṇa*—auspicious invocation; *guru*—the spiritual master; *vaiṣṇava*—the devotees of the Lord; *bhagavān*—the Supreme Personality of Godhead; *tinera*—of these three; *smaraṇa*—remembering.

TRANSLATION

In the beginning of this narration, simply by remembering the spiritual master, the devotees of the Lord, and the Personality of Godhead, I have invoked their benedictions.

adi.1.21

> *tinera smaraṇe haya vighna-vināśana*
> *anāyāse haya nija vāñchita-pūraṇa*

SYNONYMS

tinera—of these three; *smaraṇe*—by remembrance; *haya*—there is; *vighna-vināśana*—the destruction of all difficulties; *anāyāse*—very easily; *haya*—there is; *nija*—our own; *vāñchita*—of the desired object; *pūraṇa*—fulfillment.

TRANSLATION

Such remembrance destroys all difficulties and very easily enables one to fulfill his own desires.

adi.1.22

> *se maṅgalācaraṇa haya tri-vidha prakāra*
> *vastu-nirdeśa, āśīrvāda, namaskāra*

SYNONYMS

se—that; *maṅgala-ācaraṇa*—auspicious invocation; *haya*—is; *tri-vidha*—three kinds; *prakāra*—processes; *vastu-nirdeśa*—defining the object; *āśīḥ-vāda*—benedictions; *namaḥ-kāra*—obeisances.

TRANSLATION

The invocation involves three processes: defining the objective, offering benedictions and offering obeisances.

adi.1.23

> *prathama dui śloke iṣṭa-deva-namaskāra*
> *sāmānya-viśeṣa-rūpe dui ta' prakāra*

SYNONYMS

prathama—in the first; *dui*—two; *śloke*—verses; *iṣṭa-deva*—worshipable Deity; *namaskāra*—obeisances; *sāmānya*—generally; *viśeṣa-rūpe*—and specifically; *dui*—two; *ta'*—certainly; *prakāra*—ways.

TRANSLATION

The first two verses offer respectful obeisances, generally and specifically, to the Lord, who is the object of worship.

adi.1.24

> *tṛtīya ślokete kari vastura nirdeśa*
> *yāhā ha-ite jāni para-tattvera uddeśa*

SYNONYMS

tṛtīya ślokete—in the third verse; *kari*—I make; *vastura*—of the object; *nirdeśa*—indication; *yāhā ha-ite*—from which; *jāni*—I understand; *para-tattvera*—of the Absolute Truth; *uddeśa*—identification.

TRANSLATION

In the third verse I indicate the Absolute Truth, who is the ultimate substance. With such a description, one can visualize the Supreme Truth.

adi.1.25

> *caturtha ślokete kari jagate āśīrvāda*
> *sarvatra māgiye kṛṣṇa-caitanya-prasāda*

SYNONYMS

caturtha—fourth; *ślokete*—in the verse; *kari*—I make; *jagate*—for the world; *āśīḥ-vāda*—benediction; *sarvatra*—everywhere; *māgiye*—I am begging; *kṛṣṇa-caitanya*—of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *prasāda*—the mercy.

TRANSLATION

In the fourth verse I have invoked the benediction of the Lord upon all the world, praying to Lord Caitanya for His mercy upon all.

adi.1.26

> *sei śloke kahi bāhyāvatāra-kāraṇa*
> *pañca ṣaṣṭha śloke kahi mūla-prayojana*

SYNONYMS

sei śloke—in that same verse; *kahi*—I tell; *bāhya*—the external; *avatāra*—for the incarnation of Lord Caitanya; *kāraṇa*—reason; *pañca*—the fifth; *ṣaṣṭha*—and the sixth; *śloke*—in the verses; *kahi*—I tell; *mūla*—the prime; *prayojana*—purpose.

TRANSLATION

In that verse I have also explained the external reason for Lord Caitanya's incarnation. But in the fifth and sixth verses I have explained the prime reason for His advent.

adi.1.27

> *ei chaya śloke kahi caitanyera tattva*
> *āra pañca śloke nityānandera mahattva*

SYNONYMS

ei—these; *chaya*—six; *śloke*—in verses; *kahi*—I describe; *caitanyera*—of Lord Caitanya Mahāprabhu; *tattva*—truth; *āra*—further; *pañca*

śloke—in five verses; *nityānandera*—of Lord Nityānanda; *mahattva*—the glory.

TRANSLATION

In these six verses I have described the truth about Lord Caitanya, whereas in the next five I have described the glory of Lord Nityānanda.

adi.1.28

> *āra dui śloke advaita-tattvākhyāna*
> *āra eka śloke pañca-tattvera vyākhyāna*

SYNONYMS

āra—further; *dui śloke*—in two verses; *advaita*—of Śrī Advaita Prabhu; *tattva*—of the truth; *ākhyāna*—description; *āra*—further; *eka śloke*—in one verse; *pañca-tattvera*—of the Pañca-tattva; *vyākhyāna*—explanation.

TRANSLATION

The next two verses describe the truth of Advaita Prabhu, and the following verse describes the Pañca-tattva [the Lord, His plenary portion, His incarnation, His energies and His devotees].

adi.1.29

> *ei caudda śloke kari maṅgalācaraṇa*
> *taṅhi madhye kahi saba vastu-nirūpaṇa*

SYNONYMS

ei caudda śloke—in these fourteen verses; *kari*—I make; *maṅgala-ācaraṇa*—auspicious invocation; *taṅhi*—therefore in that; *madhye*—within; *kahi*—I speak; *saba*—all; *vastu*—object; *nirūpaṇa*—description.

TRANSLATION

These fourteen verses, therefore, offer auspicious invocations and describe the Supreme Truth.

adi.1.30

> *saba śrotā-vaiṣṇavere kari' namaskāra*
> *ei saba ślokera kari artha-vicāra*

SYNONYMS

saba—all; *śrotā*—hearers or audience; *vaiṣṇavere*—unto the Vaiṣṇavas; *kari'*—offering; *namaskāra*—obeisances; *ei saba ślokera*—of all these (fourteen) verses; *kari*—I make; *artha*—of the meaning; *vicāra*—analysis.

TRANSLATION

I offer my obeisances unto all my Vaiṣṇava readers as I begin to explain the intricacies of all these verses.

adi.1.31

> *sakala vaiṣṇava, śuna kari' eka-mana*
> *caitanya-kṛṣṇera śāstra-mata-nirūpaṇa*

SYNONYMS

sakala—all; *vaiṣṇava*—O devotees of the Lord; *śuna*—please hear; *kari'*—making; *eka-mana*—rapt attention; *caitanya*—Lord Caitanya Mahāprabhu; *kṛṣṇera*—of Lord Śrī Kṛṣṇa; *śāstra*—scriptural reference; *mata*—according to; *nirūpaṇa*—decision.

TRANSLATION

I request all my Vaiṣṇava readers to read and hear with rapt attention this narration of Śrī Kṛṣṇa Caitanya as inculcated in the revealed scriptures.

PURPORT

Lord Caitanya is the Absolute Truth, Kṛṣṇa Himself. This is substantiated by evidence from the authentic spiritual scriptures. Sometimes people accept a man as God on the basis of their whimsical sentiments and without reference to the revealed scriptures, but the author of *Caitanya-caritāmṛta* proves all his

statements by citing the *śāstras*. Thus he establishes that Caitanya Mahāprabhu is the Supreme Personality of Godhead.

adi.1.32

> *kṛṣṇa, guru, bhakta, śakti, avatāra, prakāśa*
> *kṛṣṇa ei chaya-rūpe karena vilāsa*

SYNONYMS

kṛṣṇa—the Supreme Lord, Śrī Kṛṣṇa; *guru*—the spiritual masters; *bhakta*—the devotees; *śakti*—the potencies; *avatāra*—the incarnations; *prakāśa*—plenary portions; *kṛṣṇa*—Lord Kṛṣṇa; *ei chaya-rūpe*—in these six features; *karena vilāsa*—enjoys.

TRANSLATION

Lord Kṛṣṇa enjoys by manifesting Himself as the spiritual masters, the devotees, the diverse energies, the incarnations and the plenary portions. They are all six in one.

adi.1.33

> *ei chaya tattvera kari caraṇa vandana*
> *prathame sāmānye kari maṅgalācaraṇa*

SYNONYMS

ei—these; *chaya*—six; *tattvera*—of these expansions; *kari*—I make; *caraṇa*—the lotus feet; *vandana*—prayers; *prathame*—at first; *sāmānye*—in general; *kari*—I make; *maṅgala-ācaraṇa*—auspicious invocation.

TRANSLATION

I therefore worship the lotus feet of these six diversities of the one truth by invoking their benedictions.

adi.1.34

vande gurūn īśa-bhaktān
īśam īśāvatārakān
tat-prakāśāṁś ca tac-chaktīḥ
kṛṣṇa-caitanya-saṁjñakam

SYNONYMS

vande—I offer respectful obeisances; *gurūn*—unto the spiritual masters; *īśa-bhaktān*—unto the devotees of the Supreme Lord; *īśam*—unto the Supreme Lord; *īśa-avatārakān*—unto the incarnations of the Supreme Lord; *tat*—of the Supreme Lord; *prakāśān*—unto the manifestations; *ca*—and; *tat*—of the Supreme Lord; *śaktīḥ*—unto the potencies; *kṛṣṇa-caitanya*—Śrī Kṛṣṇa Caitanya; *saṁjñakam*—named.

TRANSLATION

I offer my respectful obeisances unto the spiritual masters, the devotees of the Lord, the Lord's incarnations, His plenary portions, His energies, and the primeval Lord Himself, Śrī Kṛṣṇa Caitanya.

PURPORT

Kṛṣṇadāsa Kavirāja Gosvāmī has composed this Sanskrit verse for the beginning of his book, and now he will explain it in detail. He offers his respectful obeisances to the six principles of the Absolute Truth. *Gurūn* is plural in number because anyone who gives spiritual instructions based on the revealed scriptures is accepted as a spiritual master. Although others give help in showing the way to beginners, the *guru* who first initiates one with the *mahā-mantra* is to be known as the initiator, and the saints who give instructions for progressive advancement in Kṛṣṇa consciousness are called instructing spiritual masters. The initiating and instructing spiritual masters are equal and identical manifestations of Kṛṣṇa, although they have different dealings. Their function is to guide the conditioned souls back home, back to Godhead. Therefore Kṛṣṇadāsa Kavirāja Gosvāmī accepted Nityānanda Prabhu and the six Gosvāmīs in the category of *guru*.

Īśa-bhaktān refers to the devotees of the Lord like Śrī Śrīvāsa and all other such followers, who are the energy of the Lord and are qualitatively nondifferent from Him. *Īśāvatārakān* refers to

ācāryas like Advaita Prabhu, who is an *avatāra* of the Lord. *Tat-prakāśān* indicates the direct manifestation of the Supreme Personality of Godhead, Nityānanda Prabhu, and the initiating spiritual master. *Tac-chaktīḥ* refers to the spiritual energies (*śaktis*) of Śrī Caitanya Mahāprabhu. Gadādhara, Dāmodara and Jagadānanda belong to this category of internal energy.

The six principles are differently manifested but all equally worshipable. Kṛṣṇadāsa Kavirāja begins by offering his obeisances unto them to teach us the method of worshiping Lord Caitanya. The external potency of Godhead, called *māyā,* can never associate with the Lord, just as darkness cannot remain in the presence of light; yet darkness, being but an illusory and temporary covering of light, has no existence independent of light.

adi.1.35

> *mantra-guru āra yata śikṣā-guru-gaṇa*
> *tāṅhāra caraṇa āge kariye vandana*

SYNONYMS

mantra-guru—the initiating spiritual master; *āra*—and also; *yata*—as many (as there are); *śikṣā-guru-gaṇa*—all the instructing spiritual masters; *tāṅhāra*—of all of them; *caraṇa*—unto the lotus feet; *āge*—at first; *kariye*—I offer; *vandana*—respectful obeisances.

TRANSLATION

I first offer my respectful obeisances at the lotus feet of my initiating spiritual master and all my instructing spiritual masters.

PURPORT

Śrīla Jīva Gosvāmī, in his thesis *Bhakti-sandarbha* (202), has stated that uncontaminated devotional service is the objective of pure Vaiṣṇavas and that one has to execute such service in the association of other devotees. By associating with devotees of Lord Kṛṣṇa, one develops a sense of Kṛṣṇa consciousness and thus becomes inclined toward the loving service of the Lord. This is the process of approaching the Supreme Lord by gradual appreciation in devotional service. If one desires unalloyed devotional service, one must associate with devotees of Śrī Kṛṣṇa, for by such association only can a conditioned soul achieve a taste for transcendental love and thus revive his eternal relation with Godhead in a specific manifestation and in terms of the specific transcendental mellow (*rasa*) that one has eternally inherent in him.

If one develops love for Kṛṣṇa by Kṛṣṇa conscious activities, one can know the Supreme Absolute Truth, but he who tries to understand God simply by logical arguments will not succeed, nor will he get a taste for unalloyed devotion. The secret is that one must submissively listen to those who know perfectly the science of God, and one must begin the mode of service regulated

by the preceptor. A devotee already attracted by the name, form, qualities, etc., of the Supreme Lord may be directed to his specific manner of devotional service; he need not waste time in approaching the Lord through logic. The expert spiritual master knows well how to engage his disciple's energy in the transcendental loving service of the Lord, and thus he engages a devotee in a specific devotional service according to his special tendency. A devotee must have only one initiating spiritual master because in the scriptures acceptance of more than one is always forbidden. There is no limit, however, to the number of instructing spiritual masters one may accept. Generally a spiritual master who constantly instructs a disciple in spiritual science becomes his initiating spiritual master later on.

One should always remember that a person who is reluctant to accept a spiritual master and be initiated is sure to be baffled in his endeavor to go back to Godhead. One who is not properly initiated may present himself as a great devotee, but in fact he is sure to encounter many stumbling blocks on his path of progress toward spiritual realization, with the result that he must continue his term of material existence without relief. Such a helpless person is compared to a ship without a rudder, for such a ship can never reach its destination. It is imperative, therefore, that one accept a spiritual master if he at all desires to gain the favor of the Lord. The service of the spiritual master is essential. If there is no chance to serve the spiritual master directly, a devotee should serve him by remembering his instructions. There is no difference between the spiritual master's instructions and the

spiritual master himself. In his absence, therefore, his words of direction should be the pride of the disciple. If one thinks that he is above consulting anyone else, including a spiritual master, he is at once an offender at the lotus feet of the Lord. Such an offender can never go back to Godhead. It is imperative that a serious person accept a bona fide spiritual master in terms of the śāstric injunctions. Śrī Jīva Gosvāmī advises that one not accept a spiritual master in terms of hereditary or customary social and ecclesiastical conventions. One should simply try to find a genuinely qualified spiritual master for actual advancement in spiritual understanding.

adi.1.36

> *śrī-rūpa, sanātana, bhaṭṭa-raghunātha*
> *śrī-jīva, gopāla-bhaṭṭa, dāsa-raghunātha*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *sanātana*—Sanātana Gosvāmī; *bhaṭṭa-raghunātha*—Raghunātha Bhaṭṭa Gosvāmī; *śrī-jīva*—Śrīla Jīva Gosvāmī; *gopāla-bhaṭṭa*—Gopāla Bhaṭṭa Gosvāmī; *dāsa-raghunātha*—Śrīla Raghunātha dāsa Gosvāmī.

TRANSLATION

The instructing spiritual masters are Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Bhaṭṭa Raghunātha, Śrī Jīva

Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī.

adi.1.37

> *ei chaya guru—śikṣā-guru ye āmāra*
> *tāṅ'-sabāra pāda-padme koṭi namaskāra*

SYNONYMS

ei—these; *chaya*—six; *guru*—spiritual masters; *śikṣā-guru*—instructing spiritual masters; *ye*—who are; *āmāra*—my; *tāṅ'-sabāra*—of all of them; *pāda-padme*—unto the lotus feet; *koṭi*—ten million; *namaskāra*—respectful obeisances.

TRANSLATION

These six are my instructing spiritual masters, and therefore I offer millions of respectful obeisances unto their lotus feet.

PURPORT

By accepting the six Gosvāmīs as his instructing spiritual masters, the author specifically makes it clear that one should not be recognized as a Gauḍīya Vaiṣṇava if he is not obedient to them.

adi.1.38

> *bhagavānera bhakta yata śrīvāsa pradhāna*
> *tāṅ'-sabhāra pāda-padme sahasra praṇāma*

SYNONYMS

bhagavānera—of the Supreme Personality of Godhead; *bhakta*—the devotees; *yata*—as many (as there are); *śrīvāsa pradhāna*—headed by Śrī Śrīvāsa; *tāṅ'-sabhāra*—of all of them; *pāda-padme*—unto the lotus feet; *sahasra*—thousands; *praṇāma*—respectful obeisances.

TRANSLATION

There are innumerable devotees of the Lord, of whom Śrīvāsa Ṭhākura is the foremost. I offer my respectful obeisances thousands of times unto their lotus feet.

adi.1.39

> *advaita ācārya—prabhura aṁśa-avatāra*
> *tāṅra pāda-padme koṭi praṇati āmāra*

SYNONYMS

advaita ācārya—Advaita Ācārya; *prabhura*—of the Supreme Lord; *aṁśa*—partial; *avatāra*—incarnation; *tāṅra*—of Him; *pāda-padme*—unto the lotus feet; *koṭi*—ten million; *praṇati*—respectful obeisances; *āmāra*—my.

TRANSLATION

Advaita Ācārya is the Lord's partial incarnation, and therefore I offer my obeisances millions of times at His lotus feet.

adi.1.40

> *nityānanda-rāya—prabhura svarūpa-prakāśa*
> *tāṅra pāda-padma vando yāṅra muñi dāsa*

SYNONYMS

nityānanda-rāya—Lord Nityānanda; *prabhura*—of the Supreme Lord; *sva-rūpa-prakāśa*—personal manifestation; *tāṅra*—of Him; *pāda-padma*—unto the lotus feet; *vando*—I offer respectful obeisances; *yāṅra*—of whom; *muñi*—I am; *dāsa*—the servant.

TRANSLATION

Śrīla Nityānanda Rāma is the plenary manifestation of the Lord, and I have been initiated by Him. I therefore offer my respectful obeisances unto His lotus feet.

adi.1.41

> *gadādhara-paṇḍitādi—prabhura nija-śakti*
> *tāṅ'-sabāra caraṇe mora sahasra praṇati*

SYNONYMS

gadādhara-paṇḍita-ādi—headed by Śrī Gadādhara Paṇḍita; *prabhura*—of the Supreme Lord; *nija-śakti*—internal potencies; *tāṅ'-sabāra*—of all of them; *caraṇe*—unto the lotus feet; *mora*—my; *sahasra*—thousands; *praṇati*—respectful obeisances.

TRANSLATION

I offer my respectful obeisances unto the internal potencies of the Lord, of whom Śrī Gadādhara Prabhu is the foremost.

adi.1.42

> *śrī-kṛṣṇa-caitanya prabhu svayaṁ-bhagavān*
> *tāṅhāra padāravinde ananta praṇāma*

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *prabhu*—the Supreme Lord; *svayam-bhagavān*—is the original Personality of Godhead; *tāṅhāra*—His; *pada-aravinde*—unto the lotus feet; *ananta*—innumerable; *praṇāma*—respectful obeisances.

TRANSLATION

Lord Śrī Kṛṣṇa Caitanya Mahāprabhu is the Personality of Godhead Himself, and therefore I offer innumerable prostrations at His lotus feet.

adi.1.43

> *sāvaraṇe prabhure kariyā namaskāra*
> *ei chaya teṅho yaiche—kariye vicāra*

SYNONYMS

sa-āvaraṇe—along with His associates; *prabhure*—unto Lord Śrī Caitanya Mahāprabhu; *kariyā*—having made; *namaskāra*—respectful obeisances; *ei*—these; *chaya*—six; *teṅho*—He; *yaiche*—what they are like; *kariye*—I make; *vicāra*—discussion.

TRANSLATION

Having offered obeisances unto the Lord and all His associates, I shall now try to explain these six diversities in one.

PURPORT

There are many unalloyed devotees of the Supreme Personality of Godhead, all of whom are considered associates surrounding the Lord. Kṛṣṇa should be worshiped with His devotees. The diverse principles are therefore the eternal paraphernalia through which the Absolute Truth can be approached.

adi.1.44

> *yadyapi āmāra guru—caitanyera dāsa*
> *tathāpi jāniye āmi tāṅhāra prakāśa*

SYNONYMS

yadyapi—even though; *āmāra*—my; *guru*—spiritual master; *caitanyera*—of Lord Caitanya Mahāprabhu; *dāsa*—the servitor; *tathāpi*—still; *jāniye*—know; *āmi*—I; *tāṅhāra*—of the Lord; *prakāśa*—direct manifestation.

TRANSLATION

Although I know that my spiritual master is a servitor of Śrī Caitanya, I know Him also as a plenary manifestation of the Lord.

PURPORT

Every living entity is essentially a servant of the Supreme Personality of Godhead, and the spiritual master is also His servant. Still, the spiritual master is a direct manifestation of the Lord. With this conviction, a disciple can advance in Kṛṣṇa consciousness. The spiritual master is nondifferent from Kṛṣṇa because he is a manifestation of Kṛṣṇa.

Lord Nityānanda, who is Balarāma Himself, the first direct manifestation or expansion of Kṛṣṇa, is the original spiritual

master. He helps Lord Kṛṣṇa in His pastimes, and He is a servant of the Lord.

Every living entity is eternally a servant of Śrī Kṛṣṇa Caitanya; therefore the spiritual master cannot be other than a servant of Lord Caitanya. The spiritual master's eternal occupation is to expand the service of the Lord by training disciples in a service attitude. A spiritual master never poses as the Supreme Lord Himself; he is considered a representative of the Lord. The revealed scriptures prohibit one's pretending to be God, but a bona fide spiritual master is a most faithful and confidential servant of the Lord and therefore deserves as much respect as Kṛṣṇa.

adi.1.45

> *guru kṛṣṇa-rūpa hana śāstrera pramāṇe*
> *guru-rūpe kṛṣṇa kṛpā karena bhakta-gaṇe*

SYNONYMS

guru—the spiritual master; *kṛṣṇa-rūpa*—as good as Kṛṣṇa; *hana*—is; *śāstrera*—of revealed scriptures; *pramāṇe*—by the evidence; *guru-rūpe*—in the form of the spiritual master; *kṛṣṇa*—Lord Śrī Kṛṣṇa; *kṛpā*—mercy; *karena*—distributes; *bhakta-gaṇe*—unto His devotees.

TRANSLATION

According to the deliberate opinion of all revealed scriptures, the spiritual master is nondifferent from Kṛṣṇa. Lord Kṛṣṇa in the form of the spiritual master delivers His devotees.

PURPORT

The relationship of a disciple with his spiritual master is as good as his relationship with the Supreme Lord. A spiritual master always represents himself as the humblest servitor of the Personality of Godhead, but the disciple must look upon him as the manifested representation of Godhead.

adi.1.46

ācāryaṁ māṁ vijānīyān
nāvamanyeta karhicit
na martya-buddhyāsūyeta
sarva-deva-mayo guruḥ

SYNONYMS

ācāryam—the spiritual master; *mām*—Myself; *vijānīyāt*—one should know; *na avamanyeta*—one should never disrespect; *karhicit*—at any time; *na*—never; *martya-buddhyā*—with the idea of his being an ordinary man; *asūyeta*—one should be envious;

sarva-deva—of all demigods; *mayaḥ*—representative; *guruḥ*—the spiritual master.

TRANSLATION

"One should know the ācārya as Myself and never disrespect him in any way. One should not envy him, thinking him an ordinary man, for he is the representative of all the demigods."

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (11.17.27) spoken by Lord Kṛṣṇa when He was questioned by Uddhava regarding the four social and spiritual orders of society. He was specifically instructing how a *brahmacārī* should behave under the care of a spiritual master. A spiritual master is not an enjoyer of facilities offered by his disciples. He is like a parent. Without the attentive service of his parents, a child cannot grow to manhood; similarly, without the care of the spiritual master one cannot rise to the plane of transcendental service.

The spiritual master is also called *ācārya,* or a transcendental professor of spiritual science. The *Manu-saṁhitā* (2.140) explains the duties of an *ācārya,* describing that a bona fide spiritual master accepts charge of disciples, teaches them the Vedic knowledge with all its intricacies, and gives them their second birth. The ceremony performed to initiate a disciple into the study of spiritual science is called *upanīti,* or the function that brings one nearer to the spiritual master. One who cannot be

brought nearer to a spiritual master cannot have a sacred thread, and thus he is indicated to be a *śūdra*. The sacred thread on the body of a *brāhmaṇa, kṣatriya* or *vaiśya* is a symbol of initiation by the spiritual master; it is worth nothing if worn merely to boast of high parentage. The duty of the spiritual master is to initiate a disciple with the sacred thread ceremony, and after this *saṁskāra,* or purificatory process, the spiritual master actually begins to teach the disciple about the *Vedas*. A person born a *śūdra* is not barred from such spiritual initiation, provided he is approved by the spiritual master, who is duly authorized to award a disciple the right to be a *brāhmaṇa* if he finds him perfectly qualified. In the *Vāyu Purāṇa* an *ācārya* is defined as one who knows the import of all Vedic literature, explains the purpose of the *Vedas,* abides by their rules and regulations, and teaches his disciples to act in the same way.

Only out of His immense compassion does the Personality of Godhead reveal Himself as the spiritual master. Therefore in the dealings of an *ācārya* there are no activities but those of transcendental loving service to the Lord. He is the Supreme Personality of Servitor Godhead. It is worthwhile to take shelter of such a steady devotee, who is called *āśraya-vigraha,* or the manifestation or form of the Lord of whom one must take shelter.

If one poses himself as an *ācārya* but does not have an attitude of servitorship to the Lord, he must be considered an offender, and this offensive attitude disqualifies him from being

an *ācārya*. The bona fide spiritual master always engages in unalloyed devotional service to the Supreme Personality of Godhead. By this test he is known to be a direct manifestation of the Lord and a genuine representative of Śrī Nityānanda Prabhu. Such a spiritual master is known as *ācāryadeva*. Influenced by an envious temperament and dissatisfied because of an attitude of sense gratification, mundaners criticize a real *ācārya*. In fact, however, a bona fide *ācārya* is nondifferent from the Personality of Godhead, and therefore to envy such an *ācārya* is to envy the Personality of Godhead Himself. This will produce an effect subversive to transcendental realization.

As mentioned previously, a disciple should always respect the spiritual master as a manifestation of Śrī Kṛṣṇa, but at the same time one should always remember that a spiritual master is never authorized to imitate the transcendental pastimes of the Lord. False spiritual masters pose themselves as identical with Śrī Kṛṣṇa in every respect to exploit the sentiments of their disciples, but such impersonalists can only mislead their disciples, for their ultimate aim is to become one with the Lord. This is against the principles of the devotional cult.

The real Vedic philosophy is *acintya-bhedābheda-tattva,* which establishes everything to be simultaneously one with and different from the Personality of Godhead. Śrīla Raghunātha dāsa Gosvāmī confirms that this is the real position of a bona fide spiritual master and says that one should always think of the spiritual master in terms of his intimate relationship with

Mukunda (Śrī Kṛṣṇa). Śrīla Jīva Gosvāmī, in his *Bhakti-sandarbha* (213), has clearly defined that a pure devotee's observation of the spiritual master and Lord Śiva as one with the Personality of Godhead exists in terms of their being very dear to the Lord, not identical with Him in all respects. Following in the footsteps of Śrīla Raghunātha dāsa Gosvāmī and Śrīla Jīva Gosvāmī, later *ācāryas* like Śrīla Viśvanātha Cakravartī Ṭhākura have confirmed the same truths. In his prayers to the spiritual master, Śrīla Viśvanātha Cakravartī Ṭhākura confirms that all the revealed scriptures accept the spiritual master to be identical with the Personality of Godhead because he is a very dear and confidential servant of the Lord. Gauḍīya Vaiṣṇavas therefore worship Śrīla Gurudeva (the spiritual master) in the light of his being the servitor of the Personality of Godhead. In all the ancient scriptures of devotional service and in the more recent songs of Śrīla Narottama dāsa Ṭhākura, Śrīla Bhaktivinoda Ṭhākura and other unalloyed Vaiṣṇavas, the spiritual master is always considered either one of the confidential associates of Śrīmatī Rādhārāṇī or a manifested representation of Śrīla Nityānanda Prabhu.

adi.1.47

> *śikṣā-guruke ta' jāni kṛṣṇera svarūpa*
> *antaryāmī, bhakta-śreṣṭha,—ei dui rūpa*

SYNONYMS

śikṣā-guruke—the spiritual master who instructs; *ta'*—indeed; *jāni*—I know; *kṛṣṇera*—of Kṛṣṇa; *sva-rūpa*—the direct representative; *antaryāmī*—the indwelling Supersoul; *bhakta-śreṣṭha*—the best devotee; *ei*—these; *dui*—two; *rūpa*—forms.

TRANSLATION

One should know the instructing spiritual master to be the Personality of Kṛṣṇa. Lord Kṛṣṇa manifests Himself as the Supersoul and as the greatest devotee of the Lord.

PURPORT

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī states that the instructing spiritual master is a bona fide representative of Śrī Kṛṣṇa. Śrī Kṛṣṇa Himself teaches us as the instructing spiritual master from within and without. From within He teaches as Paramātmā, our constant companion, and from without He teaches from the *Bhagavad-gītā* as the instructing spiritual master. There are two kinds of instructing spiritual masters. One is the liberated person fully absorbed in meditation in devotional service, and the other is he who invokes the disciple's spiritual consciousness by means of relevant instructions. Thus the instructions in the science of devotion are differentiated in terms of the objective and subjective ways of understanding. The *ācārya* in the true sense of the term, who is authorized to deliver Kṛṣṇa, enriches the

disciple with full spiritual knowledge and thus awakens him to the activities of devotional service.

When by learning from the self-realized spiritual master one actually engages himself in the service of Lord Viṣṇu, functional devotional service begins. The procedures of this devotional service are known as *abhidheya,* or actions one is dutybound to perform. Our only shelter is the Supreme Lord, and one who teaches how to approach Kṛṣṇa is the functioning form of the Personality of Godhead. There is no difference between the shelter-giving Supreme Lord and the initiating and instructing spiritual masters. If one foolishly discriminates between them, he commits an offense in the discharge of devotional service.

Śrīla Sanātana Gosvāmī is the ideal spiritual master, for he delivers one the shelter of the lotus feet of Madana-mohana. Even though one may be unable to travel on the field of Vṛndāvana due to forgetfulness of his relationship with the Supreme Personality of Godhead, he can get an adequate opportunity to stay in Vṛndāvana and derive all spiritual benefits by the mercy of Sanātana Gosvāmī. Śrī Govindajī acts exactly like the *śikṣā-guru* (instructing spiritual master) by teaching Arjuna the *Bhagavad-gītā*. He is the original preceptor, for He gives us instructions and an opportunity to serve Him. The initiating spiritual master is a personal manifestation of Śrīla Madana-mohana *vigraha,* whereas the instructing spiritual master is a personal representative of Śrīla Govindadeva *vigraha*. Both of

these Deities are worshiped at Vṛndāvana. Śrīla Gopīnātha is the ultimate attraction in spiritual realization.

adi.1.48

> *naivopayanty apacitiṁ kavayas taveśa*
> *brahmāyuṣāpi kṛtam ṛddha-mudaḥ smarantaḥ*
> *yo 'ntar bahis tanu-bhṛtām aśubhaṁ vidhunvann*
> *ācārya-caittya-vapuṣā sva-gatiṁ vyanakti*

SYNONYMS

na eva—not at all; *upayanti*—are able to express; *apacitim*—their gratitude; *kavayaḥ*—learned devotees; *tava*—Your; *īśa*—O Lord; *brahma-āyuṣā*—with a lifetime equal to Lord Brahmā's; *api*—in spite of; *kṛtam*—magnanimous work; *ṛddha*—increased; *mudaḥ*—joy; *smarantaḥ*—remembering; *yaḥ*—who; *antaḥ*—within; *bahiḥ*—outside; *tanu-bhṛtām*—of those who are embodied; *aśubham*—misfortune; *vidhunvan*—dissipating; *ācārya*—of the spiritual master; *caittya*—of the Supersoul; *vapuṣā*—by the forms; *sva*—own; *gatim*—path; *vyanakti*—shows.

TRANSLATION

"O my Lord! Transcendental poets and experts in spiritual science could not fully express their indebtedness to You, even if they were endowed with the prolonged lifetime of Brahmā, for You appear in two features—externally as the ācārya and internally as

the Supersoul—to deliver the embodied living being by directing him how to come to You."

PURPORT

This verse from *Śrīmad-Bhāgavatam* (11.29.6) was spoken by Śrī Uddhava after he heard from Śrī Kṛṣṇa all necessary instructions about *yoga*.

adi.1.49

> *teṣāṁ satata-yuktānāṁ*
> *bhajatāṁ prīti-pūrvakam*
> *dadāmi buddhi-yogaṁ taṁ*
> *yena mām upayānti te*

SYNONYMS

teṣām—unto them; *satata-yuktānām*—always engaged; *bhajatām*—in rendering devotional service; *prīti-pūrvakam*—in loving ecstasy; *dadāmi*—I give; *buddhi-yogam*—real intelligence; *tam*—that; *yena*—by which; *mām*—unto Me; *upayānti*—come; *te*—they.

TRANSLATION

"To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me."

PURPORT

This verse of the *Bhagavad-gītā* (Bg. 10.10) clearly states how Govindadeva instructs His bona fide devotee. The Lord declares that by enlightenment in theistic knowledge He awards attachment for Him to those who constantly engage in His transcendental loving service. This awakening of divine consciousness enthralls a devotee, who thus relishes his eternal transcendental mellow. Such an awakening is awarded only to those convinced by devotional service about the transcendental nature of the Personality of Godhead. They know that the Supreme Truth, the all-spiritual and all-powerful person, is one without a second and has fully transcendental senses. He is the fountainhead of all emanations. Such pure devotees, always merged in knowledge of Kṛṣṇa and absorbed in Kṛṣṇa consciousness, exchange thoughts and realizations as great scientists exchange their views and discuss the results of their research in scientific academies. Such exchanges of thoughts in regard to Kṛṣṇa give pleasure to the Lord, who therefore favors such devotees with all enlightenment.

adi.1.50

> *yathā brahmaṇe bhagavān*
> *svayam upadiśyānubhāvitavān*

SYNONYMS

yathā—just as; *brahmaṇe*—unto Lord Brahmā; *bhagavān*—the Supreme Lord; *svayam*—Himself; *upadiśya*—having instructed; *anubhāvitavān*—caused to perceive.

TRANSLATION

The Supreme Personality of Godhead [svayaṁ bhagavān] taught Brahmā and made him self-realized.

PURPORT

The English maxim that God helps those who help themselves is also applicable in the transcendental realm. There are many instances in revealed scriptures of the Personality of Godhead's acting as the spiritual master from within. He was the spiritual master who instructed Brahmā, the original living being in the cosmic creation. When Brahmā was first created, he could not apply his creative energy to arrange the cosmic situation. At first there was only sound, vibrating the word *tapa,* which indicates the acceptance of hardships for spiritual realization. Refraining from sensual enjoyment, one should voluntarily accept all sorts of difficulty for spiritual realization. This is called *tapasya*. An enjoyer of the senses can never realize God, godliness or the science of theistic knowledge. Thus when Brahmā, initiated by Śrī Kṛṣṇa by the sound vibration *tapa,* engaged himself in acts of austerity, by the pleasure of Viṣṇu he was able to visualize the transcendental world, Śrī Vaikuṇṭha, through transcendental realization. Modern science can communicate using material

discoveries such as radio, television and computers, but the science invoked by the austerities of Śrī Brahmā, the original father of mankind, was still more subtle. In time, material scientists may also know how we can communicate with the Vaikuṇṭha world. Lord Brahmā inquired about the potency of the Supreme Lord, and the Personality of Godhead answered his inquiry in the following six consecutive statements. These instructions, which are reproduced in *Śrīmad-Bhāgavatam* (2.9.31-36), were imparted by the Personality of Godhead, acting as the supreme spiritual master.

adi.1.51

> *jñānaṁ parama-guhyaṁ me*
> *yad vijñāna-samanvitam*
> *sa-rahasyaṁ tad-aṅgaṁ ca*
> *gṛhāṇa gaditaṁ mayā*

SYNONYMS

jñānam—knowledge; *parama*—extremely; *guhyam*—confidential; *me*—of Me; *yat*—which; *vijñāna*—realization; *samanvitam*—fully endowed with; *sa-rahasyam*—along with mystery; *tat*—of that; *aṅgam*—supplementary parts; *ca*—and; *gṛhāṇa*—just try to take up; *gaditam*—explained; *mayā*—by Me.

TRANSLATION

"Please hear attentively what I shall speak to you, for transcendental knowledge about Me is not only scientific but also full of mysteries.

PURPORT

Transcendental knowledge of Śrī Kṛṣṇa is deeper than the impersonal knowledge of Brahman, for it includes knowledge of not only His form and personality but also everything else related to Him. There is nothing in existence not related with Śrī Kṛṣṇa. In a sense, there is nothing but Śrī Kṛṣṇa, and yet nothing is Śrī Kṛṣṇa save and except His primeval personality. This knowledge constitutes a complete transcendental science, and Viṣṇu wanted to give Brahmājī full knowledge about that science. The mystery of this knowledge culminates in personal attachment to the Lord, with a resulting effect of detachment from anything "non-Kṛṣṇa." There are nine alternative transcendental means to attain this stage: hearing, chanting, remembering, serving the lotus feet of the Lord, worshiping, praying, assisting, fraternizing with the Lord, and sacrificing everything for Him. These are different parts of the same devotional service, which is full of transcendental mystery. The Lord said to Brahmā that since He was pleased with him, by His grace the mystery was being revealed.

adi.1.52

yāvān ahaṁ yathā-bhāvo
yad-rūpa-guṇa-karmakaḥ
tathaiva tattva-vijñānam
astu te mad-anugrahāt

SYNONYMS

yāvān—as I am in My eternal form; *aham*—I; *yathā*—in whichever manner; *bhāvaḥ*—transcendental existence; *yat*—whatever; *rūpa*—various forms and colors; *guṇa*—qualities; *karmakaḥ*—activities; *tathā eva*—exactly so; *tattva-vijñānam*—factual realization; *astu*—let there be; *te*—your; *mat*—My; *anugrahāt*—by causeless mercy.

TRANSLATION

"By My causeless mercy, be enlightened in truth about My personality, manifestations, qualities and pastimes.

PURPORT

The transcendental personal forms of the Lord are a mystery, and the symptoms of these forms, which are absolutely different from anything made of mundane elements, are also mysterious. The innumerable forms of the Lord, such as Śyāmasundara, Nārāyaṇa, Rāma and Gaurasundara; the colors of these forms (white, red, yellow, cloudlike *śyāma* and others); His qualities, as the responsive Personality of Godhead to pure devotees and as

impersonal Brahman to dry speculators; His uncommon activities like lifting Govardhana Hill, marrying more than sixteen thousand queens at Dvārakā, and entering the *rāsa* dance with the damsels of Vraja, expanding Himself in as many forms as there were damsels in the dance—these and innumerable other uncommon acts and attributes are all mysteries, one aspect of which is presented in the scientific knowledge of the *Bhagavad-gītā,* which is read and adored all over the world by all classes of scholars, with as many interpretations as there are empiric philosophers. The truth of these mysteries was revealed to Brahmā by the descending process, without the help of the ascending one. His mercy descends to a devotee like Brahmā and, through Brahmā, to Nārada, from Nārada to Vyāsa, from Vyāsadeva to Śukadeva and so on in the bona fide chain of disciplic succession. We cannot discover the mysteries of the Lord by our mundane endeavors; they are only revealed, by His grace, to the proper devotees. These mysteries are gradually disclosed to the various grades of devotees in proportion to the gradual development of their service attitude. In other words, impersonalists who depend upon the strength of their poor fund of knowledge and morbid speculative habits, without submission and service in the forms of hearing, chanting and the others mentioned above, cannot penetrate to the mysterious region of transcendence where the Supreme Truth is a transcendental person, free from all tinges of the material elements. Discovering the mystery of the Lord eliminates the impersonal feature realized by common

spiritualists who are merely trying to enter the spiritual region from the mundane platform.

adi.1.53

aham evāsam evāgre
nānyad yat sad-asat param
paścād ahaṁ yad etac ca
yo 'vaśiṣyeta so 'smy aham

SYNONYMS

aham—I, the Personality of Godhead; *eva*—certainly; *āsam*—existed; *eva*—only; *agre*—before the creation; *na*—never; *anyat*—anything else; *yat*—which; *sat*—the effect; *asat*—the cause; *param*—the supreme; *paścāt*—at the end; *aham*—I, the Personality of Godhead; *yat*—which; *etat*—this creation; *ca*—also; *yaḥ*—who; *avaśiṣyeta*—remains; *saḥ*—that; *asmi*—am; *aham*—I, the Personality of Godhead.

TRANSLATION

"Prior to the cosmic creation, only I exist, and no phenomena exist, either gross, subtle or primordial. After creation, only I exist in everything, and after annihilation, only I remain eternally.

PURPORT

Aham means "I"; therefore the speaker who is saying *aham,* "I," must have His own personality. The Māyāvādī philosophers interpret this word *aham* as referring to the impersonal Brahman. These Māyāvādīs are very proud of their grammatical knowledge, but any person who has actual knowledge of grammar can understand that *aham* means "I" and that "I" refers to a personality. Therefore the Personality of Godhead, speaking to Brahmā, uses *aham* while describing His own transcendental form. *Aham* has a specific meaning; it is not a vague term that can be whimsically interpreted. *Aham,* when spoken by Kṛṣṇa, refers to the Supreme Personality of Godhead and nothing else.

Before the creation and after its dissolution, only the Supreme Personality of Godhead and His associates exist; there is no existence of the material elements. This is confirmed in the Vedic literature. *Vāsudevo vā idam agra āsīn na brahmā na ca śaṅkaraḥ.* The meaning of this *mantra* is that before creation there was no existence of Brahmā or Śiva, for only Viṣṇu existed. Viṣṇu exists in His abode, the Vaikuṇṭhas. There are innumerable Vaikuṇṭha planets in the spiritual sky, and on each of them Viṣṇu resides with His associates and His paraphernalia. It is also confirmed in the *Bhagavad-gītā* that although the creation is periodically dissolved, there is another abode, which is never dissolved. The word "creation" refers to the material creation because in the spiritual world everything exists eternally and there is no creation or dissolution.

The Lord indicates herein that before the material creation He existed in fullness with all transcendental opulences, including all strength, all wealth, all beauty, all knowledge, all fame and all renunciation. If one thinks of a king, he automatically thinks of his secretaries, ministers, military commanders, palaces and so on. Since a king has such opulences, one can simply try to imagine the opulence of the Supreme Personality of Godhead. When the Lord says *aham,* therefore, it is to be understood that He exists with full potency, including all opulences.

The word *yat* refers to Brahman, the impersonal effulgence of the Lord. In the *Brahma-saṁhitā* (5.40) it is said, *tad brahma niṣkalam anantam aśeṣa-bhūtam:* the Brahman effulgence expands unlimitedly. Just as the sun is a localized planet although the sunshine expands unlimitedly from that source, so the Absolute Truth is the Supreme Personality of Godhead, but His effulgence of energy, Brahman, expands unlimitedly. From that Brahman energy the creation appears, just as a cloud appears in sunshine. From the cloud comes rain, from the rain comes vegetation, and from the vegetation come fruits and flowers, which are the basis of subsistence for many other forms of life. Similarly, the effulgent bodily luster of the Supreme Lord is the cause of the creation of infinite universes. The Brahman effulgence is impersonal, but the cause of that energy is the Supreme Personality of Godhead. From Him, in His abode, the Vaikuṇṭhas, this *brahmajyoti* emanates. He is never impersonal. Since they cannot understand the source of the Brahman energy,

impersonalists mistakenly choose to think this impersonal Brahman the ultimate or absolute goal. But as stated in the *Upaniṣads,* one has to penetrate the impersonal effulgence to see the face of the Supreme Lord. If one desires to reach the source of the sunshine, he has to travel through the sunshine to reach the sun and then meet the predominating deity there. The Absolute Truth is the Supreme Person, Bhagavān, as *Śrīmad-Bhāgavatam* explains.

Sat means "effect," *asat* means "cause," and *param* refers to the ultimate truth, which is transcendental to cause and effect. The cause of the creation is called the *mahat-tattva,* or total material energy, and its effect is the creation itself. But neither cause nor effect existed in the beginning; they emanated from the Supreme Personality of Godhead, as did the energy of time. This is stated in the *Vedānta-sūtra* (*janmādy asya yataḥ*). The source of birth of the cosmic manifestation, or *mahat-tattva,* is the Personality of Godhead. This is confirmed throughout *Śrīmad-Bhāgavatam* and the *Bhagavad-gītā*. In the *Bhagavad-gītā* (Bg. 10.8) the Lord says, *ahaṁ sarvasya prabhavaḥ:* "I am the fountainhead of all emanations." The material cosmos, being temporary, is sometimes manifest and sometimes unmanifest, but its energy emanates from the Supreme Absolute Lord. Before the creation there was neither cause nor effect, but the Supreme Personality of Godhead existed with His full opulence and energy.

The words *paścād aham* indicate that the Lord exists after the dissolution of the cosmic manifestation. When the material world is dissolved, the Lord still exists personally in the Vaikuṇṭhas. During the creation the Lord also exists as He is in the Vaikuṇṭhas, and He also exists as the Supersoul within the material universes. This is confirmed in the *Brahma-saṁhitā* (5.37). *Goloka eva nivasati:* although He is perfectly and eternally present in Goloka Vṛndāvana in Vaikuṇṭha, He is nevertheless all-pervading (*akhilātma-bhūtaḥ*). The all-pervading feature of the Lord is called the Supersoul. In the *Bhagavad-gītā* it is said, *ahaṁ kṛtsnasya jagataḥ prabhavaḥ:* the cosmic manifestation is a display of the energy of the Supreme Lord. The material elements (earth, water, fire, air, ether, mind, intelligence and false ego) display the inferior energy of the Lord, and the living entities are His superior energy. Since the energy of the Lord is not different from Him, in fact everything that exists is Kṛṣṇa in His impersonal feature. Sunshine, sunlight and heat are not different from the sun, and yet simultaneously they are distinct energies of the sun. Similarly, the cosmic manifestation and the living entities are energies of the Lord, and they are considered to be simultaneously one with and different from Him. The Lord therefore says, "I am everything," because everything is His energy and is therefore nondifferent from Him.

Yo 'vaśiṣyeta so 'smy aham indicates that the Lord is the balance that exists after the dissolution of the creation. The spiritual manifestation never vanishes. It belongs to the internal

energy of the Supreme Lord and exists eternally. When the external manifestation is withdrawn, the spiritual activities in Goloka and the rest of the Vaikuṇṭhas continue, unrestricted by material time, which has no existence in the spiritual world. Therefore in the *Bhagavad-gītā* it is said, *yad gatvā na nivartante tad dhāma paramaṁ mama:* "The abode from which no one returns to this material world is the supreme abode of the Lord." (Bg. 15.6)

adi.1.54

> *ṛte 'rthaṁ yat pratīyeta*
> *na pratīyeta cātmani*
> *tad vidyād ātmano māyāṁ*
> *yathābhāso yathā tamaḥ*

SYNONYMS

ṛte—without; *artham*—value; *yat*—that which; *pratīyeta*—appears to be; *na*—not; *pratīyeta*—appears to be; *ca*—certainly; *ātmani*—in relation to Me; *tat*—that; *vidyāt*—you must know; *ātmanaḥ*—My; *māyām*—illusory energy; *yathā*—just as; *ābhāsaḥ*—the reflection; *yathā*—just as; *tamaḥ*—the darkness.

TRANSLATION

"What appears to be truth without Me is certainly My illusory energy, for nothing can exist without Me. It is

like a reflection of a real light in the shadows, for in the light there are neither shadows nor reflections.

PURPORT

In the previous verse the Absolute Truth and its nature have been explained. One must also understand the relative truth to actually know the Absolute. The relative truth, which is called *māyā,* or material nature, is explained here. *Māyā* has no independent existence. One who is less intelligent is captivated by the wonderful activities of *māyā,* but he does not understand that behind these activities is the direction of the Supreme Lord. In the *Bhagavad-gītā* it is said, *mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram:* the material nature is working and producing moving and nonmoving beings only by the supervision of Kṛṣṇa (Bg. 9.10).

The real nature of *māyā,* the illusory existence of the material manifestation, is clearly explained in *Śrīmad-Bhāgavatam*. The Absolute Truth is substance, and the relative truth depends upon its relationship with the Absolute for its existence. *Māyā* means energy; therefore the relative truth is explained to be the energy of the Absolute Truth. Since it is difficult to understand the distinction between the absolute and relative truths, an example can be given for clarification. The Absolute Truth can be compared to the sun, which is appreciated in terms of two relative truths: reflection and darkness. Darkness is the absence of sunshine, and a reflection is a projection of sunlight into darkness. Neither darkness nor reflection has an independent

existence. Darkness comes when the sunshine is blocked. For example, if one stands facing the sun, his back will be in darkness. Since darkness stands in the absence of the sun, it is therefore relative to the sun. The spiritual world is compared to the real sunshine, and the material world is compared to the dark regions where the sun is not visible.

When the material manifestation appears very wonderful, this is due to a perverted reflection of the supreme sunshine, the Absolute Truth, as confirmed in the *Vedānta-sūtra*. Whatever one can see here has its substance in the Absolute. As darkness is situated far away from the sun, so the material world is also far away from the spiritual world. The Vedic literature directs us not to be captivated by the dark regions (*tamaḥ*) but to try to reach the shining regions of the Absolute (*yogi-dhāma*).

The spiritual world is brightly illuminated, but the material world is wrapped in darkness. In the material world, sunshine, moonshine or different kinds of artificial light are required to dispel darkness, especially at night, for by nature the material world is dark. Therefore the Supreme Lord has arranged for sunshine and moonshine. But in His abode, as described in the *Bhagavad-gītā* (Bg. 15.6), there is no necessity for lighting by sunshine, moonshine or electricity because everything is self-effulgent.

That which is relative, temporary and far away from the Absolute Truth is called *māyā,* or ignorance. This illusion is exhibited in two ways, as explained in the *Bhagavad-gītā*. The

inferior illusion is inert matter, and the superior illusion is the living entity. The living entities are called illusory in this context only because they are implicated in the illusory structures and activities of the material world. Actually the living entities are not illusory, for they are parts of the superior energy of the Supreme Lord and do not have to be covered by *māyā* if they do not want to be so. The actions of the living entities in the spiritual kingdom are not illusory; they are the actual, eternal activities of liberated souls.

adi.1.55

> *yathā mahānti bhūtāni*
> *bhūteṣūccāvaceṣv anu*
> *praviṣṭāny apraviṣṭāni*
> *tathā teṣu na teṣv aham*

SYNONYMS

yathā—as; *mahānti*—the universal; *bhūtāni*—elements; *bhūteṣu*—in the living entities; *ucca-avaceṣu*—both gigantic and minute; *anu*—after; *praviṣṭāni*—situated internally; *apraviṣṭāni*—situated externally; *tathā*—so; *teṣu*—in them; *na*—not; *teṣu*—in them; *aham*—I.

TRANSLATION

"As the material elements enter the bodies of all living beings and yet remain outside them all, I exist within all material creations and yet am not within them.

PURPORT

The gross material elements (earth, water, fire, air and ether) combine with the subtle material elements (mind, intelligence and false ego) to construct the bodies of this material world, and yet they are beyond these bodies as well. Any material construction is nothing but an amalgamation or combination of material elements in varied proportions. These elements exist both within and beyond the body. For example, although the sky exists in space, it also enters within the body. Similarly, the Supreme Lord, who is the cause of the material energy, lives within the material world as well as beyond it. Without His presence within the material world, the cosmic body could not develop, just as without the presence of the spirit within the physical body, the body could not develop. The entire material manifestation develops and exists because the Supreme Personality of Godhead enters it as Paramātmā, or the Supersoul. The Personality of Godhead in His all-pervading feature of Paramātmā enters every entity, from the biggest to the most minute. His existence can be realized by one who has the single qualification of submissiveness and who thereby becomes a surrendered soul. The development of submissiveness is the cause of proportionate spiritual realization, by which one can

ultimately meet the Supreme Lord in person, as a man meets another man face to face.

Because of his development of transcendental attachment for the Supreme Lord, a surrendered soul feels the presence of his beloved everywhere, and all his senses are engaged in the loving service of the Lord. His eyes are engaged in seeing the beautiful couple Śrī Rādhā and Kṛṣṇa sitting on a decorated throne beneath a desire tree in the transcendental land of Vṛndāvana. His nose is engaged in smelling the spiritual aroma of the lotus feet of the Lord. Similarly, his ears are engaged in hearing messages from Vaikuṇṭha, and his hands embrace the lotus feet of the Lord and His associates. Thus the Lord is manifested to a pure devotee from within and without. This is one of the mysteries of the devotional relationship in which a devotee and the Lord are bound by a tie of spontaneous love. To achieve this love should be the goal of life for every living being.

adi.1.56

etāvad eva jijñāsyaṁ
tattva-jijñāsunātmanaḥ
anvaya-vyatirekābhyāṁ
yat syāt sarvatra sarvadā

SYNONYMS

etāvat—up to this; *eva*—certainty; *jijñāsyam*—to be inquired about; *tattva*—of the Absolute Truth; *jijñāsunā*—by the student; *ātmanaḥ*—of the Self; *anvaya*—directly; *vyatirekābhyām*—and indirectly; *yat*—whatever; *syāt*—it may be; *sarvatra*—everywhere; *sarvadā*—always.

TRANSLATION

"A person interested in transcendental knowledge must therefore always directly and indirectly inquire about it to know the all-pervading truth."

PURPORT

Those who are serious about the knowledge of the transcendental world, which is far beyond the material cosmic creation, must approach a bona fide spiritual master to learn the science both directly and indirectly. One must learn both the means to approach the desired destination and the hindrances to such progress. The spiritual master knows how to regulate the habits of a neophyte disciple, and therefore a serious student must learn the science in all its aspects from him.

There are different grades and standards of prosperity. The standard of comfort and happiness conceived by a common man engaged in material labor is the lowest grade of happiness, for it is in relationship with the body. The highest standard of such bodily comfort is achieved by a fruitive worker who by pious

activities reaches the plane of heaven, or the kingdom of the creative gods with their delegated powers. But the conception of comfortable life in heaven is insignificant in comparison to the happiness enjoyed in the impersonal Brahman, and this *brahmānanda,* the spiritual bliss derived from impersonal Brahman, is like the water in the hoofprint of a calf compared to the ocean of love of Godhead. When one develops pure love for the Lord, he derives an ocean of transcendental happiness from the association of the Personality of Godhead. To qualify oneself to reach this stage of life is the highest perfection.

One should try to purchase a ticket to go back home, back to Godhead. The price of such a ticket is one's intense desire for it, which is not easily awakened, even if one continuously performs pious activities for thousands of lives. All mundane relationships are sure to be broken in the course of time, but once one establishes a relationship with the Personality of Godhead in a particular *rasa,* it is never to be broken, even after the annihilation of the material world.

One should understand, through the transparent medium of the spiritual master, that the Supreme Lord exists everywhere in His transcendental spiritual nature and that the living entities' relationships with the Lord are directly and indirectly existing everywhere, even in this material world. In the spiritual world there are five kinds of relationships with the Supreme Lord—*śānta, dāsya, sakhya, vātsalya* and *mādhurya*. The perverted reflections of these *rasas* are found in the material world. Land,

home, furniture and other inert material objects are related in *śānta,* or the neutral and silent sense, whereas servants work in the *dāsya* relationship. The reciprocation between friends is called *sakhya,* the affection of a parent for a child is known as *vātsalya,* and the affairs of conjugal love constitute *mādhurya*. These five relationships in the material world are distorted reflections of the original, pure sentiments, which should be understood and perfected in relationship with the Supreme Personality of Godhead under the guidance of a bona fide spiritual master. In the material world the perverted *rasas* bring frustration. If these *rasas* are reestablished with Lord Kṛṣṇa, the result is eternal, blissful life.

From this and the preceding three verses of the *Caitanya-caritāmṛta,* which have been selected from *Śrīmad-Bhāgavatam,* the missionary activities of Lord Caitanya can be understood. The *Śrīmad-Bhāgavatam* has eighteen thousand verses, which are summarized in the four verses beginning with *aham evāsam evāgre* (53) and concluding with *yat syāt sarvatra sarvadā* (56). In the first of these verses (53) the transcendental nature of Lord Kṛṣṇa, the Supreme Personality of Godhead, is explained. The second verse (54) further explains that the Lord is detached from the workings of the material energy, *māyā*. The living entities, as parts and parcels of Lord Kṛṣṇa, are prone to be controlled by the external energy because although they are spiritual, in the material world they are encased in bodies of material energy. The eternal relationship of the living entities with the Supreme Lord is explained in that

verse. The next verse (55) instructs that the Supreme Personality of Godhead, by His inconceivable energies, is simultaneously one with and different from the living entities and the material energy. This knowledge is called *acintya-bhedābheda-tattva*. When an individual living entity surrenders to Lord Kṛṣṇa, he can then develop natural transcendental love for the Supreme Lord. This surrendering process should be the primary concern of a human being. In the next verse (56) it is said that a conditioned soul must ultimately approach a bona fide spiritual master and try to understand perfectly the material and spiritual worlds and his own existential position. Here the words *anvaya-vyatirekābhyām,* "directly and indirectly," suggest that one must learn the process of devotional service in its two aspects: one must directly execute the process of devotional service and indirectly avoid the impediments to progress.

adi.1.57

> *cintāmaṇir jayati somagirir gurur me*
> *śikṣā-guruś ca bhagavān śikhi-piñcha-mauliḥ*
> *yat-pāda-kalpataru-pallava-śekhareṣu*
> *līlā-svayaṁvara-rasaṁ labhate jayaśrīḥ*

SYNONYMS

cintāmaṇiḥ jayati—all glory to Cintāmaṇi; *soma-giriḥ*—Somagiri (the initiating *guru*); *guruḥ*—spiritual master; *me*—my; *śikṣā-guruḥ*—instructing spiritual master; *ca*—and; *bhagavān*—the Supreme

Personality of Godhead; *śikhi-piñcha*—with peacock feathers; *mauliḥ*—whose head; *yat*—whose; *pāda*—of the lotus feet; *kalpa-taru*—like desire trees; *pallava*—like new leaves; *śekhareṣu*—at the toe nails; *līlā-svayam-vara*—of conjugal pastimes; *rasam*—the mellow; *labhate*—obtains; *jaya-śrīḥ*—Śrīmatī Rādhārāṇī.

TRANSLATION

"All glories to Cintāmaṇi and my initiating spiritual master, Somagiri. All glories to my instructing spiritual master, the Supreme Personality of Godhead, who wears peacock feathers in His crown. Under the shade of His lotus feet, which are like desire trees, Jayaśrī [Rādhārāṇī] enjoys the transcendental mellow of an eternal consort."

PURPORT

This verse is from the *Kṛṣṇa-karṇāmṛta,* which was written by a great Vaiṣṇava *sannyāsī* named Bilvamaṅgala Ṭhākura, who is also known as Līlāśuka. He intensely desired to enter into the eternal pastimes of the Lord, and he lived at Vṛndāvana for seven hundred years in the vicinity of Brahma-kuṇḍa, a still-existing bathing tank in Vṛndāvana. The history of Bilvamaṅgala Ṭhākura is given in a book called *Śrī Vallabha-digvijaya*. He appeared in the eighth century of the Śaka Era in the province of Draviḍa and was the chief disciple of Viṣṇusvāmī. In a list of temples and monasteries kept in Śaṅkarācārya's monastery in Dvārakā, Bilvamaṅgala is mentioned as the founder of the Dvārakādhīśa

temple there. He entrusted the service of his Deity to Hari Brahmacārī, a disciple of Vallabha Bhaṭṭa.

Bilvamaṅgala Ṭhākura actually entered into the transcendental pastimes of Lord Kṛṣṇa. He has recorded his transcendental experiences and appreciation in the book known as *Kṛṣṇa-karṇāmṛta*. In the beginning of that book he has offered his obeisances to his different *gurus,* and it is to be noted that he has adored them all equally. The first spiritual master mentioned is Cintāmaṇi, who was one of his instructing spiritual masters because she first showed him the spiritual path. Cintāmaṇi was a prostitute with whom Bilvamaṅgala was intimate earlier in his life. She gave him the inspiration to begin on the path of devotional service, and because she convinced him to give up material existence to try for perfection by loving Kṛṣṇa, he has first offered his respects to her. Next he offers his respects to his initiating spiritual master, Somagiri, and then to the Supreme Personality of Godhead, who was also his instructing spiritual master. He explicitly mentions Bhagavān, who has peacock feathers on His crown, because the Lord of Vṛndāvana, Kṛṣṇa the cowherd boy, used to come to Bilvamaṅgala to talk with him and supply him with milk. In his adoration of Śrī Kṛṣṇa, the Personality of Godhead, he describes that Jayaśrī, the goddess of fortune, Śrīmatī Rādhārāṇī, takes shelter in the shade of His lotus feet to enjoy the transcendental *rasa* of nuptial love. The complete treatise *Kṛṣṇa-karṇāmṛta* is dedicated to the transcendental pastimes of Śrī Kṛṣṇa and

Śrīmatī Rādhārāṇī. It is a book to be read and understood by the most elevated devotees of Śrī Kṛṣṇa.

adi.1.58

> *jīve sākṣāt nāhi tāte guru caittya-rūpe*
> *śikṣā-guru haya kṛṣṇa-mahānta-svarūpe*

SYNONYMS

jīve—by the living entity; *sākṣāt*—direct experience; *nāhi*—there is not; *tāte*—therefore; *guru*—the spiritual master; *caittya-rūpe*—in the form of the Supersoul; *śikṣā-guru*—the spiritual master who instructs; *haya*—appears; *kṛṣṇa*—Kṛṣṇa, the Supreme Personality of Godhead; *mahānta*—the topmost devotee; *sva-rūpe*—in the form of.

TRANSLATION

Since one cannot visually experience the presence of the Supersoul, He appears before us as a liberated devotee. Such a spiritual master is none other than Kṛṣṇa Himself.

PURPORT

It is not possible for a conditioned soul to directly meet Kṛṣṇa, the Supreme Personality of Godhead, but if one becomes a sincere devotee and seriously engages in devotional service, Lord Kṛṣṇa sends an instructing spiritual master to show him favor and invoke his dormant propensity for serving the Supreme. The

preceptor appears before the external senses of the fortunate conditioned soul, and at the same time the devotee is guided from within by the *caittya-guru,* Kṛṣṇa, who is seated as the spiritual master within the heart of the living entity.

adi.1.59

> *tato duḥsaṅgam utsṛjya*
> *satsu sajjeta buddhi-mān*
> *santa evāsya chindanti*
> *mano-vyāsaṅgam uktibhiḥ*

SYNONYMS

tataḥ—therefore; *duḥsaṅgam*—bad association; *utsṛjya*—giving up; *satsu*—with the devotees; *sajjeta*—one should associate; *buddhi-mān*—an intelligent person; *santaḥ*—devotees; *eva*—certainly; *asya*—one's; *chindanti*—cut off; *manaḥ-vyāsaṅgam*—opposing attachments; *uktibhiḥ*—by their instructions.

TRANSLATION

"One should therefore avoid bad company and associate only with devotees. With their realized instructions, such saints can cut the knot connecting one with activities unfavorable to devotional service."

PURPORT

This verse, which appears in *Śrīmad-Bhāgavatam* (11.26.26), was spoken by Lord Kṛṣṇa to Uddhava in the text known as the *Uddhava-gīta*. The discussion relates to the story of Purūravā and the heavenly courtesan Urvaśī. When Urvaśī left Purūravā, he was deeply affected by the separation and had to learn to overcome his grief.

It is indicated that to learn the transcendental science, it is imperative that one avoid the company of undesirable persons and always seek the company of saints and sages who are able to impart lessons of transcendental knowledge. The potent words of such realized souls penetrate the heart, thereby eradicating all misgivings accumulated by years of undesirable association. For a neophyte devotee there are two kinds of persons whose association is undesirable: (1) gross materialists who constantly engage in sense gratification and (2) unbelievers who do not serve the Supreme Personality of Godhead but serve their senses and their mental whims in terms of their speculative habits. Intelligent persons seeking transcendental realization should very scrupulously avoid their company.

adi.1.60

> *satāṁ prasaṅgān mama vīrya-saṁvido*
> *bhavanti hṛt-karṇa-rasāyanāḥ kathāḥ*

taj-joṣaṇād āśv apavarga-vartmani
śraddhā ratir bhaktir anukramiṣyati

SYNONYMS

satām—of the devotees; *prasaṅgāt*—by intimate association; *mama*—of Me; *vīrya-saṁvidaḥ*—talks full of spiritual potency; *bhavanti*—appear; *hṛt*—to the heart; *karṇa*—and to the ears; *rasa-āyanāḥ*—a source of sweetness; *kathāḥ*—talks; *tat*—of them; *joṣaṇāt*—from proper cultivation; *āśu*—quickly; *apavarga*—of liberation; *vartmani*—on the path; *śraddhā*—faith; *ratiḥ*—attraction; *bhaktiḥ*—love; *anukramiṣyati*—will follow one after another.

TRANSLATION

"The spiritually powerful message of Godhead can be properly discussed only in a society of devotees, and it is greatly pleasing to hear in that association. If one hears from devotees, the way of transcendental experience quickly opens to him, and gradually he attains a taste in knowledge that in due course develops into attraction and devotion."

PURPORT

This verse appears in *Śrīmad-Bhāgavatam* (3.25.25), where Kapiladeva replies to the questions of His mother, Devahūti, about the process of devotional service. As one advances in devotional activities, the process becomes progressively clearer and more encouraging. Unless one gets this spiritual

encouragement by following the instructions of the spiritual master, it is not possible to make advancement. Therefore, one's development of a taste for executing these instructions is the test of one's devotional service. Initially, a person must develop confidence by hearing the science of devotion from a qualified spiritual master. Then, as he associates with devotees and tries to adopt the means instructed by the spiritual master in his own life, his misgivings and other obstacles are vanquished by his execution of devotional service. Strong attachment for the transcendental service of the Lord develops as he continues listening to the messages of Godhead, and if he steadfastly proceeds in this way, he is certainly elevated to spontaneous love for the Supreme Personality of Godhead.

adi.1.61

> *īśvara-svarūpa bhakta tāṅra adhiṣṭhāna*
> *bhaktera hṛdaye kṛṣṇera satata viśrāma*

SYNONYMS

īśvara—the Supreme Personality of Godhead; *svarūpa*—identical with; *bhakta*—the pure devotee; *tāṅra*—His; *adhiṣṭhāna*—abode; *bhaktera*—of the devotee; *hṛdaye*—in the heart; *kṛṣṇera*—of Lord Kṛṣṇa; *satata*—always; *viśrāma*—the resting place.

TRANSLATION

A pure devotee constantly engaged in the loving service of the Lord is identical with the Lord, who is always seated in his heart.

PURPORT

The Supreme Personality of Godhead is one without a second, and therefore He is all-powerful. He has inconceivable energies, of which three are principal. The devotee is considered to be one of these energies, never the energetic. The energetic is always the Supreme Lord. The energies are related to Him for the purpose of eternal service. A living entity in the conditional stage can uncover his aptitude for serving the Absolute Truth by the grace of Kṛṣṇa and the spiritual master. Then the Lord reveals Himself within his heart, and he can know that Kṛṣṇa is seated in the heart of every pure devotee. Kṛṣṇa is actually situated in the heart of every living entity, but only a devotee can realize this fact.

adi.1.62

sādhavo hṛdayaṁ mahyaṁ
sādhūnāṁ hṛdayaṁ tv aham
mad-anyat te na jānanti
nāhaṁ tebhyo manāg api

SYNONYMS

sādhavaḥ—the saints; *hṛdayam*—heart; *mahyam*—My; *sādhūnām*—of the saints; *hṛdayam*—the heart; *tu*—indeed; *aham*—I; *mat*—than Me; *anyat*—other; *te*—they; *na*—not; *jānanti*—know; *na*—nor; *aham*—I; *tebhyaḥ*—than them; *manāk*—slightly; *api*—even.

TRANSLATION

"Saints are My heart, and only I am their hearts. They do not know anyone but Me, and therefore I do not recognize anyone besides them as Mine."

PURPORT

This verse appears in *Śrīmad-Bhāgavatam* (9.4.68) in connection with a misunderstanding between Durvāsā Muni and Mahārāja Ambarīṣa. As a result of this misunderstanding, Durvāsā Muni tried to kill the king, when the Sudarśana *cakra,* the celebrated weapon of Godhead, appeared on the scene for the devoted king's protection. When the Sudarśana *cakra* attacked Durvāsā Muni, he fled in fear of the weapon and sought shelter from all the great demigods in heaven. Every one of them was unable to protect him, and therefore Durvāsā Muni prayed to Lord Viṣṇu for forgiveness. Lord Viṣṇu advised him, however, that if he wanted forgiveness he had to get it from Mahārāja Ambarīṣa, not from Him. In this context Lord Viṣṇu spoke this verse.

The Lord, being full and free from problems, can wholeheartedly care for His devotees. His concern is how to elevate and protect all those who have taken shelter at His feet. The same responsibility is also entrusted to the spiritual master. The bona fide spiritual master's concern is how the devotees who have surrendered to him as a representative of the Lord may make progress in devotional service. The Supreme Personality of Godhead is always mindful of the devotees who fully engage in cultivating knowledge of Him, having taken shelter at His lotus feet.

adi.1.63

> *bhavad-vidhā bhāgavatās*
> *tīrtha-bhūtāḥ svayaṁ vibho*
> *tīrthī-kurvanti tīrthāni*
> *svāntaḥ-sthena gadā-bhṛtā*

SYNONYMS

bhavat—your good self; *vidhāḥ*—like; *bhāgavatāḥ*—devotees; *tīrtha*—holy places of pilgrimage; *bhūtāḥ*—existing; *svayam*—themselves; *vibho*—O almighty one; *tīrthī-kurvanti*—make into holy places of pilgrimage; *tīrthāni*—the holy places; *sva-antaḥ-sthena*—being situated in their hearts; *gadā-bhṛtā*—by the Personality of Godhead.

TRANSLATION

"Saints of your caliber are themselves places of pilgrimage. Because of their purity, they are constant companions of the Lord, and therefore they can purify even the places of pilgrimage."

PURPORT

This verse was spoken by Mahārāja Yudhiṣṭhira to Vidura in *Śrīmad-Bhāgavatam* (1.13.10). Mahārāja Yudhiṣṭhira was receiving his saintly uncle Vidura, who had been visiting sacred places of pilgrimage. Mahārāja Yudhiṣṭhira told Vidura that pure devotees like him are personified holy places because the Supreme Personality of Godhead is always with them in their hearts. By their association, sinful persons are freed from sinful reactions, and therefore wherever a pure devotee goes is a sacred place of pilgrimage. The importance of holy places is due to the presence there of such pure devotees.

adi.1.64

> *sei bhakta-gaṇa haya dvi-vidha prakāra*
> *pāriṣad-gaṇa eka, sādhaka-gaṇa āra*

SYNONYMS

sei—these; *bhakta-gaṇa*—devotees; *haya*—are; *dvi-vidha*—twofold; *prakāra*—varieties; *pāriṣat-gaṇa*—factual devotees; *eka*—one; *sādhaka-gaṇa*—prospective devotees; *āra*—the other.

TRANSLATION

Such pure devotees are of two types: personal associates [pāriṣats] and neophyte devotees [sādhakas].

PURPORT

Perfect servitors of the Lord are considered His personal associates, whereas devotees endeavoring to attain perfection are called neophytes. Among the associates, some are attracted by the opulences of the Personality of Godhead, and others are attracted by nuptial love of Godhead. The former devotees are placed in the realm of Vaikuṇṭha to render reverential devotional service, whereas the latter devotees are placed in Vṛndāvana for the direct service of Śrī Kṛṣṇa.

adi.1.65-66

> *īśvarera avatāra e-tina prakāra*
> *aṁśa-avatāra, āra guṇa-avatāra*
>
> *śaktyāveśa-avatāra—tṛtīya e-mata*
> *aṁśa-avatāra—puruṣa-matsyādika yata*

SYNONYMS

īśvarera—of the Supreme Lord; *avatāra*—incarnations; *e-tina*—these three; *prakāra*—kinds; *aṁśa-avatāra*—partial incarnations; *āra*—and; *guṇa-avatāra*—qualitative incarnations; *śakti-āveśa-avatāra*—empowered incarnations; *tṛtīya*—the third; *e-mata*—thus; *aṁśa-avatāra*—partial incarnations; *puruṣa*—the three *puruṣa* incarnations; *matsya*—the fish incarnation; *ādika*—and so on; *yata*—all.

TRANSLATION

There are three categories of incarnations of Godhead: partial incarnations, qualitative incarnations and empowered incarnations. The puruṣas and Matsya are examples of partial incarnations.

adi.1.67

> *brahmā viṣṇu śiva—tina guṇāvatāre gaṇi*
> *śakty-āveśa—sanakādi, pṛthu, vyāsa-muni*

SYNONYMS

brahmā—Lord Brahmā; *viṣṇu*—Lord Viṣṇu; *śiva*—Lord Śiva; *tina*—three; *guṇa-avatāre*—among the incarnations controlling the three modes of material nature; *gaṇi*—I count; *śakti-āveśa*—empowered incarnations; *sanaka-ādi*—the four Kumāras; *pṛthu*—King Pṛthu; *vyāsa-muni*—Vyāsadeva.

TRANSLATION

Brahmā, Viṣṇu and Śiva are qualitative incarnations. Empowered incarnations are those like the Kumāras, King Pṛthu and Mahā-muni Vyāsa [the compiler of the Vedas].

adi.1.68

> *dui-rūpe haya bhagavānera prakāśa*
> *eke ta' prakāśa haya, āre ta' vilāsa*

SYNONYMS

dui-rūpe—in two forms; *haya*—are; *bhagavānera*—of the Supreme Personality of Godhead; *prakāśa*—manifestations; *eke*—in one; *ta'*—certainly; *prakāśa*—manifestation; *haya*—is; *āre*—in the other; *ta'*—certainly; *vilāsa*—engaged in pastimes.

TRANSLATION

The Personality of Godhead exhibits Himself in two kinds of forms: prakāśa and vilāsa.

PURPORT

The Supreme Lord expands His personal forms in two primary categories. The *prakāśa* forms are manifested by Lord Kṛṣṇa for His pastimes, and their features are exactly like His. When Lord Kṛṣṇa married sixteen thousand queens in Dvārakā, He did so in

sixteen thousand *prakāśa* expansions. Similarly, during the *rāsa* dance He expanded Himself in identical *prakāśa* forms to dance beside each and every *gopī* simultaneously. When the Lord manifests His *vilāsa* expansions, however, they are all somewhat different in their bodily features. Lord Balarāma is the first *vilāsa* expansion of Lord Kṛṣṇa, and the four-handed Nārāyaṇa forms in Vaikuṇṭha expand from Balarāma. There is no difference between the bodily forms of Śrī Kṛṣṇa and Balarāma except that Their bodily colors are different. Similarly, Śrī Nārāyaṇa in Vaikuṇṭha has four hands, whereas Kṛṣṇa has only two. The expansions of the Lord who manifest such bodily differences are known as *vilāsa-vigrahas*.

adi.1.69-70

> *eka-i vigraha yadi haya bahu-rūpa*
> *ākāre ta' bheda nāhi, eka-i svarūpa*
>
> *mahiṣī-vivāhe, yaiche yaiche kaila rāsa*
> *ihāke kahiye kṛṣṇera mukhya 'prakāśa'*

SYNONYMS

eka-i—the same one; *vigraha*—person; *yadi*—if; *haya*—becomes; *bahu-rūpa*—many forms; *ākāre*—in appearance; *ta'*—certainly; *bheda*—difference; *nāhi*—there is not; *eka-i*—one; *sva-rūpa*—identity; *mahiṣī*—with the queens of Dvārakā; *vivāhe*—in the marriage; *yaiche yaiche*—in a similar way; *kaila*—He did; *rāsa*—

rāsa dance; *ihāke*—this; *kahiye*—I say; *kṛṣṇera*—of Kṛṣṇa; *mukhya*—principal; *prakāśa*—manifested forms.

TRANSLATION

When the Personality of Godhead expands Himself in many forms, all nondifferent in Their features, as Lord Kṛṣṇa did when He married sixteen thousand queens and when He performed His rāsa dance, such forms of the Lord are called manifested forms [prakāśa-vigrahas].

adi.1.71

citraṁ bataitad ekena
vapuṣā yugapat pṛthak
gṛheṣu dvy-aṣṭa-sāhasraṁ
striya eka udāvahat

SYNONYMS

citram—wonderful; *bata*—oh; *etat*—this; *ekena*—with one; *vapuṣā*—form; *yugapat*—simultaneously; *pṛthak*—separately; *gṛheṣu*—in the houses; *dvi-aṣṭa-sāhasram*—sixteen thousand; *striyaḥ*—all the queens; *ekaḥ*—the one Śrī Kṛṣṇa; *udāvahat*—married.

TRANSLATION

"It is astounding that Lord Śrī Kṛṣṇa, who is one without a second, expanded Himself in sixteen

thousand similar forms to marry sixteen thousand queens in their respective homes."

PURPORT

This verse is from *Śrīmad-Bhāgavatam* (10.69.2).

adi.1.72

> *rāsotsavaḥ sampravṛtto*
> *gopī-maṇḍala-maṇḍitaḥ*
> *yogeśvareṇa kṛṣṇena*
> *tāsāṁ madhye dvayor dvayoḥ*

SYNONYMS

rāsa-utsavaḥ—the festival of the *rāsa* dance; *sampravṛttaḥ*—was begun; *gopī-maṇḍala*—by groups of *gopīs*; *maṇḍitaḥ*—decorated; *yoga-īśvareṇa*—by the master of all mystic powers; *kṛṣṇena*—by Lord Kṛṣṇa; *tāsām*—of them; *madhye*—in the middle; *dvayoḥ dvayoḥ*—of each two.

TRANSLATION

"When Lord Kṛṣṇa, surrounded by groups of cowherd girls, began the festivities of the rāsa dance, the Lord of all mystic powers placed Himself between each two girls."

PURPORT

This verse is also quoted from *Śrīmad-Bhāgavatam* (10.33.3).

adi.1.73-74

> *praviṣṭena gṛhītānāṁ*
> *kaṇṭhe sva-nikaṭaṁ striyaḥ*
> *yaṁ manyeran nabhas tāvad*
> *vimāna-śata-saṅkulam*

> *divaukasāṁ sa-dārāṇām*
> *aty-autsukya-bhṛtātmanām*
> *tato dundubhayo nedur*
> *nipetuḥ puṣpa-vṛṣṭayaḥ*

SYNONYMS

praviṣṭena—having entered; *gṛhītānām*—of those embracing; *kaṇṭhe*—on the neck; *sva-nikaṭam*—situated at their own side; *striyaḥ*—the *gopīs*; *yam*—whom; *manyeran*—would think; *nabhaḥ*—the sky; *tāvat*—at once; *vimāna*—of airplanes; *śata*—with hundreds; *saṅkulam*—crowded; *diva-okasām*—of the demigods; *sa-dārāṇām*—with their wives; *ati-autsukya*—with eagerness; *bhṛta-ātmanām*—whose minds were filled; *tataḥ*—then; *dundubhayaḥ*—kettledrums; *neduḥ*—sounded; *nipetuḥ*—fell; *puṣpa-vṛṣṭayaḥ*—showers of flowers.

TRANSLATION

"When the cowherd girls and Kṛṣṇa thus joined together, each girl thought that Kṛṣṇa was dearly embracing her alone. To behold this wonderful pastime of the Lord, the denizens of heaven and their wives, all very eager to see the dance, flew in the sky in their hundreds of airplanes. They showered flowers and beat sweetly on drums."

PURPORT

This is another quote from *Śrīmad-Bhāgavatam* (10.33.3-4).

adi.1.75

> *anekatra prakaṭatā*
> *rūpasyaikasya yaikadā*
> *sarvathā tat-svarūpaiva*
> *sa prakāśa itīryate*

SYNONYMS

anekatra—in many places; *prakaṭatā*—the manifestation; *rūpasya*—of form; *ekasya*—one; *yā*—which; *ekadā*—at one time; *sarvathā*—in every respect; *tat*—His; *sva-rūpa*—own form; *eva*—certainly; *saḥ*—that; *prakāśaḥ*—manifestive form; *iti*—thus; *īryate*—it is called.

TRANSLATION

"If numerous forms, all equal in their features, are displayed simultaneously, such forms are called prakāśa-vigrahas of the Lord."

PURPORT

This is a quotation from the *Laghu-bhāgavatāmṛta* (1.21), compiled by Śrīla Rūpa Gosvāmī.

adi.1.76

> *eka-i vigraha kintu ākāre haya āna*
> *aneka prakāśa haya, 'vilāsa' tāra nāma*

SYNONYMS

eka-i—one; *vigraha*—form; *kintu*—but; *ākāre*—in appearance; *haya*—is; *āna*—different; *aneka*—many; *prakāśa*—manifestations; *haya*—appear; *vilāsa*—pastime form; *tāra*—of that; *nāma*—the name.

TRANSLATION

But when the numerous forms are slightly different from one another, they are called vilāsa-vigrahas.

adi.1.77

> *svarūpam anyākāraṁ yat*
> *tasya bhāti vilāsataḥ*
> *prāyeṇātma-samaṁ śaktyā*
> *sa vilāso nigadyate*

SYNONYMS

sva-rūpam—the Lord's own form; *anya*—other; *ākāram*—features of the body; *yat*—which; *tasya*—His; *bhāti*—appears; *vilāsataḥ*—from particular pastimes; *prāyena*—almost; *ātma-samam*—self-similar; *śaktyā*—by His potency; *saḥ*—that; *vilāsaḥ*—the *vilāsa* (pastime) form; *nigadyate*—is called.

TRANSLATION

"When the Lord displays numerous forms with different features by His inconceivable potency, such forms are called vilāsa-vigrahas."

PURPORT

This is another quotation from the *Laghu-bhāgavatāmṛta* (1.15).

adi.1.78

> *yaiche baladeva, paravyome nārāyaṇa*
> *yaiche vāsudeva pradyumnādi saṅkarṣaṇa*

SYNONYMS

yaiche—just as; *baladeva*—Baladeva; *para-vyome*—in the spiritual sky; *nārāyaṇa*—Lord Nārāyaṇa; *yaiche*—just as; *vāsudeva*—Vāsudeva; *pradyumna-ādi*—Pradyumna, etc.; *saṅkarṣaṇa*—Saṅkarṣaṇa.

TRANSLATION

Examples of such vilāsa-vigrahas are Baladeva, Nārāyaṇa in Vaikuṇṭha-dhāma, and the catur-vyūha-Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha.

adi.1.79-80

> *īśvarera śakti haya e-tina prakāra*
> *eka lakṣmī-gaṇa, pure mahiṣī-gaṇa āra*
>
> *vraje gopī-gaṇa āra sabhāte pradhāna*
> *vrajendra-nandana yā'te svayaṁ bhagavān*

SYNONYMS

īśvarera—of the Supreme Lord; *śakti*—energy; *haya*—is; *e-tina*—these three; *prakāra*—kinds; *eka*—one; *lakṣmī-gaṇa*—the goddesses of fortune in Vaikuṇṭha; *pure*—in Dvārakā; *mahiṣī-gaṇa*—the queens; *āra*—and; *vraje*—in Vṛndāvana; *gopī-gaṇa*—the *gopīs*; *āra*—and; *sabhāte*—among all of them; *pradhāna*—the chief;

vraja-indra-nandana—Kṛṣṇa, the son of the King of Vraja; *yā'te*—because; *svayam*—Himself; *bhagavān*—the primeval Lord.

TRANSLATION

The energies [consorts] of the Supreme Lord are of three kinds: the Lakṣmīs in Vaikuṇṭha, the queens in Dvārakā and the gopīs in Vṛndāvana. The gopīs are the best of all, for they have the privilege of serving Śrī Kṛṣṇa, the primeval Lord, the son of the King of Vraja.

adi.1.81

> *svayaṁ-rūpa kṛṣṇera kāya-vyūha—tāṅra sama*
> *bhakta sahite haya tāṅhāra āvaraṇa*

SYNONYMS

svayam-rūpa—His own original form (two-handed Kṛṣṇa); *kṛṣṇera*—of Lord Kṛṣṇa; *kāya-vyūha*—personal expansions; *tāṅra*—with Him; *sama*—equal; *bhakta*—the devotees; *sahite*—associated with; *haya*—are; *tāṅhāra*—His; *āvaraṇa*—covering.

TRANSLATION

The personal associates of the primeval Lord, Śrī Kṛṣṇa, are His devotees, who are identical with Him. He is complete with His entourage of devotees.

PURPORT

Śrī Kṛṣṇa and His various personal expansions are nondifferent in potential power. These expansions are associated with further, secondary expansions, or servitor expansions, who are called devotees.

adi.1.82

> *bhakta ādi krame kaila sabhāra vandana*
> *e-sabhāra vandana sarva-śubhera kāraṇa*

SYNONYMS

bhakta—the devotees; *ādi*—and so on; *krame*—in order; *kaila*—did; *sabhāra*—of the assembly; *vandana*—worship; *e-sabhāra*—of this assembly; *vandana*—worship; *sarva-śubhera*—of all good fortune; *kāraṇa*—the source.

TRANSLATION

Now I have worshiped all the various levels of devotees. Worshiping them is the source of all good fortune.

PURPORT

To offer prayers to the Lord, one should first offer prayers to His devotees and associates.

adi.1.83

> *prathama śloke kahi sāmānya maṅgalācaraṇa*
> *dvitīya ślokete kari viśeṣa vandana*

SYNONYMS

prathama—first; *śloke*—in the verse; *kahi*—I express; *sāmānya*—general; *maṅgala-ācaraṇa*—invocation of benediction; *dvitīya*—second; *ślokete*—in the verse; *kari*—I do; *viśeṣa*—particular; *vandana*—offering of prayers.

TRANSLATION

In the first verse I have invoked a general benediction, but in the second I have prayed to the Lord in a particular form.

adi.1.84

> *vande śrī-kṛṣṇa-caitanya-*
> *nityānandau sahoditau*
> *gauḍodaye puṣpavantau*
> *citrau śan-dau tamo-nudau*

SYNONYMS

vande—I offer respectful obeisances; *śrī-kṛṣṇa-caitanya*—to Lord Śrī Kṛṣṇa Caitanya; *nityānandau*—and to Lord Nityānanda; *saha-*

uditau—simultaneously arisen; *gauḍa-udaye*—on the eastern horizon of Gauḍa; *puṣpavantau*—the sun and moon together; *citrau*—wonderful; *śam-dau*—bestowing benediction; *tamaḥ-nudau*—dissipating darkness.

TRANSLATION

"I offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya and Lord Nityānanda, who are like the sun and moon. They have arisen simultaneously on the horizon of Gauḍa to dissipate the darkness of ignorance and thus wonderfully bestow benediction upon all."

adi.1.85-86

> *vraje ye vihare pūrve kṛṣṇa-balarāma*
> *koṭī-sūrya-candra jini doṅhāra nija-dhāma*

> *sei dui jagatere ha-iyā sadaya*
> *gauḍadeśe pūrva-śaile karilā udaya*

SYNONYMS

vraje—in Vraja (Vṛndāvana); *ye*—who; *vihare*—played; *pūrve*—formerly; *kṛṣṇa*—Lord Kṛṣṇa; *balarāma*—Lord Balarāma; *koṭī*—millions; *sūrya*—suns; *candra*—moons; *jini*—overcoming; *doṅhāra*—of the two; *nija-dhāma*—the effulgence; *sei*—these; *dui*—two; *jagatere*—for the universe; *ha-iyā*—becoming; *sa-daya*—

compassionate; *gauḍa-deśe*—in the country of Gauḍa; *pūrva-śaile*—on the eastern horizon; *karilā*—did; *udaya*—arise.

TRANSLATION

Śrī Kṛṣṇa and Balarāma, the Personalities of Godhead, who formerly appeared in Vṛndāvana and were millions of times more effulgent than the sun and moon, have arisen over the eastern horizon of Gauḍadeśa [West Bengal], being compassionate for the fallen state of the world.

adi.1.87

> *śrī-kṛṣṇa-caitanya āra prabhu nityānanda*
> *yāṅhāra prakāśe sarva jagat ānanda*

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Kṛṣṇa Caitanya; *āra*—and; *prabhu nityānanda*—Lord Nityānanda; *yāṅhāra*—of whom; *prakāśe*—on the appearance; *sarva*—all; *jagat*—the world; *ānanda*—full of happiness.

TRANSLATION

The appearance of Śrī Kṛṣṇa Caitanya and Prabhu Nityānanda has surcharged the world with happiness.

adi.1.88-89

> *sūrya-candra hare yaiche saba andhakāra*
> *vastu prakāśiyā kare dharmera pracāra*

> *ei mata dui bhāi jīvera ajñāna-*
> *tamo-nāśa kari' kaila tattva-vastu-dāna*

SYNONYMS

sūrya-candra—the sun and the moon; *hare*—drive away; *yaiche*—just as; *saba*—all; *andhakāra*—darkness; *vastu*—truth; *prakāśiyā*—manifesting; *kare*—do; *dharmera*—of inborn nature; *pracāra*—preaching; *ei mata*—like this; *dui*—two; *bhāi*—brothers; *jīvera*—of the living being; *ajñāna*—of ignorance; *tamaḥ*—of the darkness; *nāśa*—destruction; *kari'*—doing; *kaila*—made; *tattva-vastu*—of the Absolute Truth; *dāna*—gift.

TRANSLATION

As the sun and moon drive away darkness by their appearance and reveal the nature of everything, these two brothers dissipate the darkness of ignorance covering the living beings' and enlighten them with knowledge of the Absolute Truth.

adi.1.90

> *ajñāna-tamera nāma kahiye 'kaitava'*
> *dharma-artha-kāma-mokṣa-vāñchā ādi saba*

SYNONYMS

ajñāna-tamera—of the darkness of ignorance; *nāma*—name; *kahiye*—I call; *kaitava*—cheating process; *dharma*—religiosity; *artha*—economic development; *kāma*—sense gratification; *mokṣa*—liberation; *vāñchā*—desire for; *ādi*—and so on; *saba*—all.

TRANSLATION

The darkness of ignorance is called kaitava, the way of cheating, which begins with religiosity, economic development, sense gratification and liberation.

adi.1.91

> *dharmaḥ projjhita-kaitavo 'tra paramo*
> *nirmatsarāṇāṁ satāṁ*
> *vedyaṁ vāstavam atra vastu śiva-daṁ tāpa-*
> *trayonmūlanam*
> *śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair*
> *īśvaraḥ*
> *sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-*
> *kṣaṇāt*

SYNONYMS

dharmaḥ—religiosity; *projjhita*—completely rejected; *kaitavaḥ*—in which fruitive intention; *atra*—herein; *paramaḥ*—the highest; *nirmatsarāṇām*—of the one-hundred-percent pure in heart; *satām*—devotees; *vedyam*—to be understood; *vāstavam*—factual; *atra*—herein; *vastu*—substance; *śiva-dam*—giving well-being; *tāpa-traya*—of threefold miseries; *unmūlanam*—causing uprooting; *śrīmat*—beautiful; *bhāgavate*—in the *Bhāgavata Purāṇa*; *mahā-muni*—by the great sage (Vyāsadeva); *kṛte*—compiled; *kim*—what; *vā*—indeed; *paraiḥ*—with others; *īśvaraḥ*—the Supreme Lord; *sadyaḥ*—at once; *hṛdi*—within the heart; *avarudhyate*—becomes confined; *atra*—herein; *kṛtibhiḥ*—by pious men; *śuśrūṣubhiḥ*—desiring to hear; *tat-kṣaṇāt*—without delay.

TRANSLATION

"The great scripture Śrīmad-Bhāgavatam, compiled by Mahā-muni Vyāsadeva from four original verses, describes the most elevated and kindhearted devotees and completely rejects the cheating ways of materially motivated religiosity. It propounds the highest principle of eternal religion, which can factually mitigate the threefold miseries of a living being and award the highest benediction of full prosperity and knowledge. Those willing to hear the message of this scripture in a submissive attitude of service can at once capture the Supreme Lord in their hearts. Therefore

there is no need for any scripture other than Śrīmad-Bhāgavatam."

PURPORT

This verse appears in *Śrīmad-Bhāgavatam* (1.1.2). The words *mahā-muni-kṛte* indicate that *Śrīmad-Bhāgavatam* was compiled by the great sage Vyāsadeva, who is sometimes known as Nārāyaṇa Mahā-muni because he is an incarnation of Nārāyaṇa. Vyāsadeva, therefore, is not an ordinary man, but is empowered by the Supreme Personality of Godhead. He compiled the beautiful *Bhāgavatam* to narrate some of the pastimes of the Supreme Personality of Godhead and His devotees.

In *Śrīmad-Bhāgavatam,* a distinction between real religion and pretentious religion has been clearly made. According to this original and genuine commentation on the *Vedānta-sūtra,* there are numerous pretentious faiths that pass as religion but neglect the real essence of religion. The real religion of a living being is his natural inborn quality, whereas pretentious religion is a form of nescience that artificially covers a living entity's pure consciousness under certain unfavorable conditions. Real religion lies dormant when artificial religion dominates from the mental plane. A living being can awaken this dormant religion by hearing with a pure heart.

The path of religion prescribed by *Śrīmad-Bhāgavatam* is different from all forms of imperfect religiosity. Religion can be

considered in the following three divisions: (1) the path of fruitive work, (2) the path of knowledge and mystic powers, and (3) the path of worship and devotional service.

The path of fruitive work (*karma-kāṇḍa*), even when decorated by religious ceremonies meant to elevate one's material condition, is a cheating process because it can never enable one to gain relief from material existence and achieve the highest goal. A living entity perpetually struggles hard to rid himself of the pangs of material existence, but the path of fruitive work leads him to either temporary happiness or temporary distress in material existence. By pious fruitive work one is placed in a position where he can temporarily feel material happiness, whereas vicious activities lead one to a distressful position of material want and scarcity. However, even if a person is put into the most perfect situation of material happiness, he cannot in that way become free from the pangs of birth, death, old age and disease. A materially happy person is therefore in need of the eternal relief that mundane religiosity in terms of fruitive work can never award.

The paths of the culture of knowledge (*jñāna-mārga*) and of mystic powers (*yoga-mārga*) are equally hazardous, for one does not know where he will go by following these uncertain methods. An empiric philosopher in search of spiritual knowledge may endeavor most laboriously for many, many births in mental speculation, but unless and until he reaches the stage of the purest quality of goodness-in other words, until he transcends

the plane of material speculation—it is not possible for him to know that everything emanates from the Personality of Godhead Vāsudeva. His attachment to the impersonal feature of the Supreme Lord makes him unfit to rise to that transcendental stage of *vasudeva* understanding, and therefore because of his unclean state of mind he glides down again into material existence, even after having ascended to the highest stage of liberation. This falldown takes place due to his want of a *locus standi* in the service of the Supreme Lord.

As far as the mystic powers of the *yogīs* are concerned, they are also material entanglements on the path of spiritual realization. One German scholar who became a devotee of Godhead in India said that material science had already made laudable progress in duplicating the mystic powers of the *yogīs*. He therefore came to India not to learn the methods of the *yogīs'* mystic powers but to learn the path of transcendental loving service to the Supreme Lord, as mentioned in the great scripture *Śrīmad-Bhāgavatam*. Mystic powers can make a *yogī* materially powerful and thus give temporary relief from the miseries of birth, death, old age and disease, as other material sciences can also do, but such mystic powers can never be a permanent source of relief from these miseries. Therefore, according to the *Bhāgavata* school, this path of religiosity is also a method of cheating its followers. In the *Bhagavad-gītā* it is clearly defined that the most elevated and powerful mystic *yogīs* one who can constantly think of the Supreme Lord within his heart and engage in the loving service of the Lord.

The path of worship of the innumerable *devas,* or administrative demigods, is still more hazardous and uncertain than the above-mentioned processes of *karma-kāṇḍa* and *jñāna-kāṇḍa*. This system of worshiping many gods, such as Durgā, Śiva, Gaṇeśa, Sūrya and the impersonal Viṣṇu form, is accepted by persons who have been blinded by an intense desire for sense gratification. When properly executed in terms of the rites mentioned in the *śāstras,* which are now very difficult to perform in this age of want and scarcity, such worship can certainly fulfill one's desires for sense gratification, but the success obtained by such methods is certainly transient, and it is suitable only for a less intelligent person. That is the verdict of the *Bhagavad-gītā*. No sane man should be satisfied by such temporary benefits.

None of the above-mentioned three religious paths can deliver a person from the threefold miseries of material existence, namely, miseries caused by the body and mind, miseries caused by other living entities, and miseries caused by the demigods. The process of religion described in *Śrīmad-Bhāgavatam,* however, is able to give its followers permanent relief from the threefold miseries. The *Bhāgavatam* describes the highest religious form-reinstatement of the living entity in his original position of transcendental loving service to the Supreme Lord, which is free from the infections of desires for sense gratification, fruitive work, and the culture of knowledge with the aim of merging into the Absolute to become one with the Supreme Lord.

Any process of religiosity based on sense gratification, gross or subtle, must be considered a pretentious religion because it is unable to give perpetual protection to its followers. The word *projjhita* is significant. *Pra* means "complete," and *ujjhita* indicates rejection. Religiosity in the shape of fruitive work is directly a method of gross sense gratification, whereas the process of culturing spiritual knowledge with a view to becoming one with the Absolute is a method of subtle sense gratification. All such pretentious religiosity based on gross or subtle sense gratification is completely rejected in the process of *bhāgavata-dharma,* or the transcendental religion that is an eternal function for the living being.

Bhāgavata-dharma, or the religious principle described in *Śrīmad-Bhāgavatam,* of which the *Bhagavad-gītā* is a preliminary study, is meant for liberated persons of the highest order who attribute very little value to the sense gratification of pretentious religiosity. The first and foremost concern of fruitive workers, elevationists, empiric philosophers and salvationists is to raise their material position. But devotees of Godhead have no such selfish desires. They serve the Supreme Lord only for His satisfaction. Śrī Arjuna, wanting to satisfy his senses by becoming a so-called nonviolent and pious man, at first decided not to fight. But when he was fully situated in the principles of *bhāgavata-dharma,* culminating in complete surrender unto the will of the Supreme Lord, he changed his decision and agreed to fight for the satisfaction of the Lord. He then said:

> *naṣṭo mohaḥ smṛtir labdhā*
> *tvat-prasādān mayācyuta*
> *sthito 'smi gata-sandehaḥ*
> *kariṣye vacanaṁ tava*

"My dear Kṛṣṇa, O infallible one, my illusion is now gone. I have regained my memory by Your mercy, and I am now firm and free from doubt and am prepared to act according to Your instructions." (Bg. 18.73) It is the constitutional position of a living entity to be situated in this pure consciousness. Any so-called religious process that interferes with this unadulterated spiritual position of the living being must therefore be considered a pretentious process of religiosity.

The real form of religion is spontaneous loving service to Godhead. This relationship of the living being with the Absolute Personality of Godhead in service is eternal. The Personality of Godhead is described as *vastu,* or the Substance, and the living entities are described as *vāstavas,* or the innumerable samples of the Substance in relative existence. The relationship of these substantive portions with the Supreme Substance can never be annihilated, for it is an eternal quality inherent in the living being.

By contact with material nature the living entities exhibit varied symptoms of the disease of material consciousness. To cure this material disease is the supreme object of human life. The process that treats this disease is called *bhāgavata-dharma,*

or *sanātana-dharma*-real religion. This is described in the pages of *Śrīmad-Bhāgavatam*. Therefore anyone who, because of his background of pious activities in previous lives, is anxious to hear *Śrīmad-Bhāgavatam* immediately realizes the presence of the Supreme Lord within his heart and fulfills the mission of his life.

adi.1.92

> *tāra madhye mokṣa-vāñchā kaitava-pradhāna*
> *yāhā haite kṛṣṇa-bhakti haya antardhāna*

SYNONYMS

tāra—of them; *madhye*—in the midst; *mokṣa-vāñchā*—the desire to merge into the Supreme; *kaitava*—of cheating processes; *pradhāna*—the chief; *yāhā haite*—from which; *kṛṣṇa-bhakti*—devotion to Lord Kṛṣṇa; *haya*—becomes; *antardhāna*—disappearance.

TRANSLATION

The foremost process of cheating is to desire to achieve liberation by merging into the Supreme, for this causes the permanent disappearance of loving service to Kṛṣṇa.

PURPORT

The desire to merge into the impersonal Brahman is the subtlest type of atheism. As soon as such atheism, disguised in the dress

of liberation, is encouraged, one becomes completely unable to traverse the path of devotional service to the Supreme Personality of Godhead.

adi.1.93

> *"pra-śabdena mokṣābhisandhir api nirastaḥ" iti*

SYNONYMS

pra-śabdena—by the prefix "*pra*"; *mokṣa-abhisandhiḥ*—the intention of liberation; *api*—certainly; *nirastaḥ*—nullified; *iti*—thus.

TRANSLATION

"The prefix 'pra' [in the verse from Śrīmad-Bhāgavatam] indicates that the desire for liberation is completely rejected."

PURPORT

This is an annotation by Śrīdhara Svāmī, the great commentator on *Śrīmad-Bhāgavatam*.

adi.1.94

> *kṛṣṇa-bhaktira bādhaka—yata śubhāśubha karma*
> *seha eka jīvera ajñāna-tamo-dharma*

SYNONYMS

kṛṣṇa-bhaktira—of devotional service to Kṛṣṇa; *bādhaka*—hindrance; *yata*—all; *śubha-aśubha*—auspicious or inauspicious; *karma*—activity; *seha*—that; *eka*—one; *jīvera*—of the living entity; *ajñāna-tamaḥ*—of the darkness of ignorance; *dharma*—the character.

TRANSLATION

All kinds of activities, both auspicious and inauspicious, that are detrimental to the discharge of transcendental loving service to Lord Śrī Kṛṣṇa are actions of the darkness of ignorance.

PURPORT

The poetical comparison of Lord Caitanya and Lord Nityānanda to the sun and moon is very significant. The living entities are spiritual sparks, and their constitutional position is in devotional service to the Supreme Lord in full Kṛṣṇa consciousness. So-called pious activities and other ritualistic performances, pious or impious, as well as the desire to escape from material existence, are all considered to be coverings of these spiritual sparks. The living entities must get free from these superfluous coverings and fully engage in Kṛṣṇa consciousness. The purpose of the appearance of Lord Caitanya and Lord Nityānanda is to dispel the darkness of the soul. Before Their appearance, all these superfluous activities of the living entities were covering Kṛṣṇa consciousness, but after the appearance of these two

brothers, people's hearts are becoming cleansed, and they are again becoming situated in the real position of Kṛṣṇa consciousness.

adi.1.95

> *yāṅhāra prasāde ei tamo haya nāśa*
> *tamo nāśa kari' kare tattvera prakāśa*

SYNONYMS

yāṅhāra—whose; *prasāde*—by the grace; *ei*—this; *tamaḥ*—darkness; *haya*—is; *nāśa*—destroyed; *tamaḥ*—darkness; *nāśa*—destruction; *kari'*—doing; *kare*—does; *tattvera*—of the truth; *prakāśa*—discovery.

TRANSLATION

By the grace of Lord Caitanya and Lord Nityānanda, this darkness of ignorance is removed, and the truth is brought to light.

adi.1.96

> *tattva-vastu—kṛṣṇa, kṛṣṇa-bhakti, prema-rūpa*
> *nāma-saṅkīrtana—saba ānanda-svarūpa*

SYNONYMS

tattva-vastu—Absolute Truth; *kṛṣṇa*—Lord Kṛṣṇa; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *prema-rūpa*—taking the form of love for Lord Kṛṣṇa; *nāma-saṅkīrtana*—congregational chanting of the holy name; *saba*—all; *ānanda*—of bliss; *svarūpa*—the identity.

TRANSLATION

The Absolute Truth is Śrī Kṛṣṇa, and loving devotion to Śrī Kṛṣṇa exhibited in pure love is achieved through congregational chanting of the holy name, which is the essence of all bliss.

adi.1.97

> *sūrya candra bāhirera tamaḥ se vināśe*
> *bahir-vastu ghaṭa-paṭa-ādi se prakāśe*

SYNONYMS

sūrya—the sun; *candra*—the moon; *bāhirera*—of the external world; *tamaḥ*—darkness; *se*—they; *vināśe*—destroy; *bahiḥ-vastu*—external things; *ghaṭa*—waterpots; *paṭa-ādi*—plates, etc.; *se*—they; *prakāśe*—reveal.

TRANSLATION

The sun and moon dissipate the darkness of the external world and thus reveal external material objects like pots and plates.

adi.1.98

> *dui bhāi hṛdayera kṣāli' andhakāra*
> *dui bhāgavata-saṅge karāna sākṣātkāra*

SYNONYMS

dui—two; *bhāi*—brothers; *hṛdayera*—of the heart; *kṣāli'*—purifying; *andhakāra*—darkness; *dui bhāgavata*—of the two *bhāgavatas*; *saṅge*—by the association; *karāna*—cause; *sākṣāt-kāra*—a meeting.

TRANSLATION

But these two brothers [Lord Caitanya and Lord Nityānanda] dissipate the darkness of the inner core of the heart, and thus They help one meet the two kinds of bhāgavatas [persons or things in relationship with the Personality of Godhead].

adi.1.99

> *eka bhāgavata baḍa—bhāgavata-śāstra*
> *āra bhāgavata—bhakta bhakti-rasa-pātra*

SYNONYMS

eka—one; *bhāgavata*—in relation to the Supreme Lord; *baḍa*—great; *bhāgavata-śāstra*—*Śrīmad-Bhāgavatam*; *āra*—the other; *bhāgavata*—in relation to the Supreme Lord; *bhakta*—pure devotee; *bhakti-rasa*—of the mellow of devotion; *pātra*—the recipient.

TRANSLATION

One of the bhāgavatas is the great scripture Śrīmad-Bhāgavatam, and the other is the pure devotee absorbed in the mellows of loving devotion.

adi.1.100

> *dui bhāgavata dvārā diyā bhakti-rasa*
> *tāṅhāra hṛdaye tāṅra preme haya vaśa*

SYNONYMS

dui—two; *bhāgavata*—the *bhāgavatas*; *dvārā*—by; *diyā*—giving; *bhakti-rasa*—devotional inspiration; *tāṅhāra*—of His devotee; *hṛdaye*—in the heart; *tāṅra*—his; *preme*—by the love; *haya*—becomes; *vaśa*—under control.

TRANSLATION

Through the actions of these two bhāgavatas the Lord instills the mellows of transcendental loving service

into the heart of a living being, and thus the Lord, in the heart of His devotee, comes under the control of the devotee's love.

adi.1.101

> *eka adbhuta—sama-kāle doṅhāra prakāśa*
> *āra adbhuta—citta-guhāra tamaḥ kare nāśa*

SYNONYMS

eka—one; *adbhuta*—wonderful thing; *sama-kāle*—at the same time; *doṅhāra*—of both; *prakāśa*—the manifestation; *āra*—the other; *adbhuta*—wonderful thing; *citta-guhāra*—of the core of the heart; *tamaḥ*—darkness; *kare*—do; *nāśa*—destruction.

TRANSLATION

The first wonder is that both brothers appear simultaneously, and the other is that They illuminate the innermost depths of the heart.

adi.1.102

> *ei candra sūrya dui parama sadaya*
> *jagatera bhāgye gauḍe karilā udaya*

SYNONYMS

ei—these; *candra*—moon; *sūrya*—sun; *dui*—two; *parama*—very; *sa-daya*—kind; *jagatera*—of the people of the world; *bhāgye*—for the fortune; *gauḍe*—in the land of Gauḍa; *karilā*—did; *udaya*—appearance.

TRANSLATION

These two, the sun and moon, are very kind to the people of the world. Thus for the good fortune of all, They have appeared on the horizon of Bengal.

PURPORT

The celebrated ancient capital of the Sena dynasty, which was known as Gauḍadeśa or Gauḍa, was situated in what is now the modern district of Maldah. Later this capital was transferred to the ninth or central island on the western side of the Ganges at Navadvīpa, which is now known as Māyāpur and was then called Gauḍapura. Lord Caitanya appeared there, and Lord Nityānanda came there and joined Him from the district of Birbhum. They appeared on the horizon of Gauḍadeśa to spread the science of Kṛṣṇa consciousness, and it is predicted that as the sun and moon gradually move west, the movement They began five hundred years ago will come to the Western civilizations by Their mercy.

Caitanya Mahāprabhu and Nityānanda Prabhu drive away the five kinds of ignorance of the conditioned souls. In the

Mahābhārata, Udyoga-parva, Forty-third Chapter, these five kinds of ignorance are described. They are (1) accepting the body to be the self, (2) making material sense gratification one's standard of enjoyment, (3) being anxious due to material identification, (4) lamenting and (5) thinking that there is anything beyond the Absolute Truth. The teachings of Lord Caitanya eradicate these five kinds of ignorance. Whatever one sees or otherwise experiences one should know to be simply an exhibition of the Supreme Personality of Godhead's energy. Everything is a manifestation of Kṛṣṇa.

adi.1.103

> *sei dui prabhura kari caraṇa vandana*
> *yāṅhā ha-ite vighna-nāśa abhīṣṭa-pūraṇa*

SYNONYMS

sei—these; *dui*—two; *prabhura*—of the Lords; *kari*—I do; *caraṇa*—feet; *vandana*—obeisance; *yāṅhā ha-ite*—from which; *vighna-nāśa*—destruction of obstacles; *abhīṣṭa-pūraṇa*—fulfillment of desires.

TRANSLATION

Let us therefore worship the holy feet of these two Lords. Thus one can be rid of all difficulties on the path of self-realization.

adi.1.104

> *ei dui śloke kaila maṅgala-vandana*
> *tṛtīya ślokera artha śuna sarva-jana*

SYNONYMS

ei—these; *dui*—two; *śloke*—in the verses; *kaila*—I did; *maṅgala*—auspicious; *vandana*—obeisance; *tṛtīya*—third; *ślokera*—of the verse; *artha*—meaning; *śuna*—please hear; *sarva-jana*—everyone.

TRANSLATION

I have invoked the benediction of the Lords with these two verses. Now please hear attentively the purport of the third.

adi.1.105

> *vaktavya-bāhulya, grantha-vistārera ḍare*
> *vistāre nā varṇi, sārārtha kahi alpākṣare*

SYNONYMS

vaktavya—of words to be spoken; *bāhulya*—elaboration; *grantha*—of the book; *vistārera*—of the big volume; *ḍare*—in fear; *vistāre*—in expanded form; *nā*—not; *varṇi*—I describe; *sāra-artha*—essential meaning; *kahi*—I say; *alpa-akṣare*—in few words.

TRANSLATION

I purposely avoid extensive description for fear of increasing the bulk of this book. I shall describe the essence as concisely as possible.

adi.1.106

> *"mitaṁ ca sāraṁ ca vaco hi vāgmitā" iti*

SYNONYMS

mitam—concise; *ca*—and; *sāram*—essential; *ca*—and; *vacaḥ*—speech; *hi*—certainly; *vāgmitā*—eloquence; *iti*—thus.

TRANSLATION

"Essential truth spoken concisely is true eloquence."

adi.1.107

> *śunile khaṇḍibe cittera ajñānādi doṣa*
> *kṛṣṇe gāḍha prema habe, pāibe santoṣa*

SYNONYMS

śunile—on one's hearing; *khaṇḍibe*—will remove; *cittera*—of the heart; *ajñāna-ādi*—of ignorance, etc.; *doṣa*—the faults; *kṛṣṇe*—in Lord Kṛṣṇa; *gāḍha*—deep; *prema*—love; *habe*—there will be; *pāibe*—will obtain; *santoṣa*—satisfaction.

TRANSLATION

Simply hearing submissively will free one's heart from all the faults of ignorance, and thus one will achieve deep love for Kṛṣṇa. This is the path of peace.

adi.1.108-109

> *śrī-caitanya-nityānanda-advaita-mahattva*
> *tāṅra bhakta-bhakti-nāma-prema-rasa-tattva*
>
> *bhinna bhinna likhiyāchi kariyā vicāra*
> *śunile jānibe saba vastu-tattva-sāra*

SYNONYMS

śrī-caitanya—of Lord Caitanya Mahāprabhu; *nityānanda*—of Lord Nityānanda; *advaita*—of Śrī Advaita; *mahattva*—greatness; *tāṅra*—Their; *bhakta*—devotees; *bhakti*—devotion; *nāma*—names; *prema*—love; *rasa*—mellows; *tattva*—real nature; *bhinna bhinna*—different; *likhiyāchi*—I wrote; *kariyā*—doing; *vicāra*—consideration; *śunile*—on hearing; *jānibe*—will know; *saba*—all; *vastu-tattva-sāra*—the essence of the Absolute Truth.

TRANSLATION

If one patiently hears about the glories of Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu and Śrī Advaita Prabhu—and Their devotees, devotional activities,

names, fame, and the mellows of Their transcendental loving exchanges—one will learn the essence of the Absolute Truth. Therefore I have described these [in the Caitanya-caritāmṛta] with logic and discrimination.

adi.1.110

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, First Chapter, describing the spiritual masters.*

Chapter 2

adi.2.1

śrī-caitanya-prabhuṁ vande
bālo 'pi yad-anugrahāt
taren nānā-mata-grāha-
vyāptaṁ siddhānta-sāgaram

SYNONYMS

śrī-caitanya-prabhum—to Lord Śrī Caitanya Mahāprabhu; *vande*—I offer obeisances; *bālaḥ*—an ignorant child; *api*—even; *yat*—of whom; *anugrahāt*—by the mercy; *taret*—may cross over; *nānā*—various; *mata*—of theories; *grāha*—the crocodiles; *vyāptam*—filled with; *siddhānta*—of conclusions; *sāgaram*—the ocean.

TRANSLATION

I offer my obeisances to Sri Caitanya Mahāprabhu, by whose mercy even an ignorant child can swim across the ocean of conclusive truth, which is full of the crocodiles of various theories.

PURPORT

By the mercy of the Supreme Personality of Godhead Śrī Caitanya Mahāprabhu, even an inexperienced boy with no educational culture can be saved from the ocean of nescience, which is full of various types of philosophical doctrines that are like dangerous aquatic animals. The philosophy of the Buddha, the argumentative presentations of the *jñānīs,* the *yoga* systems of Patañjali and Gautama, and the systems of philosophers like Kaṇāda, Kapila and Dattātreya are dangerous creatures in the ocean of nescience. By the grace of Śrī Caitanya Mahāprabhu one can have real understanding of the essence of knowledge by avoiding these sectarian views and accepting the lotus feet of Kṛṣṇa as the ultimate goal of life. Let us all worship Lord Śrī Caitanya Mahāprabhu for His gracious mercy to the conditioned souls.

adi.2.2

kṛṣṇotkīrtana-gāna-nartana-kalā-pāthojani-bhrājitā
sad-bhaktāvali-haṁsa-cakra-madhupa-śreṇī-
vihārāspadam
karṇānandi-kala-dhvanir vahatu me jihvā-maru-
prāṅgaṇe
śrī-caitanya dayā-nidhe tava lasal-līlā-sudhā-
svardhunī

SYNONYMS

kṛṣṇa—of the holy name of Lord Kṛṣṇa; *utkīrtana*—loud chanting; *gāna*—singing; *nartana*—dancing; *kalā*—of the other fine arts; *pāthaḥ-jani*—with lotuses; *bhrājitā*—beautified; *sat-bhakta*—of pure devotees; *āvali*—rows; *haṁsa*—of swans; *cakra*—cakravāka birds; *madhu-pa*—and bumble bees; *śreṇī*—like swarms; *vihāra*—of pleasure; *āspadam*—the abode; *karṇa-ānandi*—gladdening the ears; *kala*—melodious; *dhvaniḥ*—sound; *vahatu*—let it flow; *me*—my; *jihvā*—of the tongue; *maru*—desertlike; *prāṅgaṇe*—in the courtyard; *śrī-caitanya dayā-nidhe*—O Lord Caitanya, ocean of mercy; *tava*—of You; *lasat*—shining; *līlā-sudhā*—of the nectar of the pastimes; *svardhunī*—the Ganges.

TRANSLATION

O my merciful Lord Caitanya, may the nectarean Ganges waters of Your transcendental activities flow on the surface of my desertlike tongue. Beautifying these waters are the lotus flowers of singing, dancing and loud chanting of Kṛṣṇa's holy name, which are the pleasure abodes of unalloyed devotees. These devotees are compared to swans, ducks and bees. The river's flowing produces a melodious sound that gladdens their ears.

PURPORT

Our tongues always engage in vibrating useless sounds that do not help us realize transcendental peace. The tongue is compared

to a desert because a desert needs a constant supply of refreshing water to make it fertile and fruitful. Water is the substance most needed in the desert. The transient pleasure derived from mundane topics of art, culture, politics, sociology, dry philosophy, poetry and so on is compared to a mere drop of water because although such topics have a qualitative feature of transcendental pleasure, they are saturated with the modes of material nature. Therefore neither collectively nor individually can they satisfy the vast requirements of the desertlike tongue. Despite crying in various conferences, therefore, the desertlike tongue continues to be parched. For this reason, people from all parts of the world must call for the devotees of Lord Śrī Caitanya Mahāprabhu, who are compared to swans swimming around the beautiful lotus feet of Śrī Caitanya Mahāprabhu or bees humming around His lotus feet in transcendental pleasure, searching for honey. The dryness of material happiness cannot be moistened by so-called philosophers who cry for Brahman, liberation and similar dry speculative objects. The urge of the soul proper is different. The soul can be solaced only by the mercy of Lord Śrī Caitanya Mahāprabhu and His many bona fide devotees, who never leave the lotus feet of the Lord to become imitation Mahāprabhus but all cling to His lotus feet like bees that never leave a honey-soaked lotus flower.

Lord Caitanya's movement of Kṛṣṇa consciousness is full of dancing and singing about the pastimes of Lord Kṛṣṇa. It is compared herein to the pure waters of the Ganges, which are full of lotus flowers. The enjoyers of these lotus flowers are the pure

devotees, who are like bees and swans. They chant like the flowing of the Ganges, the river of the celestial kingdom. The author desires such sweetly flowing waves to cover his tongue. He humbly compares himself to materialistic persons who always engage in dry talk from which they derive no satisfaction. If they were to use their dry tongues to chant the holy name of the Lord-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-as exemplified by Lord Caitanya, they would taste sweet nectar and enjoy life.

adi.2.3

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jayajaya—all glory; *śrī-caitanya*—to Lord Caitanya; *jaya*—all glory; *nityānanda*—to Lord Nityānanda; *jaya*—all glory; *advaita-candra*—to Advaita Ācārya; *jaya*—all glory; *gaura-bhakta-vṛnda*—to the devotees of Lord Gaurāṅga.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu and Lord Śrī Nityānanda. All glories to Advaitacandra, and all glories to the devotees of Lord Gaurāṅga.

adi.2.4

tṛtīya ślokera artha kari vivaraṇa
vastu-nirdeśa-rūpa maṅgalācaraṇa

SYNONYMS

tṛtīya—third; *ślokera*—of the verse; *artha*—the meaning; *kari*—I do; *vivaraṇa*—description; *vastu*—of the Absolute Truth; *nirdeśa-rūpa*—in the form of delineation; *maṅgala*—auspicious; *ācaraṇa*—conduct.

TRANSLATION

Let me describe the meaning of the third verse [of the first fourteen]. It is an auspicious vibration that describes the Absolute Truth.

adi.2.5

yad advaitaṁ brahmopaniṣadi tad apy asya tanu-bhā
ya ātmāntar-yāmī puruṣa iti so 'syāṁśa-vibhavaḥ
ṣaḍ-aiśvaryaiḥ pūrṇo ya iha bhagavān sa svayam
ayaṁ
na caitanyāt kṛṣṇāj jagati para-tattvaṁ param iha

SYNONYMS

yat—that which; *advaitam*—without a second; *brahma*—the impersonal Brahman; *upaniṣadi*—in the *Upaniṣads*; *tat*—that; *api*—certainly; *asya*—His; *tanu-bhā*—the effulgence of His transcendental body; *yaḥ*—who; *ātmā*—the Supersoul; *antaḥ-yāmī*—indwelling Lord; *puruṣaḥ*—the supreme enjoyer; *iti*—thus; *saḥ*—He; *asya*—His; *aṁśa-vibhavaḥ*—expansion of a plenary portion; *ṣaṭ-aiśvaryaiḥ*—with the six opulences; *pūrṇaḥ*—full; *yaḥ*—who; *iha*—here; *bhagavān*—the Supreme Personality of Godhead; *saḥ*—He; *svayam*—Himself; *ayam*—this one; *na*—not; *caitanyāt*—than Lord Caitanya; *kṛṣṇāt*—than Lord Kṛṣṇa; *jagati*—in the world; *para*—higher; *tattvam*—truth; *param*—another; *iha*—here.

TRANSLATION

What the Upaniṣads describe as the impersonal Brahman is but the effulgence of His body, and the Lord known as the Supersoul is but His localized plenary portion. He is the Supreme Personality of Godhead, Kṛṣṇa Himself, full with six opulences. He is the Absolute Truth, and no other truth is greater than or equal to Him.

PURPORT

The compilers of the *Upaniṣads* speak very highly of the impersonal Brahman. The *Upaniṣads,* which are considered the most elevated portion of the Vedic literature, are meant for persons who desire to get free from material association and who

therefore approach a bona fide spiritual master for enlightenment. The prefix *upa-* indicates that one must receive knowledge about the Absolute Truth from a spiritual master. One who has faith in his spiritual master actually receives transcendental instruction, and as his attachment for material life slackens, he is able to advance on the spiritual path. Knowledge of the transcendental science of the *Upaniṣads* can free one from the entanglement of existence in the material world, and when thus liberated, one can be elevated to the spiritual kingdom of the Supreme Personality of Godhead by advancement in spiritual life.

The beginning of spiritual enlightenment is realization of impersonal Brahman. Such realization is effected by gradual negation of material variegatedness. Impersonal Brahman realization is the partial, distant experience of the Absolute Truth that one achieves through the rational approach. It is compared to one's seeing a hill from a distance and taking it to be a smoky cloud. A hill is not a smoky cloud, but it appears to be one from a distance because of our imperfect vision. In imperfect or smoky realization of the Absolute Truth, spiritual variegatedness is conspicuous by its absence. This experience is therefore called *advaita-vāda,* or realization of the oneness of the Absolute.

The impersonal glowing effulgence of Brahman consists only of the personal bodily rays of the Supreme Godhead, Śrī Kṛṣṇa. Since Śrī Gaurasundara, or Lord Śrī Caitanya Mahāprabhu, is

identical with Śrī Kṛṣṇa Himself, the Brahman effulgence consists of the rays of His transcendental body.

Similarly, the Supersoul, which is called the Paramātmā, is a plenary representation of Caitanya Mahāprabhu. The *antar-yāmī,* the Supersoul in everyone's heart, is the controller of all living entities. This is confirmed in the *Bhagavad-gītā* (Bg. 15.15), wherein Lord Kṛṣṇa says, *sarvasya cāhaṁ hṛdi sanniviṣṭaḥ*/ "I am situated in everyone's heart." The *Bhagavad-gītā* (Bg. 5.29) also states, *bhoktāraṁ yajña-tapasāṁ sarva-loka-maheśvaram,* indicating that the Supreme Lord, acting in His expansion as the Supersoul, is the proprietor of everything. Similarly, the *Brahma-saṁhitā* (5.35) states, *aṇḍāntara-stha-paramāṇu-cayāntara-stham*. The Lord is present everywhere, within the heart of every living entity and within each and every atom as well. Thus by this Supersoul feature the Lord is all-pervading.

Furthermore, Lord Caitanya is also the master of all wealth, strength, fame, beauty, knowledge and renunciation because He is Śrī Kṛṣṇa Himself. He is described as *pūrṇa,* or complete. In the feature of Lord Caitanya, the Lord is an ideal renouncer, just as Śrī Rāma was an ideal king. He accepted the order of *sannyāsa* and exemplified exceedingly wonderful principles in His own life. No one can compare to Him in the order of *sannyāsa*. Although in Kali-yuga acceptance of the *sannyāsa* order is generally forbidden, Lord Caitanya accepted it because He is complete in renunciation. Others cannot imitate Him but

can only follow in His footsteps as far as possible. Those who are unfit for this order of life are strictly forbidden by the injunctions of the *śāstras* to accept it. Lord Caitanya, however, is complete in renunciation as well as all other opulences. He is therefore the highest principle of the Absolute Truth.

By an analytical study of the truth of Lord Caitanya, one will find that He is not different from the Supreme Personality of Godhead Kṛṣṇa; no one is greater than or even equal to Him. In the *Bhagavad-gītā* (Bg. 7.7) Lord Kṛṣṇa says to Arjuna, *mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya:* "O conqueror of wealth [Arjuna], there is no truth superior to Me." Thus it is here confirmed that there is no truth higher than Lord Śrī Kṛṣṇa Caitanya.

The impersonal Brahman is the goal of those who cultivate the study of books of transcendental knowledge, and the Supersoul is the goal of those who perform the *yoga* practices. One who knows the Supreme Personality of Godhead surpasses realization of both Brahman and Paramātmā because Bhagavān is the ultimate platform of absolute knowledge.

The Personality of Godhead is the complete form of *sac-cid-ānanda* (full life, knowledge and bliss). By realization of the *sat* portion of the Complete Whole (unlimited existence), one realizes the impersonal Brahman of the Lord. By realization of the *cit* portion of the Complete Whole (unlimited knowledge), one can realize the localized aspect of the Lord, Paramātmā. But neither of these partial realizations of the Complete Whole can

help one realize *ānanda,* or complete bliss. Without such realization of *ānanda,* knowledge of the Absolute Truth is incomplete.

This verse of the *Caitanya-caritāmṛta* by Kṛṣṇadāsa Kavirāja Gosvāmī is confirmed by a parallel statement in the *Tattva-sandarbha* by Śrīla Jīva Gosvāmī. In the Eighth Part of the *Tattva-sandarbha* it is said that the Absolute Truth is sometimes approached as impersonal Brahman, which, although spiritual, is only a partial representation of the Absolute Truth. Nārāyaṇa, the predominating Deity in Vaikuṇṭha, is to be known as an expansion of Śrī Kṛṣṇa, but Śrī Kṛṣṇa is the Supreme Absolute Truth, the object of the transcendental love of all living entities.

adi.2.6

> *brahma, ātmā, bhagavān—anuvāda tina*
> *aṅga-prabhā, aṁśa, svarūpa—tina vidheya-cihna*

SYNONYMS

brahma—the impersonal Brahman; *ātmā*—the localized Paramātmā; *bhagavān*—the Personality of Godhead; *anuvāda*—subjects; *tina*—three; *aṅga-prabhā*—bodily effulgence; *aṁśa*—partial manifestation; *svarūpa*—original form; *tina*—three; *vidheya-cihna*—predicates.

TRANSLATION

Impersonal Brahman, localized Paramātmā and the Personality of Godhead are three subjects, and the glowing effulgence, the partial manifestation and the original form are their three respective predicates.

adi.2.7

> *anuvāda āge, pāche vidheya sthāpana*
> *sei artha kahi, śuna śāstra-vivaraṇa*

SYNONYMS

anuvāda—the subject; *āge*—first; *pāche*—afterwards; *vidheya*—the predicate; *sthāpana*—placing; *sei*—this; *artha*—the meaning; *kahi*—I speak; *śuna*—please listen; *śāstra-vivaraṇa*—to the description of the scriptures.

TRANSLATION

A predicate always follows its subject. Now I shall explain the meaning of this verse according to the revealed scriptures.

adi.2.8

> *svayaṁ bhagavān kṛṣṇa, viṣṇu-paratattva*
> *pūrṇa-jñāna pūrṇānanda parama mahattva*

SYNONYMS

svayam—Himself; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa*—Lord Kṛṣṇa; *viṣṇu*—of all-pervading Viṣṇu; *para-tattva*—the ultimate truth; *pūrṇa-jñāna*—full knowledge; *pūrṇa-ānanda*—full bliss; *parama*—supreme; *mahattva*—greatness.

TRANSLATION

Kṛṣṇa, the original form of the Personality of Godhead, is the summum bonum of the all-pervading Viṣṇu. He is all-perfect knowledge and all-perfect bliss. He is the Supreme Transcendence.

adi.2.9

> *'nanda-suta' bali' yāṅre bhāgavate gāi*
> *sei kṛṣṇa avatīrṇa caitanya-gosāñi*

SYNONYMS

nanda-suta—the son of Nanda Mahārāja; *bali'*—as; *yāṅre*—who; *bhāgavate*—in *Śrīmad-Bhāgavatam*; *gāi*—is sung; *sei*—that; *kṛṣṇa*—Lord Kṛṣṇa; *avatīrṇa*—descended; *caitanya-gosāñi*—Lord Caitanya Mahāprabhu.

TRANSLATION

He whom Śrīmad-Bhāgavatam describes as the son of Nanda Mahārāja has descended to earth as Lord Caitanya.

PURPORT

According to the rules of rhetorical arrangement for efficient composition in literature, a subject should be mentioned before its predicate. The Vedic literature frequently mentions Brahman, Paramātmā and Bhagavān, and therefore these three terms are widely known as the subjects of transcendental understanding. But it is not widely known that what is approached as the impersonal Brahman is the effulgence of Śrī Caitanya Mahāprabhu's transcendental body. Nor is it widely known that the Supersoul, or Paramātmā, is only a partial representation of Lord Caitanya, who is identical with Bhagavān Himself. Therefore the descriptions of Brahman as the effulgence of Lord Caitanya, the Paramātmā as His partial representation, and the Supreme Personality of Godhead Kṛṣṇa as identical with Lord Caitanya Mahāprabhu must be verified by evidence from authoritative Vedic literatures.

The author wants to establish first that the essence of the *Vedas* is the *viṣṇu-tattva,* the Absolute Truth, Viṣṇu, the all-pervading Godhead. The *viṣṇu-tattva* has different categories, of which the highest is Lord Kṛṣṇa, the ultimate *viṣṇu-tattva,* as confirmed in the *Bhagavad-gītā* and throughout the Vedic

literature. In *Śrīmad-Bhāgavatam* the same Supreme Personality of Godhead Kṛṣṇa is described as Nanda-suta, the son of King Nanda. Kṛṣṇadāsa Kavirāja Gosvāmī says that Nandasuta has again appeared as Lord Śrī Kṛṣṇa Caitanya Mahāprabhu because the conclusion of the Vedic literature is that there is no difference between Lord Kṛṣṇa and Lord Caitanya Mahāprabhu. This the author will prove. If it is thus proved that Śrī Kṛṣṇa is the origin of all *tattvas* (truths), namely Brahman, Paramātmā and Bhagavān, and that there is no difference between Śrī Kṛṣṇa and Lord Śrī Caitanya Mahāprabhu, it will not be difficult to understand that Śrī Caitanya Mahāprabhu is also the same origin of all *tattvas*. The same Absolute Truth, as He is revealed to students of different realizations, is called Brahman, Paramātmā and Bhagavān.

adi.2.10

> *prakāśa-viśeṣe teṅha dhare tina nāma*
> *brahma, paramātmā āra svayaṁ-bhagavān*

SYNONYMS

prakāśa—of manifestation; *viśeṣe*—in variety; *teṅha*—He; *dhare*—holds; *tina*—three; *nāma*—names; *brahma*—Brahman; *paramātmā*—Paramātmā (Supersoul); *āra*—and; *svayam*—Himself; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

In terms of His various manifestations, He is known in three features, called the impersonal Brahman, the localized Paramātmā and the original Personality of Godhead.

PURPORT

Śrīla Jīva Gosvāmī has explained the word *bhagavān* in his *Bhagavat-sandarbha*. The Personality of Godhead, being full of all conceivable and inconceivable potencies, is the absolute Supreme Whole. Impersonal Brahman is a partial manifestation of the Absolute Truth realized in the absence of such complete potencies. The first syllable of the word *bhagavān* is *bha,* which means "sustainer" and "protector." The next letter, *ga,* means "leader," "pusher" and "creator." *Va* means "dwelling" (all living beings dwell in the Supreme Lord, and the Supreme Lord dwells within the heart of every living being). Combining all these concepts, the word *bhagavān* carries the import of inconceivable potency in knowledge, energy, strength, opulence, power and influence, devoid of all varieties of inferiority. Without such inconceivable potencies, one cannot fully sustain or protect. Our modern civilization is sustained by scientific arrangements devised by many great scientific brains. We can just imagine, therefore, the gigantic brain whose arrangements sustain the gravity of the unlimited number of planets and satellites and who creates the unlimited space in which they float. If one considers the intelligence needed to orbit man-made satellites, one cannot

be fooled into thinking that there is not a gigantic intelligence responsible for the arrangements of the various planetary systems. There is no reason to believe that all the gigantic planets float in space without the superior arrangement of a superior intelligence. This subject is clearly dealt with in the *Bhagavad-gītā* (Bg. 15.13) where the Personality of Godhead says, "I enter into each planet, and by My energy they stay in orbit." Were the planets not held in the grip of the Personality of Godhead, they would all scatter like dust in the air. Modern scientists can only impractically explain this inconceivable strength of the Personality of Godhead.

The potencies of the syllables *bha, ga* and *va* apply in terms of many different meanings. Through His different potential agents, the Lord protects and sustains everything, but He Himself personally protects and sustains only His devotees, just as a king personally sustains and protects his own children, while entrusting the protection and sustenance of the state to various administrative agents. The Lord is the leader of His devotees, as we learn from the *Bhagavad-gītā,* which mentions that the Personality of Godhead personally instructs His loving devotees how to make certain progress on the path of devotion and thus surely approach the kingdom of God. The Lord is also the recipient of all the adoration offered by His devotees, for whom He is the objective and the goal. For His devotees the Lord creates a favorable condition for developing a sense of transcendental love of Godhead. Sometimes He does this by taking away a devotee's material attachments by force and

baffling all his material protective agents, for thus the devotee must completely depend on the Lord's protection. In this way the Lord proves Himself the leader of His devotees.

The Lord is not directly attached to the creation, maintenance and destruction of the material world, for He is eternally busy in the enjoyment of transcendental bliss with His internal potential paraphernalia. Yet as the initiator of the material energy as well as the marginal potency (the living beings), He expands Himself as the *puruṣa-avatāras,* who are invested with potencies similar to His. The *puruṣa-avatāras* are also in the category of *bhagavat-tattva* because each and every one of them is identical with the original form of the Personality of Godhead. The living entities are His infinitesimal particles and are qualitatively one with Him. They are sent into this material world for material enjoyment to fulfill their desires to be independent individuals, but still they are subject to the supreme will of the Lord. The Lord deputes Himself in the state of Supersoul to supervise the arrangements for such material enjoyment. The example of a temporary fair is quite appropriate in this connection. If the citizens of a state assemble in a fair to enjoy for a short period, the government deputes a special officer to supervise it. Such an officer is invested with all governmental power, and therefore he is identical with the government. When the fair is over, there is no need for such an officer, and he returns home. The Paramātmā is compared to such an officer.

The living beings are not all in all. They are undoubtedly parts of the Supreme Lord and are qualitatively one with Him; yet they are subject to His control. Thus they are never equal to the Lord or one with Him. The Lord who associates with the living being is the Paramātmā, or supreme living being. No one, therefore, should view the tiny living beings and supreme living being to be on an equal level.

The all-pervading truth that exists eternally during the creation, maintenance and annihilation of the material world and in which the living beings rest in trance is called the impersonal Brahman.

adi.2.11

> *vadanti tat tattva-vidas*
> *tattvaṁ yaj jñānam advayam*
> *brahmeti paramātmeti*
> *bhagavān iti śabdyate*

SYNONYMS

vadanti—they say; *tat*—that; *tattva-vidaḥ*—learned souls; *tattvam*—the Absolute Truth; *yat*—which; *jñānam*—knowledge; *advayam*—nondual; *brahma*—Brahman; *iti*—thus; *paramātmā*—Paramātmā; *iti*—thus; *bhagavān*—Bhagavān; *iti*—thus; *śabdyate*—is known.

TRANSLATION

"Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, localized Paramātmā and the Personality of Godhead."

PURPORT

This Sanskrit verse appears as the eleventh verse of the First Canto, Second Chapter, of *Śrīmad-Bhāgavatam,* where Sūta Gosvāmī answers the questions of the sages headed by Śaunaka Ṛṣi concerning the essence of all scriptural instructions. *Tattva-vidaḥ* refers to persons who have knowledge of the Absolute Truth. They can certainly understand knowledge without duality because they are on the spiritual platform. The Absolute Truth is known sometimes as Brahman, sometimes as Paramātmā and sometimes as Bhagavān. Persons who are in knowledge of the truth know that one who tries to approach the Absolute simply by mental speculation will ultimately realize the impersonal Brahman, and one who tries to approach the Absolute through *yoga* practice will be able to realize Paramātmā, but one who has complete knowledge and spiritual understanding realizes the spiritual form of Bhagavān, the Personality of Godhead.

Devotees of the Personality of Godhead know that Śrī Kṛṣṇa, the son of the King of Vraja, is the Absolute Truth. They do not discriminate between Śrī Kṛṣṇa's name, form, quality and pastimes. One who wants to separate the Lord's absolute name,

form and qualities must be understood to be lacking in absolute knowledge. A pure devotee knows that when he chants the transcendental name Kṛṣṇa, Śrī Kṛṣṇa is present as transcendental sound. He therefore chants with full respect and veneration. When he sees the forms of Śrī Kṛṣṇa, he does not see anything different from the Lord. If one sees otherwise, he must be considered untrained in absolute knowledge. This lack of absolute knowledge is called *māyā*. One who is not Kṛṣṇa conscious is ruled by the spell of *māyā* under the control of a duality in knowledge. In the Absolute, all manifestations of the Supreme Lord are nondual, just as the multifarious forms of Viṣṇu, the controller of *māyā,* are nondual. Empiric philosophers who pursue the impersonal Brahman accept only the knowledge that the personality of the living entity is not different from the personality of the Supreme Lord, and mystic *yogīs* who try to locate the Paramātmā accept only the knowledge that the pure soul is not different from the Supersoul. The absolute conception of a pure devotee, however, includes all others. A devotee does not see anything except in its relationship with Kṛṣṇa, and therefore his realization is the most perfect of all.

adi.2.12

> *tāṅhāra aṅgera śuddha kiraṇa-maṇḍala*
> *upaniṣat kahe tāṅre brahma sunirmala*

SYNONYMS

tāṅhāra—His; *aṅgera*—of the body; *śuddha*—pure; *kiraṇa*—of rays; *maṇḍala*—realm; *upaniṣat*—the *Upaniṣads*; *kahe*—say; *tāṅre*—unto that; *brahma*—Brahman; *su-nirmala*—transcendental.

TRANSLATION

What the Upaniṣads call the transcendental, impersonal Brahman is the realm of the glowing effulgence of the same Supreme Person.

PURPORT

Three *mantras* of the *Muṇḍaka Upaniṣad* (2.2.9-11) give information regarding the bodily effulgence of the Supreme Personality of Godhead. They state:

> *hiraṇmaye pare kośe*
> *virajaṁ brahma niṣkalam*
> *tac chubhraṁ jyotiṣāṁ jyotis*
> *tad yad ātma-vido viduḥ*

> *na tatra sūryo bhāti na candra-tārakaṁ*
> *nemā vidyuto bhānti kuto 'yam agniḥ*
> *tam eva bhāntam anubhāti sarvaṁ*
> *tasya bhāsā sarvam idaṁ vibhāti*

> *brahmaivedam amṛtaṁ purastād brahma*
> *paścād brahma dakṣiṇataś cottareṇa*

> *adhaś cordhvaṁ ca prasṛtaṁ brahmai-*
> *vedaṁ viśvam idaṁ variṣṭham*

"In the spiritual realm, beyond the material covering, is the unlimited Brahman effulgence, which is free from material contamination. That effulgent white light is understood by transcendentalists to be the light of all lights. In that realm there is no need of sunshine, moonshine, fire or electricity for illumination. Indeed, whatever illumination appears in the material world is only a reflection of that supreme illumination. That Brahman is in front and in back, in the north, south, east and west, and also overhead and below. In other words, that supreme Brahman effulgence spreads throughout both the material and spiritual skies."

adi.2.13

> *carma-cakṣe dekhe yaiche sūrya nirviśeṣa*
> *jñāna-mārge laite nāre kṛṣṇera viśeṣa*

SYNONYMS

carma-cakṣe—by the naked eye; *dekhe*—one sees; *yaiche*—just as; *sūrya*—the sun; *nirviśeṣa*—without variegatedness; *jñāna-mārge*—by the path of philosophical speculation; *laite*—to accept; *nāre*—not able; *kṛṣṇera*—of Lord Kṛṣṇa; *viśeṣa*—the variety.

TRANSLATION

As with the naked eye one cannot know the sun except as a glowing substance, merely by philosophical speculation one cannot understand Lord Kṛṣṇa's transcendental varieties.

adi.2.14

> *yasya prabhā prabhavato jagad-aṇḍa-koṭi-*
> *koṭiṣv aśeṣa-vasudhādi-vibhūti-bhinnam*
> *tad brahma niṣkalam anantam aśeṣa-bhūtaṁ*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

SYNONYMS

yasya—of whom; *prabhā*—the effulgence; *prabhavataḥ*—of one who excels in power; *jagat-aṇḍa*—of universes; *koṭi-koṭiṣu*—in millions and millions; *aśeṣa*—unlimited; *vasudhā-ādi*—with planets, etc; *vibhūti*—with opulences; *bhinnam*—becoming variegated; *tat*—that; *brahma*—Brahman; *niṣkalam*—without parts; *anantam*—unlimited; *aśeṣa-bhūtam*—being complete; *govindam*—Lord Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

TRANSLATION

[Lord Brahmā said:] "I worship Govinda, the primeval Lord, who is endowed with great power. The glowing

effulgence of His transcendental form is the impersonal Brahman, which is absolute, complete and unlimited and which displays the varieties of countless planets, with their different opulences, in millions and millions of universes.

PURPORT

This verse appears in the *Brahma-saṁhitā* (5.40). Each and every one of the countless universes is full of innumerable planets with different constitutions and atmospheres. All these come from the unlimited nondual Brahman, or Complete Whole, which exists in absolute knowledge. The origin of that unlimited Brahman effulgence is the transcendental body of Govinda, who is offered respectful obeisances as the original and supreme Personality of Godhead.

adi.2.15

> *koṭī koṭī brahmāṇḍe ye brahmera vibhūti*
> *sei brahma govindera haya aṅga-kānti*

SYNONYMS

koṭī—tens of millions; *koṭī*—tens of millions; *brahma-aṇḍe*—in universes; *ye*—which; *brahmera*—of Brahman; *vibhūti*—opulences; *sei*—that; *brahma*—Brahman; *govindera*—of Lord Govinda; *haya*—is; *aṅga-kānti*—bodily effulgence.

TRANSLATION

"The opulences of the impersonal Brahman spread throughout the millions and millions of universes. That Brahman is but the bodily effulgence of Govinda.

adi.2.16

> *sei govinda bhaji āmi, tehoṅ mora pati*
> *tāṅhāra prasāde mora haya sṛṣṭi-śakti*

SYNONYMS

sei—that; *govinda*—Lord Govinda; *bhaji*—worship; *āmi*—I; *tehoṅ*—He; *mora*—my; *pati*—Lord; *tāṅhāra*—His; *prasāde*—by the mercy; *mora*—my; *haya*—becomes; *sṛṣṭi*—of creation; *śakti*—power.

TRANSLATION

"I worship Govinda. He is my Lord. Only by His grace am I empowered to create the universe."

PURPORT

Although the sun is situated far away from the other planets, its rays sustain and maintain them all. Indeed, the sun diffuses its heat and light all over the universe. Similarly, the supreme sun, Govinda, diffuses His heat and light everywhere in the form of His different potencies. The sun's heat and light are nondifferent from the sun. In the same way, the unlimited potencies of

Govinda are nondifferent from Govinda Himself. Therefore the all-pervasive Brahman is the all-pervasive Govinda. The *Bhagavad-gītā* (Bg. 14.27) clearly mentions that the impersonal Brahman is dependent upon Govinda. That is the real conception of absolute knowledge.

adi.2.17

munayo vāta-vāsanāḥ
śramaṇā ūrdhva-manthinaḥ
brahmākhyaṁ dhāma te yānti
śāntāḥ sannyāsino 'malāḥ

SYNONYMS

munayaḥ—saints; *vāta-vāsanāḥ*—naked; *śramanāḥ*—who perform severe physical penances; *ūrdhva*—raised up; *manthinaḥ*—whose semen; *brahma-ākhyam*—known as Brahmaloka; *dhāma*—to the abode; *te*—they; *yānti*—go; *śāntāḥ*—equipoised in Brahman; *sannyāsinaḥ*—who are in the renounced order of life; *amalāḥ*—pure.

TRANSLATION

[Śrī Uddhava said:] "Naked saints and sannyāsīs who undergo severe physical penances, who can raise the semen to the brain, and who are completely equipoised in Brahman can live in the realm known as Brahmaloka."

PURPORT

In this verse from *Śrīmad-Bhāgavatam* (11.6.47), *vāta-vāsanāḥ* refers to mendicants who do not care about anything material, including clothing, but who depend wholly on nature. Such sages do not cover their bodies even in severe winter or scorching sunshine. They take great pains not to avoid any kind of bodily suffering, and they live by begging from door to door. They never discharge their semen, either knowingly or unknowingly. By such celibacy they are able to raise the semen to the brain. Thus they become most intelligent and develop very sharp memories. Their minds are never disturbed or diverted from contemplation on the Absolute Truth, nor are they ever contaminated by desire for material enjoyment. By practicing austerities under strict discipline, such mendicants attain a neutral state transcendental to the modes of nature and merge into the impersonal Brahman.

adi.2.18

> *ātmāntaryāmī yāṅre yoga-śāstre kaya*
> *seha govindera aṁśa vibhūti ye haya*

SYNONYMS

ātmā antaḥ-yāmī—in-dwelling Supersoul; *yāṅre*—who; *yoga-śāstre*—in the scriptures of *yoga*; *kaya*—is spoken; *seha*—that; *govindera*—of Govinda; *aṁśa*—plenary portion; *vibhūti*—expansion; *ye*—which; *haya*—is.

TRANSLATION

He who is described in the yoga-śāstras as the indwelling Supersoul [ātmā antar-yāmī] is also a plenary portion of Govinda's personal expansion.

PURPORT

The Supreme Personality of Godhead is by nature joyful. His enjoyments, or pastimes, are completely transcendental. He is on the fourth dimension of existence, for although the material world is measured by the limitations of length, breadth and height, the Supreme Lord is completely unlimited in His body, form and existence. He is not personally attached to any of the affairs within the material cosmos. The material world is created by the expansion of His *puruṣa-avatāras,* who direct the aggregate material energy and all the conditioned souls. By understanding the three expansions of the *puruṣa,* a living entity can transcend the position of knowing only the twenty-four elements of the material world.

One of the expansions of Mahā-Viṣṇu is Kṣīrodakaśāyī Viṣṇu, the Supersoul within every living entity. As the Supersoul of the total aggregate of living entities, or the second *puruṣa,* He is known as Garbhodakaśāyī Viṣṇu. As the creator or original cause of innumerable universes, or the first *puruṣa,* who is lying on the Causal Ocean, He is called Mahā-Viṣṇu. The three *puruṣas* direct the affairs of the material world.

The authorized scriptures direct the individual souls to revive their relationship with the Supersoul. Indeed, the system of *yoga* is the process of transcending the influence of the material elements by establishing a connection with the *puruṣa* known as the Paramātmā. One who has thoroughly studied the intricacies of creation can know very easily that this Paramātmā is the plenary portion of the Supreme Being, Śrī Kṛṣṇa.

adi.2.19

> *ananta sphaṭike yaiche eka sūrya bhāse*
> *taiche jīve govindera aṁśa prakāśe*

SYNONYMS

ananta—unlimited; *sphaṭike*—in crystals; *yaiche*—just as; *eka*—one; *sūrya*—sun; *bhāse*—appears; *taiche*—just so; *jīve*—in the living entity; *govindera*—of Govinda; *aṁśa*—portion; *prakāśe*—manifests.

TRANSLATION

As the one sun appears reflected in countless jewels, so Govinda manifests Himself [as the Paramātmā] in the hearts of all living beings.

PURPORT

The sun is situated in a specific location but is reflected in countless jewels and appears in innumerable localized aspects. Similarly, the Supreme Personality of Godhead, although

eternally present in His transcendental abode, Goloka Vṛndāvana, is reflected in everyone's heart as the Supersoul. In the *Upaniṣads* it is said that the *jīva* (living entity) and the Paramātmā (Supersoul) are like two birds sitting in the same tree. The Supersoul engages the living being in executing fruitive work as a result of his deeds in the past, but the Paramātmā has nothing to do with such engagements. As soon as the living being ceases to act in terms of fruitive work and takes to the service of the Lord (Paramātmā), coming to know of His supremacy, he is immediately freed from all designations, and in that pure state he enters the kingdom of God known as Vaikuṇṭha.

The Supersoul (Paramātmā), the guide of the individual living beings, does not take part in fulfilling the desires of the living beings, but He arranges for their fulfillment by material nature. As soon as an individual soul becomes conscious of his eternal relationship with the Supersoul and looks only toward Him, he at once becomes free from the entanglements of material enjoyment. Christian philosophers who do not believe in the law of *karma* put forward the argument that it is absurd for one to accept the results of past deeds of which he has no consciousness. A criminal is first reminded of his misdeeds by witnesses in a law court, and then he is punished. If death is complete forgetfulness, why should a person be punished for his past misdeeds? The conception of the Paramātmā is an invincible answer to these fallacious arguments. The Paramātmā is the witness of the past activities of the individual living being. A man may not remember what he has done in his childhood, but his

father, who has seen him grow through different stages of development, certainly remembers. Similarly, the living being undergoes many changes of body through many lives, but the Supersoul is also with him and remembers all his activities, despite his evolution through different bodies.

adi.2.20

atha vā bahunaitena
kiṁ jñātena tavārjuna
viṣṭabhyāham idaṁ kṛtsnam
ekāṁśena sthito jagat

SYNONYMS

atha vā—or; *bahunā*—much; *etena*—with this; *kim*—what use; *jñātena*—being known; *tava*—by you; *arjuna*—O Arjuna; *viṣṭabhya*—pervading; *aham*—I; *idam*—this; *kṛtsnam*—entire; *eka-aṁśena*—with one portion; *sthitaḥ*—situated; *jagat*—universe.

TRANSLATION

[The Personality of Godhead, Śrī Kṛṣṇa, said:] "What more shall I say to you? I live throughout this cosmic manifestation merely by My single plenary portion."

PURPORT

Describing His own potencies to Arjuna, the Personality of Godhead Śrī Kṛṣṇa spoke this verse of the *Bhagavad-gītā* (Bg. 10.42).

adi.2.21

> *tam imam aham ajaṁ śarīra-bhājāṁ*
> *hṛḍi hṛdi dhiṣṭhitam ātma-kalpitānām*
> *prati-dṛśam iva naikadhārkam ekaṁ*
> *samadhigato 'smi vidhūta-bheda-mohaḥ*

SYNONYMS

tam—Him; *imam*—this; *aham*—I; *ajam*—the unborn; *śarīra-bhājām*—of the conditioned souls endowed with bodies; *hṛdi hṛdi*—in each of the hearts; *dhiṣṭhitam*—situated; *ātma*—by themselves; *kalpitānām*—which are imagined; *prati-dṛśam*—for every eye; *iva*—like; *na eka-dhā*—not in one way; *arkam*—the sun; *ekam*—one; *samadhigataḥ*—one who has obtained; *asmi*—I am; *vidhūta*—removed; *bheda-mohaḥ*—whose misconception of duality.

TRANSLATION

[Grandfather Bhīṣma said:] "As the one sun appears differently situated to different seers, so also do You, the unborn, appear differently represented as the Paramātmā in every living being. But when a seer

knows himself to be one of Your own servitors, no longer does he maintain such duality. Thus I am now able to comprehend Your eternal forms, knowing well the Paramātmā to be only Your plenary portion."

PURPORT

This verse from *Śrīmad-Bhāgavatam* (1.9.42) was spoken by Bhīṣmadeva, the grandfather of the Kurus, when he was lying on a bed of arrows at the last stage of his life. Arjuna, Kṛṣṇa and numberless friends, admirers, relatives and sages had gathered on the scene as Mahārāja Yudhiṣṭhira took moral and religious instructions from the dying Bhīṣma. Just as the final moment arrived for him, Bhīṣma spoke this verse while looking at Lord Kṛṣṇa.

Just as the one sun is the object of vision of many different persons, so the one partial representation of Lord Kṛṣṇa who lives in the heart of every living entity as the Paramātmā is a variously perceived object. One who comes intimately in touch with Lord Kṛṣṇa by engaging in His eternal service sees the Supersoul as the localized partial representation of the Supreme Personality of Godhead. Bhīṣma knew the Supersoul to be a partial expansion of Lord Kṛṣṇa, whom he understood to be the supreme unborn transcendental form.

adi.2.22

> *seita govinda sākṣāc caitanya gosāñi*
> *jīva nistārite aiche dayālu āra nāi*

SYNONYMS

seita—that; *govinda*—Govinda; *sākṣāt*—personally; *caitanya*—Lord Caitanya; *gosāñi*—Gosāñi; *jīva*—the fallen living entities; *nistārite*—to deliver; *aiche*—such; *dayālu*—a merciful Lord; *āra*—another; *nāi*—there is not.

TRANSLATION

That Govinda personally appears as Caitanya Gosāñi. No other Lord is as merciful in delivering the fallen souls.

PURPORT

Having described Govinda in terms of His Brahman and Paramātmā features, now the author of *Śrī Caitanya-caritāmṛta* advances his argument to prove that Lord Śrī Caitanya Mahāprabhu is the identical personality. The same Lord Śrī Kṛṣṇa, in the garb of a devotee of Śrī Kṛṣṇa, descended to this mortal world to reclaim the fallen human beings who had misunderstood the Personality of Godhead even after the explanation of the *Bhagavad-gītā*. In the *Bhagavad-gītā* the Personality of Godhead Śrī Kṛṣṇa directly instructed that the

Supreme is a person. Impersonal Brahman is His glowing effulgence, the Paramātmā is His partial representation, and all men are therefore advised to follow the path of Śrī Kṛṣṇa, leaving aside all mundane "isms." Offenders misunderstood this instruction, however, because of their poor fund of knowledge. Thus by His causeless, unlimited mercy Śrī Kṛṣṇa came again as Śrī Caitanya Gosāñi.

The author of *Śrī Caitanya-caritāmṛta* most emphatically stresses that Lord Caitanya Mahāprabhu is Śrī Kṛṣṇa Himself. He is not an expansion of the *prakāśa* or *vilāsa* forms of Śrī Kṛṣṇa; He is the *svayaṁ-rūpa,* Govinda. Apart from the relevant scriptural evidence forwarded by Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, there are innumerable other scriptural statements regarding Lord Caitanya's being the Supreme Lord Himself. The following examples may be cited:

(1) From the *Caitanya Upaniṣad* (5): *gauraḥ sarvātmā mahā-puruṣo mahātmā mahā-yogī tri-guṇātītaḥ sattva-rūpo bhaktiṁ loke kāśyati.* "Lord Gaura, who is the all-pervading Supersoul, the Supreme Personality of Godhead, appears as a great saint and powerful mystic who is above the three modes of nature and is the emblem of transcendental activity. He disseminates the cult of devotion throughout the world."

(2) From the *Śvetāśvatara Upaniṣad:*

> *tam īśvarāṇāṁ paramaṁ maheśvaraṁ*
> *taṁ devatānāṁ paramaṁ ca daivatam*

> *patiṁ patīnāṁ paramaṁ parastād*
> *vidāma devaṁ bhuvaneśam īḍyam*

"O Supreme Lord, You are the Supreme Maheśvara, the worshipable Deity of all the demigods and the Supreme Lord of all lords. You are the controller of all controllers, the Personality of Godhead, the Lord of everything worshipable." (*Śvetāśvatara Upaniṣad* 6.7)

> *mahān prabhur vai puruṣaḥ*
> *sattvasyaiṣa pravartakaḥ*
> *su-nirmalām imāṁ prāptim*
> *īśāno jyotir avyayaḥ*

"The Supreme Personality of Godhead is Mahāprabhu, who disseminates transcendental enlightenment. Just to be in touch with Him is to be in contact with the indestructible *brahmajyoti*." (*Śvetāśvatara Upaniṣad* 3.12)

(3) From the *Muṇḍaka Upaniṣad* (3.1.3):

> *yadā paśyaḥ paśyate rukma-varṇaṁ*
> *kartāram īśaṁ puruṣaṁ brahma-yonim*

"One who sees that golden-colored Personality of Godhead, the Supreme Lord, the supreme actor, who is the source of the Supreme Brahman, is liberated."

(4) From *Śrīmad-Bhāgavatam:*

> *dhyeyaṁ sadā paribhava-ghnam abhīṣṭa-dohaṁ*
> *tīrthāspadaṁ śiva-viriñci-nutaṁ śaraṇyam*
> *bhṛtyārti-haṁ praṇata-pāla bhavābdhi-potaṁ*
> *vande mahā-puruṣa te caraṇāravindam*

"We offer our respectful obeisances unto the lotus feet of Him, the Lord, upon whom one should always meditate. He destroys insults to His devotees. He removes the distresses of His devotees and satisfies their desires. He, the abode of all holy places and the shelter of all sages, is worshipable by Lord Śiva and Lord Brahmā. He is the boat of the demigods for crossing the ocean of birth and death." (*Bhāg*. 11.5.33)

> *tyaktvā sudustyaja-surepsita-rājya-lakṣmīṁ*
> *dharmiṣṭha ārya-vacasā yad agād araṇyam*
> *māyā-mṛgaṁ dayitayepsitam anvadhāvad*
> *vande mahā-puruṣa te caraṇāravindam*

"We offer our respectful obeisances unto the lotus feet of the Lord, upon whom one should always meditate. He left His householder life, leaving aside His eternal consort, whom even the denizens of heaven adore. He went into the forest to deliver the fallen souls, who are put into illusion by material energy." (*Bhāg*. 11.5.34)

Prahlāda said:

> *itthaṁ nṛ-tiryag-ṛṣi-deva-jhaṣāvatārair*
> *lokān vibhāvayasi haṁsi jagat-pratīpān*

> *dharmaṁ mahā-puruṣa pāsi yugānuvṛttaṁ*
> *channaḥ kalau yad abhavas tri-yugo 'tha sa tvam*

"My Lord, You kill all the enemies of the world in Your multifarious incarnations in the families of men, animals, demigods, *ṛṣis,* aquatics and so on. Thus You illuminate the worlds with transcendental knowledge. In the Age of Kali, O Mahāpuruṣa, You sometimes appear in a covered incarnation. Therefore You are known as Tri-yuga [one who appears in only three *yugas*]." (Bhāg. 7.9.38)

(5) From the *Kṛṣṇa-yāmala-tantra: puṇya-kṣetre navadvīpe bhaviṣyāmi śacī-sutaḥ.* "I shall appear in the holy land of Navadvīpa as the son of Śacīdevī."

(6) From the *Vāyu Purāṇa: kalau saṅkīrtanārambhe bhaviṣyāmi śacī-sutaḥ.* "In the Age of Kali when the *saṅkīrtana* movement is inaugurated, I shall descend as the son of Śacīdevī."

(7) From the *Brahma-yāmala-tantra:*

> *atha vāhaṁ dharādhāme*
> *bhūtvā mad-bhakta-rūpa-dhṛk*
> *māyāyāṁ ca bhaviṣyāmi*
> *kalau saṅkīrtanāgame*

"Sometimes I personally appear on the surface of the world in the garb of a devotee. Specifically, I appear as the son of Śacī in Kali-yuga to start the *saṅkīrtana* movement."

(8), From the *Ananta-saṁhitā:*

> *ya eva bhagavān kṛṣṇo*
> *rādhikā-prāṇa-vallabhaḥ*
> *sṛṣṭy ādau sa jagan-nātho*
> *gaura āsīn maheśvari*

"The Supreme Person, Śrī Kṛṣṇa Himself, who is the life of Śrī Rādhārāṇī and is the Lord of the universe in creation, maintenance and annihilation, appears as Gaura, O Maheśvarī."

adi.2.23

> *para-vyomete vaise nārāyaṇa nāma*
> *ṣaḍ-aiśvarya-pūrṇa lakṣmī-kānta bhagavān*

SYNONYMS

para-vyomete—in the transcendental world; *vaise*—sits; *nārāyaṇa*—Lord Nārāyaṇa; *nāma*—of the name; *ṣaṭ-aiśvarya*—of six kinds of opulences; *pūrṇa*—full; *lakṣmī-kānta*—the husband of the goddess of opulence; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

Lord Nārāyaṇa, who dominates the transcendental world, is full in six opulences. He is the Personality of Godhead, the Lord of the goddess of fortune.

adi.2.24

> *veda, bhāgavata, upaniṣat, āgama*
> *'pūrṇa-tattva' yāṅre kahe, nāhi yāṅra sama*

SYNONYMS

veda—the *Vedas*; *bhāgavata*—*Śrīmad-Bhāgavatam*; *upaniṣat*—the *Upaniṣads*; *āgama*—other transcendental literatures; *pūrṇa-tattva*—full truth; *yāṅre*—unto whom; *kahe*—they say; *nāhi*—there is not; *yāṅra*—whose; *sama*—equal.

TRANSLATION

The Personality of Godhead is He who is described as the Absolute Whole in the Vedas, Bhāgavatam, Upaniṣads and other transcendental literatures. No one is equal to Him.

PURPORT

There are innumerable authoritative statements in the *Vedas* regarding the personal feature of the Absolute Truth. Some of them are as follows:

(1) From the *Ṛk-saṁhitā* (1.22.20):

> *tad viṣṇoḥ paramaṁ padaṁ sadā*
> *paśyanti sūrayo divīva cakṣur ātatam*

"The Personality of Godhead Viṣṇu is the Absolute Truth, whose lotus feet all the demigods are always eager to see. Like the sun-god, He pervades everything by the rays of His energy. He appears impersonal to imperfect eyes."

(2) From the *Nārāyaṇātharva-śira Upaniṣad* (1-2): *nārāyaṇād eva samutpadyante nārāyaṇāt pravartante nārāyaṇe pralīyante. . . . atha nityo nārāyaṇaḥ. . . . nārāyaṇa evedaṁ sarvaṁ yad bhūtaṁ yac ca bhavyam. . . . śuddho deva eko nārāyaṇo na dvitīyo 'sti kaścit.* "It is from Nārāyaṇa only that everything is generated, by Him only that everything is maintained, and in Him only that everything is annihilated. Therefore Nārāyaṇa is eternally existing. Everything that exists now or will be created in the future is nothing but Nārāyaṇa, who is the unadulterated Deity. There is only Nārāyaṇa and nothing else."

(3) From the *Nārāyaṇa Upaniṣad* (1.4): *yataḥ prasūtā jagataḥ prasūtī.* "Nārāyaṇa is the source from whom all the universes emanate."

(4) From the *Hayaśīrṣa Pañcarātra: paramātmā harir devaḥ.* "Hari is the Supreme Lord."

(5) From the *Bhāgavatam* (11.3.34-35):

> *nārāyaṇābhidhānasya*
> *brahmaṇaḥ paramātmanaḥ*

> *niṣṭhām arhatha no vaktuṁ*
> *yūyaṁ hi brahma-vittamāḥ*

"O best of the *brāhmaṇas,* please tell us of the position of Nārāyaṇa, who is also known as Brahman and Paramātmā."

> *sthity-udbhava-pralaya-hetur ahetur asya*
> *yat svapna-jāgara-suṣuptiṣu sad bahiś ca*
> *dehendriyāsu-hṛdayāni caranti yena*
> *sañjīvitāni tad avehi paraṁ narendra*

"O King, know Him who is causeless and yet is the cause of creation, maintenance and annihilation. He exists in the three states of consciousness-namely waking, dreaming and deep sleep-as well as beyond them. He enlivens the body, the senses, the breath of life, and the heart, and thus they move. Know Him to be supreme."

adi.2.25

> *bhakti-yoge bhakta pāya yāṅhāra darśana*
> *sūrya yena savigraha dekhe deva-gaṇa*

SYNONYMS

bhakti-yoge—by devotional service; *bhakta*—the devotee; *pāya*—obtains; *yāṅhāra*—whose; *darśana*—sight; *sūrya*—the sun-god; *yena*—like; *sa-vigraha*—with form; *dekhe*—they see; *deva-gaṇa*—the denizens of heaven.

TRANSLATION

Through their service, devotees see that Personality of Godhead, just as the denizens of heaven see the personality of the sun.

PURPORT

The Supreme Personality of Godhead has His eternal form, which cannot be seen by material eyes or mental speculation. Only by transcendental devotional service can one understand the transcendental form of the Lord. The comparison is made here to the qualifications for viewing the personal features of the sun-god. The sun-god is a person who, although not visible to our eyes, is seen from the higher planets by the demigods, whose eyes are suitable for seeing through the glaring sunshine that surrounds him. Every planet has its own atmosphere according to the influence of the arrangement of material nature. It is therefore necessary to have a particular type of bodily construction to reach a particular planet. The inhabitants of earth may be able to reach the moon, but the inhabitants of heaven can reach even the fiery sphere called the sun. What is impossible for man on earth is easy for the demigods in heaven because of their different bodies. Similarly, to see the Supreme Lord one must have the spiritual eyes of devotional service. The Personality of Godhead is unapproachable by those who are habituated to speculation about the Absolute Truth in terms of experimental scientific thought, without reference to the transcendental vibration. The ascending approach to the

Absolute Truth ends in the realization of impersonal Brahman and the localized Paramātmā but not the Supreme Transcendental Personality.

adi.2.26

> *jñāna-yoga-mārge tāṅre bhaje yei saba*
> *brahma-ātma-rūpe tāṅre kare anubhava*

SYNONYMS

jñāna—of philosophical speculation; *yoga*—and of mystic *yoga*; *mārge*—on the paths; *tāṅre*—Him; *bhaje*—worship; *yei*—who; *saba*—all; *brahma*—of impersonal Brahman; *ātma*—and of the Supersoul (Paramātmā); *rūpe*—in the forms; *tāṅre*—Him; *kare*—do; *anubhava*—perceive.

TRANSLATION

Those who walk the paths of knowledge and yoga worship only Him, for it is Him they perceive as the impersonal Brahman and localized Paramātmā.

PURPORT

Those who are fond of mental speculation (*jñāna-mārga*) or want to meditate in mystic *yoga* to find the Absolute Truth must approach the impersonal effulgence of the Lord and His partial representation respectively. Such persons cannot realize the eternal form of the Lord.

adi.2.27

> *upāsanā-bhede jāni īśvara-mahimā*
> *ataeva sūrya tāṅra diyeta upamā*

SYNONYMS

upāsanā-bhede—by the different paths of worship; *jāni*—I know; *īśvara*—of the Supreme Lord; *mahimā*—greatness; *ataeva*—therefore; *sūrya*—the sun; *tāṅra*—of Him; *diyeta*—was given; *upamā*—simile.

TRANSLATION

Thus one may understand the glories of the Lord through different modes of worship, as the example of the sun illustrates.

adi.2.28

> *sei nārāyaṇa kṛṣṇera svarūpa-abheda*
> *eka-i vigraha, kintu ākāra-vibheda*

SYNONYMS

sei—that; *nārāyaṇa*—Lord Nārāyaṇa; *kṛṣṇera*—of Lord Kṛṣṇa; *svarūpa*—original form; *abheda*—not different; *eka-i*—one; *vigraha*—identity; *kintu*—but; *ākāra*—of bodily features; *vibheda*—difference.

TRANSLATION

Nārāyaṇa and Śrī Kṛṣṇa are the same Personality of Godhead, but although They are identical, Their bodily features are different.

adi.2.29

> *iṅhota dvi-bhuja, tiṅho dhare cāri hātha*
> *iṅho veṇu dhare, tiṅho cakrādika sātha*

SYNONYMS

iṅhota—this one; *dvi-bhuja*—two arms; *tiṅho*—He; *dhare*—manifests; *cāri*—four; *hātha*—hands; *iṅho*—this one; *veṇu*—flute; *dhare*—holds; *tiṅho*—He; *cakra-ādika*—the wheel, etc.; *sātha*—with.

TRANSLATION

This Personality of Godhead [Śrī Kṛṣṇa] has two hands and holds a flute, whereas the other [Nārāyaṇa] has four hands, with conch, wheel, mace and lotus.

PURPORT

Nārāyaṇa is identical to Śrī Kṛṣṇa. They are in fact the same person manifested differently, like a high court judge who is differently situated in his office and at home. As Nārāyaṇa the

Lord is manifested with four hands, but as Kṛṣṇa He is manifested with two hands.

adi.2.30

> *nārāyaṇas tvaṁ na hi sarva-dehināṁ*
> *ātmāsy adhīśākhila-loka-sākṣī*
> *nārāyaṇo 'ṅgaṁ nara-bhū-jalāyanāt*
> *tac cāpi satyaṁ na tavaiva māyā*

SYNONYMS

nārāyaṇaḥ—Lord Nārāyaṇa; *tvam*—You; *na*—not; *hi*—certainly; *sarva*—all; *dehinām*—of the embodied beings; *ātmā*—the Supersoul; *asi*—You are; *adhīśa*—O Lord; *akhila-loka*—of all the worlds; *sākṣī*—the witness; *nārāyaṇaḥ*—known as Nārāyaṇa; *aṅgam*—plenary portion; *nara*—of Nara; *bhū*—born; *jala*—in the water; *ayanāt*—due to the place of refuge; *tat*—that; *ca*—and; *api*—certainly; *satyam*—highest truth; *na*—not; *tava*—Your; *eva*—at all; *māyā*—the illusory energy.

TRANSLATION

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Nārāyaṇa? Nārāyaṇa refers to one whose abode is in the water born from Nara [Garbhodakaśāyī Viṣṇu], and that Nārāyaṇa is Your plenary portion. All Your plenary portions are

transcendental. They are absolute and are not creations of māyā."

PURPORT

This statement, which is from *Śrīmad-Bhāgavatam* (10.14.14), was spoken by Lord Brahmā in his prayers to Lord Kṛṣṇa after the Lord had defeated him by displaying His mystic powers. Brahmā had tried to test Lord Kṛṣṇa to see if He were really the Supreme Personality of Godhead playing as a cowherd boy. Brahmā stole all the other boys and their calves from the pasturing grounds, but when he returned to the pastures he saw that all the boys and calves were still there, for Lord Kṛṣṇa had created them all again. When Brahmā saw this mystic power of Lord Kṛṣṇa's, he admitted defeat and offered prayers to the Lord, addressing Him as the proprietor and seer of everything in the creation and as the Supersoul who is within each and every living entity and is dear to all. That Lord Kṛṣṇa is Nārāyaṇa, the father of Brahmā, because Lord Kṛṣṇa's plenary expansion Garbhodakaśāyī Viṣṇu, after placing Himself on the Garbha Ocean, created Brahmā from His own body. Mahā-Viṣṇu in the Causal Ocean and Kṣīrodakaśāyī Viṣṇu, the Supersoul in everyone's heart, are also transcendental expansions of the Supreme Truth.

adi.2.31

> *śiśu vatsa hari' brahmā kari aparādha*
> *aparādha kṣamāite māgena prasāda*

SYNONYMS

śiśu—playmates; *vatsa*—calves; *hari'*—stealing; *brahmā*—Lord Brahmā; *kari*—making; *aparādha*—offense; *aparādha*—offense; *kṣamāite*—to pardon; *māgena*—begged; *prasāda*—mercy.

TRANSLATION

After Brahmā had offended Kṛṣṇa by stealing His playmates and calves, he begged the Lord's pardon for his offensive act and prayed for the Lord's mercy.

adi.2.32

> *tomāra nābhi-padma haite āmāra janmodaya*
> *tumi pitā-mātā, āmi tomāra tanaya*

SYNONYMS

tomāra—Your; *nābhi-padma*—lotus of the navel; *haite*—from; *āmāra*—my; *janma-udaya*—birth; *tumi*—You; *pitā*—father; *mātā*—mother; *āmi*—I; *tomāra*—Your; *tanaya*—son.

TRANSLATION

"I took birth from the lotus that grew from Your navel. Thus You are both my father and my mother, and I am Your son.

adi.2.33

> *pitā mātā bālakera nā laya aparādha*
> *aparādha kṣama, more karaha prasāda*

SYNONYMS

pitā—father; *mātā*—mother; *bālakera*—of the child; *nā*—not; *laya*—take seriously; *aparādha*—the offense; *aparādha*—the offense; *kṣama*—please pardon; *more*—unto me; *karaha*—please show; *prasāda*—mercy.

TRANSLATION

"Parents never take seriously the offenses of their children. I therefore beg Your pardon and ask for Your benediction."

adi.2.34

> *kṛṣṇa kahena—brahmā, tomāra pitā nārāyaṇa*
> *āmi gopa, tumi kaiche āmāra nandana*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *kahena*—says; *brahmā*—O Lord Brahmā; *tomāra*—your; *pitā*—father; *nārāyaṇa*—Lord Nārāyaṇa; *āmi*—I (am); *gopa*—cowherd boy; *tumi*—you; *kaiche*—how; *āmāra*—My; *nandana*—son.

TRANSLATION

Śrī Kṛṣṇa said, "O Brahmā, your father is Nārāyaṇa. I am but a cowherd boy. How can you be My son?"

adi.2.35

> *brahmā balena, tumi ki nā hao nārāyaṇa*
> *tumi nārāyaṇa—śuna tāhāra kāraṇa*

SYNONYMS

brahmā—Lord Brahmā; *balena*—says; *tumi*—You; *ki nā hao*—are not; *nārāyaṇa*—Lord Nārāyaṇa; *tumi*—You; *nārāyaṇa*—Lord Nārāyaṇa; *śuna*—please hear; *tāhāra*—of that; *kāraṇa*—reason.

TRANSLATION

Brahmā replied, "Are You not Nārāyaṇa? You are certainly Nārāyaṇa. Please listen as I state the proofs.

adi.2.36

> *prākṛtāprākṛta-sṛṣṭye yata jīva-rūpa*
> *tāhāra ye ātmā tumi mūla-svarūpa*

SYNONYMS

prākṛta—material; *aprākṛta*—and spiritual; *sṛṣṭye*—in the creations; *yata*—as many as there are; *jīva-rūpa*—the living beings; *tāhāra*—of them; *ye*—who; *ātmā*—the Supersoul; *tumi*—You; *mūla-svarūpa*—ultimate source.

TRANSLATION

"All the living beings within the material and spiritual worlds are ultimately born of You, for You are the Supersoul of them all.

PURPORT

The cosmic manifestation is generated by the interaction of the three modes of material nature. The transcendental world has no such material modes, although it is nevertheless full of spiritual variegatedness. In that spiritual world there are also innumerable living entities, who are eternally liberated souls engaged in transcendental loving service to Lord Kṛṣṇa. The conditioned souls, who remain within the material cosmic creation, are subjected to the threefold miseries and pangs of material nature. They exist in different species of life because

they are eternally averse to transcendental loving devotion to the Supreme Lord.

Saṅkarṣaṇa is the original source of all living entities because they are all expansions of His marginal potency. Some of them are conditioned by material nature, whereas others are under the protection of the spiritual nature. The material nature is a conditional manifestation of spiritual nature, just as smoke is a conditional stage of fire. Smoke is dependent on fire, but in a blazing fire there is no place for smoke. Smoke disturbs, but fire serves. The serving spirit of the residents of the transcendental world is displayed in five varieties of relationship with the Supreme Lord, who is the central enjoyer. In the material world everyone is a self-centered enjoyer of mundane happiness and distress. One considers himself the lord of everything and tries to enjoy the illusory energy, but he is not successful because he is not independent: he is but a minute particle of the energy of Lord Saṅkarṣaṇa. All living beings exist under the control of the Supreme Lord, who is therefore called Nārāyaṇa.

adi.2.37

> *pṛthvī yaiche ghaṭa-kulera kāraṇa āśraya*
> *jīvera nidāna tumi, tumi sarvāśraya*

SYNONYMS

pṛthvī—the earth; *yaiche*—just as; *ghaṭa*—of earthen pots; *kulera*—of the multitude; *kāraṇa*—the cause; *āśraya*—the shelter; *jīvera*—of

the living beings; *nidāna*—root cause; *tumi*—You; *tumi*—You; *sarva-āśraya*—shelter of all.

TRANSLATION

"As the earth is the original cause and shelter of all pots made of earth, so You are the ultimate cause and shelter of all living beings.

PURPORT

As the vast earth is the source for the ingredients of all earthen pots, so the Supreme Soul is the source for the complete substance of all individual living entities. The cause of all causes, the Supreme Personality of Godhead, is the cause of the living entities. This is confirmed in the *Bhagavad-gītā* (Bg. 7.10), where the Lord says, *bījaṁ māṁ sarva-bhūtānām* ("I am the seed of all living entities"), and in the *Upaniṣads* (*Kaṭha Upaniṣad* 5.3), which say, *nityo nityānāṁ cetanaś cetanānām* ("the Lord is the supreme leader among all the eternal living beings").

The Lord is the reservoir of all cosmic manifestation, animate and inanimate. The advocates of Viśiṣṭādvaita-vāda philosophy explain the *Vedānta-sūtra* by saying that although the living entity has two kinds of bodies-subtle (consisting of mind, intelligence and false ego) and gross (consisting of the five basic elements)-and although he thus lives in three bodily dimensions (gross, subtle and spiritual), he is nevertheless a spiritual soul. Similarly, the Supreme Personality of Godhead, who emanates

the material and spiritual worlds, is the Supreme Spirit. As an individual spirit soul is almost identical to his gross and subtle bodies, so the Supreme Lord is almost identical to the material and spiritual worlds. The material world, full of conditioned souls trying to lord it over matter, is a manifestation of the external energy of the Supreme Lord, and the spiritual world, full of perfect servitors of the Lord, is a manifestation of His internal energy. Since all living entities are minute sparks of the Supreme Personality of Godhead, He is the Supreme Soul in both the material and spiritual worlds. The Vaiṣṇavas following Lord Caitanya stress the doctrine of *acintya-bhedābheda-tattva,* which states that the Supreme Lord, being the cause and effect of everything, is inconceivably, simultaneously one with His manifestations of energy and different from them.

adi.2.38

> *'nāra'-śabde kahe sarva jīvera nicaya*
> *'ayana'-śabdete kahe tāhāra āśraya*

SYNONYMS

nāra-śabde—by the word *nāra*; *kahe*—one means; *sarva jīvera*—of all living entities; *nicaya*—the assemblage; *ayana-śabdete*—by the word *ayana*; *kahe*—one means; *tāhāra*—of them; *āśraya*—the refuge.

TRANSLATION

"The word nāra refers to the aggregate of all the living beings, and the word ayana refers to the refuge of them all.

adi.2.39

> *ataeva tumi hao mūla nārāyaṇa*
> *ei eka hetu, śuna dvitīya kāraṇa*

SYNONYMS

ataeva—therefore; *tumi*—You; *hao*—are; *mūla*—original; *nārāyaṇa*—Nārāyaṇa; *ei*—this; *eka*—one; *hetu*—reason; *śuna*—please listen; *dvitīya*—second; *kāraṇa*—to the reason.

TRANSLATION

"You are therefore the original Nārāyaṇa. This is one reason; please listen as I state the second.

adi.2.40

> *jīvera īśvara—puruṣādi avatāra*
> *tāṅhā sabā haite tomāra aiśvarya apāra*

SYNONYMS

jīvera—of the living beings; *īśvara*—the Supreme Lord; *puruṣa-ādi*—*puruṣa* incarnations, etc.; *avatāra*—incarnations; *tāṅhā*—Them; *sabā*—all; *haite*—than; *tomāra*—Your; *aiśvarya*—opulences; *apāra*—boundless.

TRANSLATION

"The direct Lords of the living beings are the puruṣa incarnations. But Your opulence and power are more exalted than Theirs.

adi.2.41

> *ataeva adhīśvara tumi sarva pitā*
> *tomāra śaktite tāṅrā jagat-rakṣitā*

SYNONYMS

ataeva—therefore; *adhīśvara*—primeval Lord; *tumi*—You; *sarva*—of all; *pitā*—father; *tomāra*—Your; *śaktite*—by the energy; *tāṅrā*—They; *jagat*—of the cosmic creations; *rakṣitā*—protectors.

TRANSLATION

"Therefore You are the primeval Lord, the original father of everyone. They [the puruṣas] are protectors of the universes by Your power.

adi.2.42

> *nārera ayana yāte karaha pālana*
> *ataeva hao tumi mūla nārāyaṇa*

SYNONYMS

nārera—of the living beings; *ayana*—the shelters; *yāte*—those to whom; *karaha*—You give; *pālana*—protection; *ataeva*—therefore; *hao*—are; *tumi*—You; *mūla*—original; *nārāyaṇa*—Nārāyaṇa.

TRANSLATION

"Since You protect those who are the shelters of all living beings, You are the original Nārāyaṇa.

PURPORT

The controlling Deities of the living beings in the mundane worlds are the three *puruṣa-avatāras*. But the potent energy displayed by Śrī Kṛṣṇa is far more extensive than that of the *puruṣas*. Śrī Kṛṣṇa is therefore the original father and Lord who protects all creative manifestations through His various plenary portions. Since He sustains even the shelters of the collective living beings, there is no doubt that Śrī Kṛṣṇa is the original Nārāyaṇa.

adi.2.43

> *tṛtīya kāraṇa śuna śrī-bhagavān*
> *ananta brahmāṇḍa bahu vaikuṇṭhādi dhāma*

SYNONYMS

tṛtīya—third; *kāraṇa*—reason; *śuna*—please hear; *śrī-bhagavān*—O Supreme Personality of Godhead; *ananta*—unlimited; *brahma-aṇḍa*—universes; *bahu*—many; *vaikuṇṭha-ādi*—Vaikuṇṭha, etc.; *dhāma*—planets.

TRANSLATION

"O my Lord, O Supreme Personality of Godhead! Kindly hear my third reason. There are countless universes and fathomless transcendental Vaikuṇṭhas.

adi.2.44

> *ithe yata jīva, tāra trai-kālika karma*
> *tāhā dekha, sākṣī tumi, jāna saba marma*

SYNONYMS

ithe—in these; *yata*—as many; *jīva*—living beings; *tāra*—of them; *trai-kālika*—past, present and future; *karma*—the activities; *tāhā*—that; *dekha*—You see; *sākṣī*—witness; *tumi*—You; *jāna*—You know; *saba*—of everything; *marma*—the essence.

TRANSLATION

"Both in this material world and in the transcendental world, You see all the deeds of all living beings, in the past, present and future. Since You are the witness of all such deeds, You know the essence of everything.

adi.2.45

> *tomāra darśane sarva jagatera sthiti*
> *tumi nā dekhile kāro nāhi sthiti gati*

SYNONYMS

tomāra—Your; *darśane*—by the seeing; *sarva*—all; *jagatera*—of the universe; *sthiti*—maintenance; *tumi*—You; *nā dekhile*—in not seeing; *kāro*—of anyone; *nāhi*—there is not; *sthiti*—staying; *gati*—moving.

TRANSLATION

"All the worlds exist because You oversee them. None can live, move or have their being without Your supervision.

adi.2.46

> *nārera ayana yāte kara daraśana*
> *tāhāteo hao tumi mūla nārāyaṇa*

SYNONYMS

nārera—of the living beings; *ayana*—the motion; *yāte*—since; *kara*—You do; *daraśana*—seeing; *tāhāteo*—therefore; *hao*—are; *tumi*—You; *mūla*—original; *nārāyaṇa*—Nārāyaṇa.

TRANSLATION

"You oversee the wanderings of all living beings. For this reason also, You are the primeval Lord Nārāyaṇa."

PURPORT

Śrī Kṛṣṇa, in His Paramātmā feature, lives in the hearts of all living beings in both the transcendental and mundane creations. As Paramātmā, He witnesses all actions the living beings perform in all phases of time, namely past, present and future. Śrī Kṛṣṇa knows what the living beings have done for hundreds and thousands of past births, He sees what they are doing now, and therefore He knows the results of their present actions that will fructify in the future. As stated in the *Bhagavad-gītā,* the entire cosmic situation is created as soon as He glances over the material energy. Nothing can exist without His superintendence. Since He sees even the abode for rest of the collective living beings, He is the original Nārāyaṇa.

adi.2.47

> *kṛṣṇa kahena—brahmā, tomāra nā bujhi vacana*
> *jīva-hṛdi, jale vaise sei nārāyaṇa*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *kahena*—says; *brahmā*—O Brahmā; *tomāra*—your; *nā*—not; *bujhi*—I understand; *vacana*—speech; *jīva*—of the living entity; *hṛdi*—in the heart; *jale*—in the water; *vaise*—sits; *sei*—that; *nārāyaṇa*—Lord Nārāyaṇa.

TRANSLATION

Kṛṣṇa said, "Brahmā, I cannot understand what you are saying. Lord Nārāyaṇa is He who sits in the hearts of all living beings and lies down in the waters of the Kāraṇa Ocean."

adi.2.48

> *brahmā kahe—jale jīve yei nārāyaṇa*
> *se saba tomāra aṁśa—e satya vacana*

SYNONYMS

brahmā—Lord Brahmā; *kahe*—says; *jale*—in the water; *jīve*—in the living being; *yei*—who; *nārāyaṇa*—Nārāyaṇa; *se*—They; *saba*—all;

tomāra—Your; *aṁśa*—plenary part; *e*—this; *satya*—truthful; *vacana*—word.

TRANSLATION

Brahmā replied, "What I have said is true. The same Lord Nārāyaṇa who lives on the waters and in the hearts of all living beings is but a plenary portion of You.

adi.2.49

> *kāraṇābdhi-garbhodaka-kṣīrodaka-śāyī*
> *māyā-dvāre sṛṣṭi kare, tāte saba māyī*

SYNONYMS

kāraṇa-abdhi—Kāraṇodakaśāyī Viṣṇu; *garbha-udaka*—Garbhodakaśāyī Viṣṇu; *kṣīra-udaka-śāyī*—Kṣīrodakaśāyī Viṣṇu; *māyā-dvāre*—with the material energy; *sṛṣṭi*—creation; *kare*—They do; *tāte*—therefore; *saba*—all; *māyī*—connected with *māyā*.

TRANSLATION

"The Kāraṇodakaśāyī, Garbhodakaśāyī and Kṣīrodakaśāyī forms of Nārāyaṇa all create in cooperation with the material energy. In this way They are attached to māyā.

adi.2.50

> *sei tina jala-śāyī sarva-antaryāmī*
> *brahmāṇḍa-vṛndera ātmā ye puruṣa-nāmī*

SYNONYMS

sei—these; *tina*—three; *jala-śāyī*—lying in the water; *sarva*—of all; *antaḥ yāmī*—the Supersoul; *brahma-aṇḍa*—of universes; *vṛndera*—of the multitude; *ātmā*—Supersoul; *ye*—who; *puruṣa*—*puruṣa*; *nāmī*—named.

TRANSLATION

"These three Viṣṇus lying in the water are the Supersoul of everything. The Supersoul of all the universes is known as the first puruṣa.

adi.2.51

> *hiraṇya-garbhera ātmā garbhodaka-śāyī*
> *vyaṣṭi-jīva-antaryāmī kṣīrodaka-śāyī*

SYNONYMS

hiraṇya-garbhera—of the total of the living entities; *ātmā*—the Supersoul; *garbha-udaka-śāyī*—Garbhodakaśāyī Viṣṇu; *vyaṣṭi*—the individual; *jīva*—of the living entity; *antaḥ-yāmī*—Supersoul; *kṣīra-udaka-śāyī*—Kṣīrodakaśāyī Viṣṇu.

TRANSLATION

"Garbhodakaśāyī Viṣṇu is the Supersoul of the aggregate of living entities, and Kṣīrodakaśāyī Viṣṇu is the Supersoul of each individual living being.

adi.2.52

> *e sabhāra darśanete āche māyā-gandha*
> *turīya kṛṣṇera nāhi māyāra sambandha*

SYNONYMS

e—this; *sabhāra*—of the assembly; *darśanete*—in seeing; *āche*—there is; *māyā-gandha*—connection with *māyā*; *turīya*—the fourth; *kṛṣṇera*—of Lord Kṛṣṇa; *nāhi*—there is not; *māyāra*—of the material energy; *sambandha*—connection.

TRANSLATION

"Superficially we see that these puruṣas have a relationship with māyā, but above them, in the fourth dimension, is Lord Kṛṣṇa, who has no contact with the material energy.

PURPORT

The three *puruṣas*-Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu-all have a relationship with the material energy, called *māyā,* because through *māyā* They create

the material cosmos. These three *puruṣas,* who lie on the Kāraṇa, Garbha and Kṣīra oceans, are the Supersoul of everything that be: Kāraṇodakaśāyī Viṣṇu is the Supersoul of the collective universes, Garbhodakaśāyī Viṣṇu is the Supersoul of the collective living beings, and Kṣīrodakaśāyī Viṣṇu is the Supersoul of all individual living entities. Because all of Them are somehow attracted to the affairs of the material energy, They can be said to have some affection for *māyā*. But the transcendental position of Śrī Kṛṣṇa Himself is not even slightly tinged by *māyā*. His transcendental state is called *turīya,* or the fourth-dimensional stage.

adi.2.53

> *virāḍ hiraṇya-garbhaś ca*
> *kāraṇaṁ cety upādhayaḥ*
> *īśasya yat tribhir hīnaṁ*
> *turīyaṁ tat pracakṣate*

SYNONYMS

virāṭ—the *virāṭ* manifestation; *hiraṇya-garbhaḥ*—the *hiraṇyagarbha* manifestation; *ca*—and; *kāraṇam*—the *kāraṇa* manifestation; *ca*—and; *iti*—thus; *upādhayaḥ*—particular designations; *īśasya*—of the Lord; *yat*—that which; *tribhiḥ*—these three; *hīnam*—without; *turīyam*—the fourth; *tat*—that; *pracakṣate*—is considered.

TRANSLATION

“ 'In the material world the Lord is designated as virāṭ, hiraṇyagarbha and kāraṇa. But beyond these three designations, the Lord is ultimately in the fourth dimension.'

PURPORT

The phenomenal manifestation of the Supreme Whole, the noumenal soul of everything, and the cause or causal nature are all but designations of the *puruṣas,* who are responsible for material creation. The transcendental position surpasses these designations and is therefore called the position of the fourth dimension. This is a quotation from Śrīdhara Svāmī's commentary on the Eleventh Canto, Fifteenth Chapter, verse 16, of *Śrīmad-Bhāgavatam*.

adi.2.54

> *yadyapi tinera māyā la-iyā vyavahāra*
> *tathāpi tat-sparśa nāhi, sabhe māyā-pāra*

SYNONYMS

yadyapi—although; *tinera*—of these three; *māyā*—the material energy; *la-iyā*—taking; *vyavahāra*—the dealings; *tathāpi*—still; *tat*—of that; *sparśa*—the touch; *nāhi*—there is not; *sabhe*—all of them; *māyā-pāra*—beyond the material energy.

TRANSLATION

"Although these three features of the Lord deal directly with the material energy, none of them are touched by it. They are all beyond illusion.

adi.2.55

etad īśanam īśasya
prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātma-sthair
yathā buddhis tad-āśrayā

SYNONYMS

etat—this; *īśanam*—opulence; *īśasya*—of the Supreme Lord; *prakṛti-sthaḥ*—situated in the material nature; *api*—although; *tat*—of *māyā*; *guṇaiḥ*—by the qualities; *na*—not; *yujyate*—is affected; *sadā*—always; *ātma-sthaiḥ*—which are situated in His own energy; *yathā*—as also; *buddhiḥ*—the intelligence; *tat*—of Him; *āśrayā*—which has taken shelter.

TRANSLATION

“ 'This is the opulence of the Lord: Although situated in the material nature, He is never affected by the modes of nature. Similarly, those who have surrendered to Him and fixed their intelligence upon Him are not influenced by the modes of nature.'

PURPORT

This text is from *Śrīmad-Bhāgavatam* (1.11.38). Those who have taken shelter of the lotus feet of the Personality of Godhead do not identify with the material world, even while living in it. Pure devotees may deal with the three modes of material nature, but because of their transcendental intelligence in Kṛṣṇa consciousness, they are not influenced by the material qualities. The spell of material activities does not attract such devotees. Therefore, the Supreme Lord and His devotees acting under Him are always free from material contamination.

adi.2.56

> *sei tina janera tumi parama āśraya*
> *tumi mūla nārāyaṇa—ithe ki saṁśaya*

SYNONYMS

sei—these; *tina*—three; *janera*—of the plenary portions; *tumi*—You; *parama*—ultimate; *āśraya*—shelter; *tumi*—You; *mūla*—primeval; *nārāyaṇa*—Nārāyaṇa; *ithe*—in this; *ki*—what; *saṁśaya*—doubt.

TRANSLATION

"You are the ultimate shelter of these three plenary portions. Thus there is not the slightest doubt that You are the primeval Nārāyaṇa.

PURPORT

Brahmā has confirmed that Lord Kṛṣṇa is the Supreme, the source of the three manifestations known as Kṣīrodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kāraṇodakaśāyī Viṣṇu (Mahā-Viṣṇu). For His pastimes, Lord Kṛṣṇa has four original manifestations-namely Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. The first *puruṣa-avatāra,* Mahā-Viṣṇu in the Causal Ocean, who is the creator of the aggregate material energy, is an expansion of Saṅkarṣaṇa; the second *puruṣa,* Garbhodakaśāyī Viṣṇu, is an expansion of Pradyumna; and the third *puruṣa,* Kṣīrodakaśāyī Viṣṇu, is an expansion of Aniruddha. All these are within the category of manifestations of Nārāyaṇa, who is a manifestation of Śrī Kṛṣṇa.

adi.2.57

> *sei tinera aṁśī paravyoma-nārāyaṇa*
> *teṅha tomāra vilāsa, tumi mūla-nārāyaṇa*

SYNONYMS

sei—these; *tinera*—of the three; *aṁśī*—source; *para-vyoma*—in the spiritual sky; *nārāyaṇa*—Lord Nārāyaṇa; *teṅha*—He; *tomāra*—Your; *vilāsa*—pastime expansion; *tumi*—You; *mūla*—original; *nārāyaṇa*—Nārāyaṇa.

TRANSLATION

"The source of these three features is the Nārāyaṇa in the spiritual sky. He is Your vilāsa expansion. Therefore You are the ultimate Nārāyaṇa."

adi.2.58

> *ataeva brahma-vākye—paravyoma-nārāyaṇa*
> *teṅho kṛṣṇera vilāsa—ei tattva-vivaraṇa*

SYNONYMS

ataeva—therefore; *brahma*—of Lord Brahmā; *vākye*—in the speech; *para-vyoma*—in the spiritual sky; *nārāyaṇa*—Lord Nārāyaṇa; *teṅho*—He; *kṛṣṇera*—of Lord Kṛṣṇa; *vilāsa*—pastime incarnation; *ei*—this; *tattva*—of the truth; *vivaraṇa*—description.

TRANSLATION

Therefore according to the authority of Brahmā, the Nārāyaṇa who is the predominating Deity in the transcendental world is but the vilāsa feature of Kṛṣṇa. This has now been conclusively proved.

adi.2.59

> *ei śloka tattva-lakṣaṇa bhāgavata-sāra*
> *paribhāṣā-rūpe ihāra sarvatrādhikāra*

SYNONYMS

ei—this; *śloka*—verse; *tattva*—the truth; *lakṣaṇa*—indicating; *bhāgavata*—of *Śrīmad-Bhāgavatam*; *sāra*—the essence; *paribhāṣā*—of synonyms; *rūpe*—in the form; *ihāra*—of this (*Śrīmad-Bhāgavatam*); *sarvatra*—everywhere; *adhikāra*—jurisdiction.

TRANSLATION

The truth indicated in this verse [Text 30] is the essence of Śrīmad-Bhāgavatam. This conclusion, through synonyms, applies everywhere.

adi.2.60

> *brahma, ātmā, bhagavān—kṛṣṇera vibhāra*
> *e artha nā jāni' mūrkha artha kare āra*

SYNONYMS

brahma—impersonal Brahman; *ātmā*—Supersoul; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇera*—of Lord Kṛṣṇa; *vibhāra*—manifestations; *e*—this; *artha*—meaning; *nā*—not; *jāni'*—knowing; *mūrkha*—fools; *artha*—meaning; *kare*—make; *āra*—other.

TRANSLATION

Not knowing that Brahman, Paramātmā and Bhagavān are all features of Kṛṣṇa, foolish scholars speculate in various ways.

adi.2.61

> *avatārī nārāyaṇa, kṛṣṇa avatāra*
> *teṅha catur-bhuja, iṅha manuṣya-ākāra*

SYNONYMS

avatārī—source of incarnations; *nārāyaṇa*—Lord Nārāyaṇa; *kṛṣṇa*—Lord Kṛṣṇa; *avatāra*—incarnation; *teṅha*—that; *catuḥ-bhuja*—four arms; *iṅha*—this; *manuṣya*—like a man; *ākāra*—form.

TRANSLATION

Because Nārāyaṇa has four hands whereas Kṛṣṇa looks just like a man, they say that Nārāyaṇa is the original God whereas Kṛṣṇa is but an incarnation.

PURPORT

Some scholars argue that Nārāyaṇa is the original Personality of Godhead of whom Kṛṣṇa is an incarnation because Śrī Kṛṣṇa has two hands whereas Nārāyaṇa has four. Such unintelligent scholars do not understand the features of the Absolute.

adi.2.62

> *ei-mate nānā-rūpa kare pūrva-pakṣa*
> *tāhāre nirjite bhāgavata-padya dakṣa*

SYNONYMS

ei-mate—thus; *nānā*—many; *rūpa*—forms; *kare*—takes; *pūrva-pakṣa*—the objections; *tāhāre*—them; *nirjite*—overcoming; *bhāgavata*—of *Śrīmad-Bhāgavatam*; *padya*—poetry; *dakṣa*—expert.

TRANSLATION

In this way their arguments appear in various forms, but the poetry of the Bhāgavatam expertly refutes them all.

adi.2.63

vadanti tat tattva-vidas
tattvaṁ yaj jñānam advayam
brahmeti paramātmeti
bhagavān iti śabdyate

SYNONYMS

vadanti—they say; *tat*—that; *tattva-vidaḥ*—learned souls; *tattvam*—the Absolute Truth; *yat*—which; *jñānam*—knowledge; *advayam*—nondual; *brahma*—Brahman; *iti*—thus; *paramātmā*—Paramātmā; *iti*—thus; *bhagavān*—Bhagavān; *iti*—thus; *śabdyate*—is known.

TRANSLATION

"Learned transcendentalists who know the Absolute Truth say that it is nondual knowledge and is called impersonal Brahman, localized Paramātmā and the Personality of Godhead."

PURPORT

This text is from *Śrīmad-Bhāgavatam* (1.2.11).

adi.2.64

> *śuna bhāi ei śloka karaha vicāra*
> *eka mukhya-tattva, tina tāhāra pracāra*

SYNONYMS

śuna—please listen; *bhāi*—brothers; *ei*—this; *śloka*—verse; *karaha*—please give; *vicāra*—consideration; *eka*—one; *mukhya*—principal; *tattva*—truth; *tina*—three; *tāhāra*—of that; *pracāra*—manifestations.

TRANSLATION

My dear brothers, kindly listen to the explanation of this verse and consider its meaning: the one original entity is known in His three different features.

adi.2.65

> *advaya-jñāna tattva-vastu kṛṣṇera svarūpa*
> *brahma, ātmā, bhagavān—tina tāṅra rūpa*

SYNONYMS

advaya-jñāna—knowledge without duality; *tattva-vastu*—the Absolute Truth; *kṛṣṇera*—of Lord Kṛṣṇa; *sva-rūpa*—own nature; *brahma*—Brahman; *ātmā*—Paramātmā; *bhagavān*—the Supreme Personality of Godhead; *tina*—three; *tāṅra*—of Him; *rūpa*—forms.

TRANSLATION

Lord Kṛṣṇa Himself is the one undivided Absolute Truth, the ultimate reality. He manifests Himself in three features-as Brahman, Paramātmā and Bhagavān.

PURPORT

In the verse from *Śrīmad-Bhāgavatam* cited above (Bhāg. 1.2.11), the principal word, *bhagavān,* indicates the Personality of Godhead, and Brahman and Paramātmā are concomitants deduced from the Absolute Personality, as a government and its ministers are deductions from the supreme executive head. In other words, the principal truth is exhibited in three different phases. The Absolute Truth, the Personality of Godhead Śrī Kṛṣṇa (Bhagavān), is also known as Brahman and Paramātmā, although all these features are identical.

adi.2.66

> *ei ślokera arthe tumi hailā nirvacana*
> *āra eka śuna bhāgavatera vacana*

SYNONYMS

ei—this; *ślokera*—of the verse; *arthe*—by the meaning; *tumi*—you; *hailā*—have become; *nirvacana*—speechless; *āra*—other; *eka*—one; *śuna*—please hear; *bhāgavatera*—of *Śrīmad-Bhāgavatam*; *vacana*—speech.

TRANSLATION

The import of this verse has stopped you from arguing. Now listen to another verse of Śrīmad-Bhāgavatam.

adi.2.67

> *ete cāṁśa-kalāḥ puṁsaḥ*
> *kṛṣṇas tu bhagavān svayam*
> *indrāri-vyākulaṁ lokaṁ*
> *mṛḍayanti yuge yuge*

SYNONYMS

ete—these; *ca*—and; *aṁśa*—plenary portions; *kalāḥ*—parts of plenary portions; *puṁsaḥ*—of the *puruṣa-avatāras*; *kṛṣṇaḥ*—Lord Kṛṣṇa; *tu*—but; *bhagavān*—the Supreme Personality of Godhead;

svayam—Himself; *indra-ari*—the enemies of Lord Indra; *vyākulam*—full of; *lokam*—the world; *mṛḍayanti*—make happy; *yuge yuge*—at the right time in each age.

TRANSLATION

"All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the puruṣa-avatāras. But Kṛṣṇa is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra."

PURPORT

This statement of *Śrīmad-Bhāgavatam* (1.3.28) definitely negates the concept that Śrī Kṛṣṇa is an *avatāra* of Viṣṇu or Nārāyaṇa. Lord Śrī Kṛṣṇa is the original Personality of Godhead, the supreme cause of all causes. This verse clearly indicates that incarnations of the Personality of Godhead such as Śrī Rāma, Nṛsiṁha and Varāha all undoubtedly belong to the Viṣṇu group, but all of Them are either plenary portions or portions of plenary portions of the original Personality of Godhead, Lord Śrī Kṛṣṇa.

adi.2.68

> *saba avatārera kari sāmānya-lakṣaṇa*
> *tāra madhye kṛṣṇa-candrera karila gaṇana*

SYNONYMS

saba—all; *avatārera*—of the incarnations; *kari*—making; *sāmānya*—general; *lakṣaṇa*—symptoms; *tāra*—of them; *madhye*—in the middle; *kṛṣṇa-candrera*—of Lord Śrī Kṛṣṇa; *karila*—did; *gaṇana*—counting.

TRANSLATION

The Bhāgavatam describes the symptoms and deeds of the incarnations in general and counts Śrī Kṛṣṇa among them.

adi.2.69

> *tabe sūta gosāñi mane pāñā baḍa bhaya*
> *yāra ye lakṣaṇa tāhā karila niścaya*

SYNONYMS

tabe—then; *sūta gosāñi*—Sūta Gosvāmī; *mane*—in the mind; *pāñā*—obtaining; *baḍa*—great; *bhaya*—fear; *yāra*—of whom; *ye*—which; *lakṣaṇa*—symptoms; *tāhā*—that; *karila*—he made; *niścaya*—certainly.

TRANSLATION

This made Sūta Gosvāmī greatly apprehensive. Therefore he distinguished each incarnation by its specific symptoms.

adi.2.70

> *avatāra saba—puruṣera kalā, aṁśa*
> *svayaṁ-bhagavān kṛṣṇa sarva-avataṁsa*

SYNONYMS

avatāra—the incarnations; *saba*—all; *puruṣera*—of the *puruṣa-avatāras*; *kalā*—parts of plenary portions; *aṁśa*—plenary portions; *svayam*—Himself; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa*—Lord Kṛṣṇa; *sarva*—of all; *avataṁsa*—crest.

TRANSLATION

All the incarnations of Godhead are plenary portions or parts of the plenary portions of the puruṣa-avatāras, but the primeval Lord is Śrī Kṛṣṇa. He is the Supreme Personality of Godhead, the fountainhead of all incarnations.

adi.2.71

> *pūrva-pakṣa kahe—tomāra bhāla ta' vyākhyāna*
> *paravyoma-nārāyaṇa svayaṁ-bhagavān*

SYNONYMS

pūrva-pakṣa—opposing side; *kahe*—says; *tomāra*—your; *bhāla*—nice; *ta'*—certainly; *vyākhyāna*—exposition; *para-vyoma*—situated

in the spiritual sky; *nārāyaṇa*—Lord Nārāyaṇa; *svayam*—Himself; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

An opponent may say, "This is your interpretation, but actually the Supreme Lord is Nārāyaṇa, who is in the transcendental realm.

adi.2.72

> *teṅha āsi' kṛṣṇa-rūpe karena avatāra*
> *ei artha śloke dekhi ki āra vicāra*

SYNONYMS

teṅha—He (Nārāyaṇa); *āsi'*—coming; *kṛṣṇa-rūpe*—in the form of Lord Kṛṣṇa; *karena*—makes; *avatāra*—incarnation; *ei*—this; *artha*—meaning; *śloke*—in the verse; *dekhi*—I see; *ki*—what; *āra*—other; *vicāra*—consideration.

TRANSLATION

"He [Nārāyaṇa] incarnates as Lord Kṛṣṇa. This is the meaning of the verse as I see it. There is no need for further consideration."

adi.2.73

tāre kahe—kene kara kutarkānumāna
śāstra-viruddhārtha kabhu nā haya pramāṇa

SYNONYMS

tāre—to him; *kahe*—one says; *kene*—why; *kara*—you make; *kutarka*—of a fallacious argument; *anumāna*—conjecture; *śāstra-viruddha*—contrary to scripture; *artha*—a meaning; *kabhu*—at any time; *nā*—not; *haya*—is; *pramāṇa*—evidence.

TRANSLATION

To such a misguided interpreter we may reply, "Why should you suggest such fallacious logic? An interpretation is never accepted as evidence if it opposes the principles of scripture.

adi.2.74

anuvādam anuktvā tu
na vidheyam udīrayet
na hy alabdhāspadaṁ kiñcit
kutracit pratitiṣṭhati

SYNONYMS

anuvādam—the subject; *anuktvā*—not stating; *tu*—but; *na*—not; *vidheyam*—the predicate; *udīrayet*—one should speak; *na*—not; *hi*—certainly; *alabdha-āspadam*—without a secure position; *kiñcit*—something; *kutracit*—anywhere; *pratitiṣṭhati*—stands.

TRANSLATION

“ 'One should not state a predicate before its subject, for it cannot thus stand without proper support.'

PURPORT

This rhetorical rule appears in the *Ekādaśī-tattva,* Thirteenth Canto, in connection with the metaphorical use of words. An unknown object should not be put before the known subject because the object has no meaning if the subject is not first given.

adi.2.75

> *anuvāda nā kahiyā nā kahi vidheya*
> *āge anuvāda kahi, paścād vidheya*

SYNONYMS

anuvāda—the subject; *nā kahiyā*—not saying; *nā*—not; *kahi*—I say; *vidheya*—the predicate; *āge*—first; *anuvāda*—the subject; *kahi*—I say; *paścāt*—afterwards; *vidheya*—the predicate.

TRANSLATION

"If I do not state a subject, I do not state a predicate. First I speak the former and then I speak the latter.

adi.2.76

> *'vidheya' kahiye tāre, ye vastu ajñāta*
> *'anuvāda' kahi tāre, yei haya jñāta*

SYNONYMS

vidheya—the predicate; *kahiye*—I say; *tāre*—to him; *ye*—that; *vastu*—thing; *ajñāta*—unknown; *anuvāda*—the subject; *kahi*—I say; *tāre*—to him; *yei*—that which; *haya*—is; *jñāta*—known.

TRANSLATION

"The predicate of a sentence is what is unknown to the reader, whereas the subject is what is known to him.

adi.2.77

> *yaiche kahi,—ei vipra parama paṇḍita*
> *vipra—anuvāda, ihāra vidheya—pāṇḍitya*

SYNONYMS

yaiche—just as; *kahi*—I say; *ei*—this; *vipra*—*brāhmaṇa*; *parama*—great; *paṇḍita*—learned man; *vipra*—the *brāhmaṇa*; *anuvāda*—subject; *ihāra*—of this; *vidheya*—predicate; *pāṇḍitya*—erudition.

TRANSLATION

"For example, we may say: 'This vipra is a greatly learned man.' In this sentence, the vipra is the subject, and the predicate is his erudition.

adi.2.78

> *vipratva vikhyāta tāra pāṇḍitya ajñāta*
> *ataeva vipra āge, pāṇḍitya paścāta*

SYNONYMS

vipratva—the quality of being a *vipra*; *vikhyāta*—well known; *tāra*—his; *pāṇḍitya*—erudition; *ajñāta*—unknown; *ataeva*—therefore; *vipra*—the word *vipra*; *āge*—first; *pāṇḍitya*—erudition; *paścāta*—afterwards.

TRANSLATION

"The man's being a vipra is known, but his erudition is unknown. Therefore the person is identified first and his erudition later.

adi.2.79

> *taiche iṅha avatāra saba haila jñāta*
> *kāra avatāra?—ei vastu avijñāta*

SYNONYMS

taiche—in the same way; *iṅha*—these; *avatāra*—incarnations; *saba*—all; *haila*—were; *jñāta*—known; *kāra*—whose; *avatāra*—incarnations; *ei*—this; *vastu*—thing; *avijñāta*—unknown.

TRANSLATION

"In the same way, all these incarnations were known, but whose incarnations they are was unknown.

adi.2.80

> *'ete'-śabde avatārera āge anuvāda*
> *'puruṣera aṁśa' pāche vidheya-saṁvāda*

SYNONYMS

ete-śabde—in the word *ete* (these); *avatārera*—of the incarnations; *āge*—first; *anuvāda*—the subject; *puruṣera*—of the *puruṣa-avatāras*; *aṁśa*—plenary portions; *pāche*—afterwards; *vidheya*—of the predicate; *saṁvāda*—message.

TRANSLATION

"First the word, 'ete' ['these'], establishes the subject [the incarnations]. Then 'plenary portions of the puruṣa-avatāras' follows as the predicate.

adi.2.81

> *taiche kṛṣṇa avatāra-bhitare haila jñāta*
> *tāṅhāra viśeṣa-jñāna sei avijñāta*

SYNONYMS

taiche—in the same way; *kṛṣṇa*—Lord Kṛṣṇa; *avatāra-bhitare*—among the incarnations; *haila*—was; *jñāta*—known; *tāṅhāra*—of Him; *viśeṣa-jñāna*—specific knowledge; *sei*—that; *avijñāta*—unknown.

TRANSLATION

"In the same way, when Kṛṣṇa was first counted among the incarnations, specific knowledge about Him was still unknown.

adi.2.82

> *ataeva 'kṛṣṇa'-śabda āge anuvāda*
> *'svayaṁ-bhagavattā' piche vidheya-saṁvāda*

SYNONYMS

ataeva—therefore; *kṛṣṇa-śabda*—the word *kṛṣṇa*; *āge*—first; *anuvāda*—the subject; *svayam-bhagavattā*—being Himself the Supreme Personality of Godhead; *piche*—afterwards; *vidheya*—of the predicate; *saṁvāda*—the message.

TRANSLATION

"Therefore first the word 'kṛṣṇa' appears as the subject, followed by the predicate, describing Him as the original Personality of Godhead.

adi.2.83

> *kṛṣṇera svayaṁ-bhagavattā—ihā haila sādhya*
> *svayaṁ-bhagavānera kṛṣṇatva haila bādhya*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *svayam-bhagavattā*—the quality of being Himself the Supreme Personality of Godhead; *ihā*—this; *haila*—was; *sādhya*—to be established; *svayam-bhagavānera*—of the Supreme Personality of Godhead; *kṛṣṇatva*—the quality of being Lord Kṛṣṇa; *haila*—was; *bādhya*—obligatory.

TRANSLATION

"This establishes that Śrī Kṛṣṇa is the original Personality of Godhead. The original Personality of Godhead is therefore necessarily Kṛṣṇa.

adi.2.84

> *kṛṣṇa yadi aṁśa haita, aṁśī nārāyaṇa*
> *tabe viparīta haita sūtera vacana*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *yadi*—if; *aṁśa*—plenary portion; *haita*—were; *aṁśī*—the source of all expansions; *nārāyaṇa*—Lord Nārāyaṇa; *tabe*—then; *viparīta*—the reverse; *haita*—would have been; *sūtera*—of Sūta Gosvāmī; *vacana*—the statement.

TRANSLATION

"Had Kṛṣṇa been the plenary portion and Nārāyaṇa the primeval Lord, the statement of Sūta Gosvāmī would have been reversed.

adi.2.85

> *nārāyaṇa aṁśī yei svayaṁ-bhagavān*
> *teṅha śrī-kṛṣṇa—aiche karita vyākhyāna*

SYNONYMS

nārāyaṇa—Lord Nārāyaṇa; *aṁśī*—the source of all incarnations; *yei*—who; *svayam-bhagavān*—Himself the Supreme Personality of Godhead; *teṅha*—He; *śrī-kṛṣṇa*—Lord Kṛṣṇa; *aiche*—in such away; *karita*—would have made; *vyākhyāna*—explanation.

TRANSLATION

"Thus he would have said: 'Nārāyaṇa, the source of all incarnations, is the original Personality of Godhead. He has appeared as Śrī Kṛṣṇa.'

adi.2.86

> *bhrama, pramāda, vipralipsā, karaṇāpāṭava*
> *ārṣa-vijña-vākye nāhi doṣa ei saba*

SYNONYMS

bhrama—mistakes; *pramāda*—illusion; *vipralipsā*—cheating; *karaṇa-apāṭava*—imperfectness of the senses; *ārṣa*—of the authoritative sages; *vijña-vākye*—in the wise speech; *nāhi*—not; *doṣa*—faults; *ei*—these; *saba*—all.

TRANSLATION

"Mistakes, illusions, cheating and defective perception do not occur in the sayings of the authoritative sages.

PURPORT

Śrīmad-Bhāgavatam has listed the *avatāras,* the plenary expansions of the *puruṣa,* and Lord Kṛṣṇa appears among them. But the *Bhāgavatam* further explains Lord Kṛṣṇa's specific position as the Supreme Personality of Godhead. Since Lord Kṛṣṇa is the original Personality of Godhead, reason and argument establish that His position is always supreme.

Had Kṛṣṇa been a plenary expansion of Nārāyaṇa, the original verse would have been differently composed; indeed, its order would have been reversed. But there cannot be mistakes, illusion, cheating or imperfect perception in the words of liberated sages. Therefore there is no mistake in this statement that Lord Kṛṣṇa is the Supreme Personality of Godhead. The Sanskrit statements of *Śrīmad-Bhāgavatam* are all transcendental sounds. Śrīla Vyāsadeva revealed these statements after perfect realization, and therefore they are perfect, for liberated sages like Vyāsadeva never commit errors in their rhetorical arrangements. Unless one accepts this fact, there is no use in trying to obtain help from the revealed scriptures.

Bhrama refers to false knowledge or mistakes, such as accepting a rope as a snake or an oyster shell as gold. *Pramāda* refers to inattention or misunderstanding of reality, and *vipralipsā* is the cheating propensity. *Karaṇāpāṭava* refers to imperfectness of the material senses. There are many examples of such imperfection. The eyes cannot see that which is very distant or very small. One cannot even see his own eyelid, which

is the closest thing to his eye, and if one is disturbed by a disease like jaundice, he sees everything to be yellow. Similarly, the ears cannot hear distant sounds. Since the Personality of Godhead and His plenary portions and self-realized devotees are all transcendentally situated, they cannot be misled by such deficiencies.

adi.2.87

> *viruddhārtha kaha tumi, kahite kara roṣa*
> *tomāra arthe avimṛṣṭa-vidheyāṁśa-doṣa*

SYNONYMS

viruddha-artha—contrary meaning; *kaha*—say; *tumi*—you; *kahite*—pointing out; *kara*—you do; *roṣa*—anger; *tomāra*—your; *arthe*—in the meaning; *avimṛṣṭa-vidheya-aṁśa*—of the unconsidered predicate portion; *doṣa*—the fault.

TRANSLATION

"You say something contradictory and become angry when this is pointed out. Your explanation has the defect of a misplaced object. This is an unconsidered adjustment.

adi.2.88

> *yāṅra bhagavattā haite anyera bhagavattā*
> *'svayaṁ-bhagavān'-śabdera tāhātei sattā*

SYNONYMS

yāṅra—of whom; *bhagavattā*—the quality of being the Supreme Personality of Godhead; *haite*—from; *anyera*—of others; *bhagavattā*—the quality of being the Supreme Personality of Godhead; *svayam-bhagavān-śabdera*—of the word *svayaṁ-bhagavān*; *tāhātei*—in that; *sattā*—the presence.

TRANSLATION

"Only the Personality of Godhead, the source of all other Divinities, is eligible to be designated svayaṁ bhagavān, or the primeval Lord.

adi.2.89

> *dīpa haite yaiche bahu dīpera jvalana*
> *mūla eka dīpa tāhā kariye gaṇana*

SYNONYMS

dīpa—a lamp; *haite*—from; *yaiche*—just as; *bahu*—many; *dīpera*—of lamps; *jvalana*—lighting; *mūla*—the original; *eka*—one; *dīpa*—lamp; *tāhā*—that; *kariye*—I make; *gaṇana*—consideration.

TRANSLATION

"When from one candle many others are lit, I consider that one the original.

PURPORT

The *Brahma-saṁhitā,* Chapter Five, verse 46, states that the *viṣṇu-tattva,* or the principle of the Absolute Personality of Godhead, is like a lamp because the expansions equal their origin in all respects. A burning lamp can light innumerable other lamps that are not inferior, but still one lamp must be considered the original. Similarly, the Supreme Personality of Godhead expands Himself in the plenary forms of the *viṣṇu-tattva,* but although they are equally powerful, the original powerful Personality of Godhead is considered the source. This example also explains the appearance of qualitative incarnations like Lord Śiva and Lord Brahmā-According to Śrīla Jīva Gosvāmī, *śambhos tu tamo-'dhiṣṭhānatvāt kajjalamaya-sūkṣma-dīpa-śikhā-sthānīyasya na tathā sāmyam:* "The *śambhu-tattva,* or the principle of Lord Śiva, is like a lamp covered with carbon because of his being in charge of the mode of ignorance. The illumination from such a lamp is very minute. Therefore the power of Lord Śiva cannot compare to that of the Viṣṇu principle."

adi.2.90

> *taiche saba avatārera kṛṣṇa se kāraṇa*
> *āra eka śloka śuna, kuvyākhyā-khaṇḍana*

SYNONYMS

taiche—in a similar way; *saba*—all; *avatārera*—of the incarnations; *kṛṣṇa*—Lord Kṛṣṇa; *se*—He; *kāraṇa*—the cause; *āra*—another; *eka*—one; *śloka*—verse; *śuna*—please hear; *ku-vyākhyā*—fallacious explanations; *khaṇḍana*—refuting.

TRANSLATION

"Kṛṣṇa, in the same way, is the cause of all causes and all incarnations. Please hear another verse to defeat all misinterpretations.

adi.2.91-92

> *atra sargo visargaś ca*
> *sthānaṁ poṣaṇam ūtayaḥ*
> *manvantareśānukathā*
> *nirodho muktir āśrayaḥ*

> *daśamasya viśuddhy-arthaṁ*
> *navānām iha lakṣaṇam*

varṇayanti mahātmānaḥ
śrutenārthena cāñjasā

SYNONYMS

atra—in *Śrīmad-Bhāgavatam*; *sargaḥ*—the creation of the ingredients of the universe; *visargaḥ*—the creations of Brahmā; *ca*—and; *sthānam*—the maintenance of the creation; *poṣaṇam*—the favoring of the Lord's devotees; *ūtayaḥ*—impetuses for activity; *manu-antara*—prescribed duties given by the Manus; *īśa-anukathāḥ*—a description of the incarnations of the Lord; *nirodhaḥ*—the winding up of creation; *muktiḥ*—liberation; *āśrayaḥ*—the ultimate shelter, the Supreme Personality of Godhead; *daśamasya*—of the tenth (the *āśraya*); *viśuddhi-artham*—for the purpose of perfect knowledge; *navānām*—of the nine; *iha*—here; *lakṣaṇam*—the nature; *varṇayanti*—describe; *mahā-ātmānaḥ*—the great souls; *śrutena*—by prayer; *arthena*—by explanation; *ca*—and; *añjasā*—direct.

TRANSLATION

“ 'Here [in Śrīmad-Bhāgavatam] ten subjects are described: (1) the creation of the ingredients of the cosmos, (2) the creations of Brahmā, (3) the maintenance of the creation, (4) special favor given to the faithful, (5) impetuses for activity, (6) prescribed duties for law-abiding men, (7) a description of the incarnations of the Lord, (8) the winding up of the creation, (9) liberation from gross and subtle material

existence, and (10) the ultimate shelter, the Supreme Personality of Godhead. The tenth item is the shelter of all the others. To distinguish this ultimate shelter from the other nine subjects, the mahājanas have described these nine, directly or indirectly, through prayers or direct explanations.'

PURPORT

These verses from *Śrīmad-Bhāgavatam* (2.10.1-2) list the ten subject matters dealt with in the text of the *Bhāgavatam*. Of these, the tenth is the substance, and the other nine are categories derived from the substance. These ten subjects are listed as follows:

(1) *Sarga*—the first creation by Viṣṇu, the bringing forth of the five gross material elements, the five objects of sense perception, the ten senses, the mind, the intelligence, the false ego and the total material energy, or universal form.

(2) *Visarga*—the secondary creation, or the work of Brahmā in producing the moving and unmoving bodies in the universe (*brahmāṇḍa*).

(3) *Sthāna*—the maintenance of the universe by the Personality of Godhead, Viṣṇu. Viṣṇu's function is more important and His glory greater than Brahmā's and Lord Śiva's, for although Brahmā is the creator and Lord Śiva the destroyer, Viṣṇu is the maintainer.

(4) *Poṣaṇa*-special care and protection for devotees by the Lord. As a king maintains his kingdom and subjects but nevertheless gives special attention to the members of his family, so the Personality of Godhead gives special care to His devotees who are souls completely surrendered to Him.

(5) *Ūti*—the urge for creation, or initiative power, that is the cause of all inventions, according to the necessities of time, space and objects.

(6) *Manvantara*—the regulative principles for living beings who desire to achieve perfection in human life. The rules of Manu, as described in the *Manu-saṁhitā,* guide the way to such perfection.

(7) *Iśānukathā:* scriptural information regarding the Personality of Godhead, His incarnations on earth and the activities of His devotees. Scriptures dealing with these subjects are essential for progressive human life.

(8) *Nirodha:* the winding up of all energies employed in creation. Such potencies are emanations from the Personality of Godhead who eternally lies in the Kāraṇa Ocean. The cosmic creations, manifested with His breath, are again dissolved in due course.

(9) *Mukti:* liberation of the conditioned souls encaged by the gross and subtle coverings of body and mind. When freed from all material affection, the soul, giving up the gross and subtle material bodies, can attain the spiritual sky in his original

spiritual body and engage in transcendental loving service to the Lord in Vaikuṇṭhaloka or Kṛṣṇaloka. When the soul is situated in his original constitutional position of existence, he is said to be liberated. It is possible to engage in transcendental loving service to the Lord and become *jīvan-mukta,* a liberated soul, even while in the material body.

(10) *Āśraya:* the Transcendence, the summum bonum, from whom everything emanates, upon whom everything rests and in whom everything merges after annihilation. He is the source and support of all. The āśraya is also called the Supreme Brahman, as in the *Vedānta-sūtra* (*athāto brahma-jijñāsā, janmādy asya yataḥ*). *Śrīmad-Bhāgavatam* especially describes this Supreme Brahman as the *āśraya*. Śrī Kṛṣṇa is this *āśraya,* and therefore the greatest necessity of life is to study the science of Kṛṣṇa.

> *Śrīmad-Bhāgavatam accepts Śrī Kṛṣṇa as the shelter of all manifestations because Lord Kṛṣṇa, the Supreme Personality of Godhead, is the ultimate source of everything, the supreme goal of all.*

Two different principles are to be considered herein-namely *āśraya,* the object providing shelter, and *āśrita,* the dependents requiring shelter. The *āśrita* exist under the original principle, the *āśraya*. The first nine categories, described in the first nine cantos of *Śrīmad-Bhāgavatam,* from creation to liberation-including the *puruṣa-avatāras;* the incarnations; the marginal energy, or living entities; and the external energy, or material

world-are all *āśrita*. The prayers of *Śrīmad-Bhāgavatam,* however, aim for the *āśraya-tattva,* the Supreme Personality of Godhead, Śrī Kṛṣṇa. The great souls expert in describing *Śrīmad-Bhāgavatam* have very diligently delineated the other nine categories, sometimes by direct narrations and sometimes by indirect narrations such as stories. The real purpose of doing this is to know perfectly the Absolute Transcendence, Śrī Kṛṣṇa, for the entire creation, both material and spiritual, rests on the body of Śrī Kṛṣṇa.

adi.2.93

> *āśraya jānite kahi e nava padārtha*
> *e navera utpatti-hetu sei āśrayārtha*

SYNONYMS

āśraya—the ultimate shelter; *jānite*—to know; *kahi*—I discuss; *e*—these; *nava*—nine; *pada-artha*—categories; *e*—these; *navera*—of the nine; *utpatti*—of the origin; *hetu*—cause; *sei*—that; *āśraya*—of the shelter; *artha*—the meaning.

TRANSLATION

"To know distinctly the ultimate shelter of everything that be, I have described the other nine categories. The cause for the appearance of these nine is rightly called their shelter.

adi.2.94

> *kṛṣṇa eka sarvāśraya, kṛṣṇa sarva-dhāma*
> *kṛṣṇera śarīre sarva-viśvera viśrāma*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *eka*—one; *sarva-āśraya*—shelter of all; *kṛṣṇa*—Lord Kṛṣṇa; *sarva-dhāma*—the abode of all; *kṛṣṇera*—of Lord Kṛṣṇa; *śarīre*—in the body; *sarva-viśvera*—of all the universes; *viśrāma*—resting place.

TRANSLATION

"The Personality of Godhead Śrī Kṛṣṇa is the shelter and abode of everything. All the universes rest in His body.

adi.2.95

> *daśame daśamaṁ lakṣyam*
> *āśritāśraya-vigraham*
> *śrī-kṛṣṇākhyaṁ paraṁ dhāma*
> *jagad-dhāma namāmi tat*

SYNONYMS

daśame—in the Tenth Canto; *daśamam*—the tenth subject matter; *lakṣyam*—to be seen; *āśrita*—of the sheltered; *āśraya*—of the

shelter; *vigraham*—who is the form; *śrī-kṛṣṇa-ākhyam*—known as Lord Śrī Kṛṣṇa; *param*—supreme; *dhāma*—abode; *jagat-dhāma*—the abode of the universes; *namāmi*—I offer my obeisances; *tat*—to Him.

TRANSLATION

“ 'The Tenth Canto of Śrīmad-Bhāgavatam reveals the tenth object, the Supreme Personality of Godhead, who is the shelter of all surrendered souls. He is known as Śrī Kṛṣṇa, and He is the ultimate source of all the universes. Let me offer my obeisances unto Him.'

PURPORT

This quotation comes from Śrīdhara Svāmī's commentary on the first verse of the Tenth Canto, Chapter One, of *Śrīmad-Bhāgavatam*.

adi.2.96

> *kṛṣṇera svarūpa, āra śakti-traya-jñāna*
> *yāṅra haya, tāṅra nāhi kṛṣṇete ajñāna*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *sva-rūpa*—the real nature; *āra*—and; *śakti-traya*—of the three energies; *jñāna*—knowledge; *yāṅra*—whose; *haya*—there is; *tāṅra*—of him; *nāhi*—there is not; *kṛṣṇete*—in Lord Kṛṣṇa; *ajñāna*—ignorance.

TRANSLATION

"One who knows the real feature of Śrī Kṛṣṇa and His three different energies cannot remain ignorant about Him.

PURPORT

Śrīla Jīva Gosvāmī states in his *Bhagavat-sandarbha* (16) that by His potencies, which act in natural sequences beyond the scope of the speculative human mind, the Supreme Transcendence, the summum bonum, eternally and simultaneously exists in four transcendental features: His personality, His impersonal effulgence, particles of His potency (the living beings), and the principal cause of all causes. The Supreme Whole is compared to the sun, which also exists in four features, namely the personality of the sun-god, the glare of his glowing sphere, the sun rays inside the sun planet, and the sun's reflections in many other objects. The ambition to corroborate the existence of the transcendental Absolute Truth by limited conjectural endeavors cannot be fulfilled, because He is beyond the scope of our limited speculative minds. In an honest search for truth, we must admit that His powers are inconceivable to our tiny brains. The exploration of space has demanded the work of the greatest scientists of the world, yet there are countless problems regarding even fundamental knowledge of the material creation that bewilder scientists who confront them. Such material knowledge is far removed from the spiritual nature, and

therefore the acts and arrangements of the Absolute Truth are, beyond all doubts, inconceivable.

The primary potencies of the Absolute Truth are mentioned to be three: internal, external and marginal. By the acts of His internal potency, the Personality of Godhead in His original form exhibits the spiritual cosmic manifestations known as the eternal Vaikuṇṭhalokas, which exist eternally, even after the destruction of the material cosmic manifestation. By His marginal potency the Lord expands Himself as living beings who are part of Him, just as the sun distributes its rays in all directions. By His external potency the Lord manifests the material creation, just as the sun with its rays creates fog. The material creation is but a perverse reflection of the eternal Vaikuṇṭha nature.

These three energies of the Absolute Truth are also described in the *Viṣṇu Purāṇa,* where it is said that the living being is equal in quality to the internal potency, whereas the external potency is indirectly controlled by the chief cause of all causes. *Māyā,* the illusory energy, misleads a living being as fog misleads a pedestrian by blocking off the light of the sun. Although the potency of *māyā* is inferior in quality to the marginal potency, which consists of the living beings, who are part and parcel of the Lord, it nevertheless has the power to control the living beings, just as fog can block the actions of a certain portion of the sun's rays although it cannot cover the sun. The living beings covered by the illusory energy evolve in different species of life, with bodies ranging from that of an insignificant ant to that of

Brahmā, the constructor of the cosmos. The *pradhāna,* the chief cause of all causes in the impersonal vision, is none other than the Supreme Lord, whom one can see face to face in the internal potency. He takes the material all-pervasive form by His inconceivable power. Although all three potencies-namely internal, external and marginal-are essentially one in the ultimate issue, they are different in action, like electric energy, which can produce both cold and heat under different conditions. The external and marginal potencies are so called under various conditions, but in the original, internal potencies there are no such conditions, nor is it possible for the conditions of the external potency to exist in the marginal, or vice versa. One who is able to understand the intricacies of all these energies of the Supreme Lord can no longer remain an empiric impersonalist under the influence of a poor fund of knowledge.

adi.2.97

> *kṛṣṇera svarūpera haya ṣaḍ-vidha vilāsa*
> *prābhava-vaibhava-rūpe dvi-vidha prakāśa*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *svarūpera*—of the form; *haya*—there are; *ṣaṭ-vidha*—six kinds; *vilāsa*—pastime forms; *prābhava-vaibhava-rūpe*—in the divisions of *prābhava* and *vaibhava*; *dvi-vidha*—two kinds; *prakāśa*—manifestations.

TRANSLATION

"The Personality of Godhead Śrī Kṛṣṇa enjoys Himself in six primary expansions. His two manifestations are prābhava and vaibhava.

PURPORT

Now the author of *Śrī Caitanya-caritāmṛta* turns to a description of the Personality of Godhead Kṛṣṇa in His innumerable expansions. The Lord primarily expands Himself in two categories, namely *prābhava* and *vaibhava*. The *prābhava* forms are fully potent like Śrī Kṛṣṇa, and the *vaibhava* forms are partially potent. The *prābhava* forms are manifested in relation with potencies, but the *vaibhava* forms are manifested in relation with excellences. The potent *prābhava* manifestations are also of two varieties: temporary and eternal. The Mohinī, Haṁsa and Śukla forms are manifested only temporarily, in terms of a particular age. Among the other *prābhavas,* who are not very famous according to the material estimation, are Dhanvantari, Ṛṣabha, Vyāsa, Dattātreya and Kapila. Among the *vaibhava-prakāśa* forms are Kūrma, Matsya, Nara-Nārāyaṇa, Varāha, Hayagrīva, Pṛśnigarbha, and Baladeva, as well as the *manv-antara avatāras* Yajña, Vibhu, Satyasena, Hari, Vaikuṇṭha, Ajita, Vāmana, Sārvabhauma, Ṛṣabha, Viṣvaksena, Dharmasetu, Sudhāmā, Yogeśvara and Bṛhadbhānu.

adi.2.98

> *aṁśa-śaktyāveśa-rūpe dvi-vidhāvatāra*
> *bālya paugaṇḍa dharma dui ta' prakāra*

SYNONYMS

aṁśa—of the plenary expansion; *śakti-āveśa*—of the empowered; *rūpe*—in the forms; *dvi-vidha*—two kinds; *avatāra*—incarnations; *bālya*—childhood; *paugaṇḍa*—boyhood; *dharma*—characteristics of age; *dui*—two; *ta'*—certainly; *prakāra*—kinds

TRANSLATION

"His incarnations are of two kinds, namely partial and empowered. He appears in two ages-childhood and boyhood.

PURPORT

The *vilāsa* forms are six in number. Incarnations are of two varieties, namely *śakty-āveśa* (empowered) and *aṁśāveśa* (partial). These incarnations also come within the category of *prābhava* and *vaibhava* manifestations. Childhood and boyhood are two special features of the Personality of Godhead Śrī Kṛṣṇa, but His permanent feature is His eternal form as an adolescent youth. The original Personality of Godhead Śrī Kṛṣṇa is always worshiped in this eternal adolescent form.

adi.2.99

> *kiśora-svarūpa kṛṣṇa svayaṁ avatārī*
> *krīḍā kare ei chaya-rūpe viśva bhari'*

SYNONYMS

kiśora-svarūpa—whose real nature is that of an adolescent; *kṛṣṇa*—Lord Kṛṣṇa; *svayam*—Himself; *avatārī*—the source of all incarnations; *krīḍā kare*—He plays; *ei*—these; *chaya-rūpe*—in six forms; *viśva*—the universes; *bhari'*—maintaining

TRANSLATION

"The Personality of Godhead Śrī Kṛṣṇa, who is eternally an adolescent, is the primeval Lord, the source of all incarnations. He expands Himself in these six categories of forms to establish His supremacy throughout the universe.

adi.2.100

> *ei chaya-rūpe haya ananta vibheda*
> *ananta-rūpe eka-rūpa, nāhi kichu bheda*

SYNONYMS

ei—these; *chaya-rūpe*—in six forms; *haya*—there are; *ananta*—unlimited; *vibheda*—varieties; *ananta-rūpe*—in unlimited forms;

eka-rūpa—one form; *nāhi*—there is not; *kichu*—any; *bheda*—difference.

TRANSLATION

"In these six kinds of forms there are innumerable varieties. Although they are many, they are all one: there is no difference between them.

PURPORT

The Personality of Godhead manifests Himself in six different features: (1) *prābhava,* (2) *vaibhava,* (3) empowered incarnations, (4) partial incarnations, (5) childhood and (6) boyhood. The Personality of Godhead Śrī Kṛṣṇa, whose permanent feature is adolescence, enjoys His transcendental proclivities by performing pastimes in these six forms. In these six features there are unlimited divisions of the Personality of Godhead's forms. The *jīvas,* or living beings, are differentiated parts and parcels of the Lord. They are all diversities of the one without a second, the Supreme Personality of Godhead.

adi.2.101

> *cic-chakti, svarūpa-śakti, antaraṅgā nāma*
> *tāhāra vaibhava ananta vaikuṇṭhādi dhāma*

SYNONYMS

cit-śakti—spiritual energy; *svarūpa-śakti*—personal energy; *antaḥ-aṅgā*—internal; *nāma*—named; *tāhāra*—of that; *vaibhava*—manifestations; *ananta*—unlimited; *vaikuṇṭha-ādi*—Vaikuṇṭha, etc.; *dhāma*—abodes.

TRANSLATION

"The cit-śakti, which is also called svarūpa-śakti or antaraṅga-śakti, displays many varied manifestations. It sustains the kingdom of God and its paraphernalia.

adi.2.102

> *māyā-śakti, bahiraṅgā, jagat-kāraṇa*
> *tāhāra vaibhava ananta brahmāṇḍera gaṇa*

SYNONYMS

māyā-śakti—the illusory energy; *bahiḥ-aṅgā*—external; *jagat-kāraṇa*—the cause of the universe; *tāhāra*—of that; *vaibhava*—manifestations; *ananta*—unlimited; *brahma-aṇḍera*—of universes; *gaṇa*—multitudes.

TRANSLATION

"The external energy, called māyā-śakti, is the cause of innumerable universes with varied material potencies.

adi.2.103

> *jīva-śakti taṭasthākhya, nāhi yāra anta*
> *mukhya tina śakti, tāra vibheda ananta*

SYNONYMS

jīva-śakti—the energy of the living entity; *taṭa-stha-ākhya*—known as marginal; *nāhi*—there is not; *yāra*—of which; *anta*—end; *mukhya*—principal; *tina*—three; *śakti*—energies; *tāra*—of them; *vibheda*—varieties; *ananta*—unlimited.

TRANSLATION

"The marginal potency, which is between these two, consists of the numberless living beings. These are the three principal energies, which have unlimited categories and subdivisions.

PURPORT

The internal potency of the Lord, which is called *cit-śakti* or *antaraṅga-śakti,* exhibits variegatedness in the transcendental Vaikuṇṭha cosmos. Besides ourselves, there are unlimited numbers of liberated living beings who associate with the Personality of Godhead in His innumerable features. The material cosmos displays the external energy, in which the conditioned living beings are provided all liberty to go back to

the Personality of Godhead after leaving the material tabernacle. The *Śvetāśvatara Upaniṣad* (6.8) informs us:

> *na tasya kāryaṁ karaṇaṁ ca vidyate*
> *na tat-samaś cābhyadhikaś ca dṛśyate*
> *parāsya śaktir vividhaiva śrūyate*
> *svābhāvikī jñāna-bala-kriyā ca*

"The Supreme Lord is one without a second. He has nothing to do personally, nor does He have material senses. No one is equal to Him or greater than Him. He has unlimited, variegated potencies of different names, which exist within Him as autonomous attributes and provide Him full knowledge, power and pastimes."

adi.2.104

> *e-mata svarūpa-gaṇa, āra tina śakti*
> *sabhāra āśraya kṛṣṇa, kṛṣṇe sabhāra sthiti*

SYNONYMS

e-mata—in this way; *svarūpa-gaṇa*—personal forms; *āra*—and; *tina*—three; *śakti*—energies; *sabhāra*—of the whole assembly; *āśraya*—the shelter; *kṛṣṇa*—Lord Kṛṣṇa; *kṛṣṇe*—in Lord Kṛṣṇa; *sabhāra*—of the whole assembly; *sthiti*—the existence.

TRANSLATION

"These are the principal manifestations and expansions of the Personality of Godhead and His three energies. They are all emanations from Śrī Kṛṣṇa, the Transcendence. They have their existence in Him.

adi.2.105

> *yadyapi brahmāṇḍa-gaṇera puruṣa āśraya*
> *sei puruṣādi sabhāra kṛṣṇa mūlāśraya*

SYNONYMS

yadyapi—although; *brahma-aṇḍa-gaṇera*—of the multitude of universes; *puruṣa*—the *puruṣa-avatāra*; *āśraya*—the shelter; *sei*—that; *puruṣa-ādi*—of the *puruṣa-avatāras,* etc.; *sabhāra*—of the assembly; *kṛṣṇa*—Lord Kṛṣṇa; *mūla-āśraya*—original source.

TRANSLATION

"Although the three puruṣas are the shelter of all the universes, Lord Kṛṣṇa is the original source of the puruṣas.

adi.2.106

> *svayaṁ bhagavān kṛṣṇa, kṛṣṇa sarvāśraya*
> *parama īśvara kṛṣṇa sarva-śāstre kaya*

SYNONYMS

svayam—Himself; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa*—Lord Kṛṣṇa; *kṛṣṇa*—Lord Kṛṣṇa; *sarva-āśraya*—the shelter of all; *parama*—Supreme; *īśvara*—Lord; *kṛṣṇa*—Lord Kṛṣṇa; *sarva-śāstre*—all scriptures; *kaya*—say.

TRANSLATION

"Thus the Personality of Godhead Śrī Kṛṣṇa is the original primeval Lord, the source of all other expansions. All the revealed scriptures accept Śrī Kṛṣṇa as the Supreme Lord.

adi.2.107

> *īśvaraḥ paramaḥ kṛṣṇaḥ*
> *sac-cid-ānanda-vigrahaḥ*
> *anādir ādir govindaḥ*
> *sarva-kāraṇa-kāraṇam*

SYNONYMS

īśvaraḥ—the controller; *paramaḥ*—supreme; *kṛṣṇaḥ*—Lord Kṛṣṇa; *sat*—eternal existence; *cit*—absolute knowledge; *ānanda*—absolute bliss; *vigrahaḥ*—whose form; *anādiḥ*—without beginning; *ādiḥ*—the origin; *govindaḥ*—Lord Govinda; *sarva-kāraṇa-kāraṇam*—the cause of all causes.

TRANSLATION

“ 'Kṛṣṇa, who is known as Govinda, is the supreme controller. He has an eternal, blissful, spiritual body. He is the origin of all. He has no other origin, for He is the prime cause of all causes.'

PURPORT

This is the first verse of the Fifth Chapter of the *Brahma-saṁhitā*.

adi.2.108

> *e saba siddhānta tumi jāna bhāla-mate*
> *tabu pūrva-pakṣa kara āmā cālāite*

SYNONYMS

e—these; *saba*—all; *siddhānta*—conclusions; *tumi*—you; *jāna*—know; *bhāla-mate*—in a good way; *tabu*—still; *pūrva-pakṣa*—objection; *kara*—you make; *āmā*—to me; *cālāite*—to give useless anxiety.

TRANSLATION

"You know all the conclusions of the scriptures very well. You create these logical arguments just to agitate me."

PURPORT

A learned man who has thoroughly studied the scriptures cannot hesitate to accept Śrī Kṛṣṇa as the Supreme Personality of Godhead. If such a man argues about this matter, certainly he must be doing so to agitate the minds of his opponents.

adi.2.109

> *sei kṛṣṇa avatārī vrajendra-kumāra*
> *āpane caitanya-rūpe kaila avatāra*

SYNONYMS

sei—that; *kṛṣṇa*—Lord Kṛṣṇa; *avatārī*—the source of all incarnations; *vrajendra-kumāra*—the son of the King of Vraja; *āpane*—personally; *caitanya-rūpe*—in the form of Lord Caitanya Mahāprabhu; *kaila*—made; *avatāra*—incarnation.

TRANSLATION

That same Lord Kṛṣṇa, the fountainhead of all incarnations, is known as the son of the King of Vraja. He has descended personally as Lord Śrī Caitanya Mahāprabhu.

adi.2.110

> *ataeva caitanya gosāñi paratattva-sīmā*
> *tāṅre kṣīroda-śāyī kahi, ki tāṅra mahimā*

SYNONYMS

ataeva—therefore; *caitanya gosāñi*—Lord Caitanya Mahāprabhu; *para-tattva-sīmā*—the highest limit of the Absolute Truth; *tāṅre*—Him; *kṣīroda-śāyī*—Kṣīrodakaśāyī Viṣṇu; *kahi*—if I say; *ki*—what; *tāṅra*—of Him; *mahimā*—glory.

TRANSLATION

Therefore Lord Caitanya is the Supreme Absolute Truth. To call Him Kṣīrodakaśāyī Viṣṇu does not add to His glory.

adi.2.111

> *sei ta' bhaktera vākya nahe vyabhicārī*
> *sakala sambhave tāṅte, yāte avatārī*

SYNONYMS

sei—that; *ta'*—certainly; *bhaktera*—of a devotee; *vākya*—speech; *nahe*—is not; *vyabhicārī*—deviation; *sakala*—all; *sambhave*—possibilities; *tāṅte*—in Him; *yāte*—since; *avatārī*—the source of all incarnations.

TRANSLATION

But such words from the lips of a sincere devotee cannot be false. All possibilities abide in Him, for He is the primeval Lord.

adi.2.112

> *avatārīra dehe saba avatārera sthiti*
> *keho kona-mate kahe, yemana yāra mati*

SYNONYMS

avatārīra—of the source; *dehe*—in the body; *saba*—all; *avatārera*—of the incarnations; *sthiti*—existence; *keho*—someone; *kona-mate*—in some way; *kahe*—says; *yemana*—as in the manner; *yāra*—of whom; *mati*—the opinion.

TRANSLATION

All other incarnations are situated in potential form in the original body of the primeval Lord. Thus according to one's opinion, one may address Him as any one of the incarnations.

PURPORT

It is not contradictory for a devotee to call the Supreme Lord by any one of the various names of His plenary expansions because the original Personality of Godhead includes all such categories.

Since the plenary expansions exist within the original person, one may call Him by any of these names. In *Śrī Caitanya-bhāgavata* (Madhya 6.95) Lord Caitanya says, "I was lying asleep in the ocean of milk, but I was awakened by the call of Nāḍā, Śrī Advaita Prabhu." Here the Lord refers to His form as Kṣīrodakaśāyī Viṣṇu.

adi.2.113

> *kṛṣṇake kahaye keha—nara-nārāyaṇa*
> *keho kahe, kṛṣṇa haya sākṣāṭ vāmana*

SYNONYMS

kṛṣṇake—Lord Kṛṣṇa; *kahaye*—says; *keha*—someone; *nara-nārāyaṇa*—Nara-Nārāyaṇa; *keho*—someone; *kahe*—says; *kṛṣṇa*—Lord Kṛṣṇa; *haya*—is; *sākṣāt*—directly; *vāmana*—Lord Vāmana.

TRANSLATION

Some say that Śrī Kṛṣṇa is directly Nara-Nārāyaṇa. Others say that He is directly Vāmana.

adi.2.114

> *keho kahe, kṛṣṇa kṣīroda-śāyī avatāra*
> *asambhava nahe, satya vacana sabāra*

SYNONYMS

keho—someone; *kahe*—says; *kṛṣṇa*—Lord Kṛṣṇa; *kṣīroda-śāyī*—Kṣīrodakaśāyī Viṣṇu; *avatāra*—incarnation; *asambhava*—impossible; *nahe*—is not; *satya*—true; *vacana*—speeches; *sabāra*—of all.

TRANSLATION

Some say that Kṛṣṇa is the incarnation of Kṣīrodakaśāyī Viṣṇu. None of these statements is impossible; each is as correct as the others.

PURPORT

The *Laghu-bhāgavatāmṛta* (5.383) states:

> *ata evā purāṇādau*
> *kecin nara-sakhātmatām*
> *mahendrānujatāṁ kecit*
> *kecit kṣīrābdhi-śāyitām*

> *sahasra-śīrṣatāṁ kecit*
> *kecid vaikuṇṭha-nāthatām*
> *brūyuḥ kṛṣṇasya munayas*
> *tat-tad-vṛtty-anugāminaḥ*

"According to the intimate relationships between Śrī Kṛṣṇa (the primeval Lord) and His devotees, the *Purāṇas* describe Him by various names. Sometimes He is called Nārāyaṇa; sometimes

Upendra (Vāmana), the younger brother of Indra, King of heaven; and sometimes Kṣīrodakaśāyī Viṣṇu. Sometimes He is called the thousand-hooded Śeṣa Nāga, and sometimes the Lord of Vaikuṇṭha."

adi.2.115

> *keho kahe, para-vyome nārāyaṇa hari*
> *sakala sambhave kṛṣṇe, yāte avatārī*

SYNONYMS

keho—someone; *kahe*—says; *para-vyome*—in the transcendental world; *nārāyaṇa*—Lord Nārāyaṇa; *hari*—the Supreme Personality of Godhead; *sakalasambhave*—all possibilities; *kṛṣṇe*—in Lord Kṛṣṇa; *yāte*—since; *avatārī*—the source of all incarnations.

TRANSLATION

Some call Him Hari, or the Nārāyaṇa of the transcendental world. Everything is possible in Kṛṣṇa, for He is the primeval Lord.

adi.2.116

> *saba śrotā-gaṇera kari caraṇa vandana*
> *e saba siddhānta śuna, kari' eka mana*

SYNONYMS

saba—all; *śrotā-gaṇera*—of the hearers; *kari*—I do; *caraṇa*—to the lotus feet; *vandana*—praying; *e*—these; *saba*—all; *siddhānta*—conclusions; *śuna*—please hear; *kari'*—making; *eka*—one; *mana*—mind.

TRANSLATION

I offer my obeisances unto the feet of all who hear or read this discourse. Kindly hear with attention the conclusion of all these statements.

PURPORT

Prostrating himself at the feet of his readers, the author of *Śrī Caitanya-caritāmṛta* entreats them in all humility to hear with rapt attention these conclusive arguments regarding the Absolute Truth. One should not fail to hear such arguments because only by such knowledge can one perfectly know Kṛṣṇa.

adi.2.117

> *siddhānta baliyā citte nā kara alasa*
> *ihā ha-ite kṛṣṇe lāge sudṛḍha mānasa*

SYNONYMS

siddhānta—conclusion; *baliyā*—considering; *citte*—in the mind; *nā kara*—do not be; *alasa*—lazy; *ihā*—this; *ha-ite*—from; *kṛṣṇe*—in

Lord Kṛṣṇa; *lāge*—becomes fixed; *su-dṛḍha*—very firm; *mānasa*—the mind.

TRANSLATION

A sincere student should not neglect the discussion of such conclusions, considering them controversial, for such discussions strengthen the mind. Thus one's mind becomes attached to Śrī Kṛṣṇa.

PURPORT

There are many students who, in spite of reading the *Bhagavad-gītā,* misunderstand Kṛṣṇa because of imperfect knowledge and conclude Him to be an ordinary, historical personality. This one must not do. One should be particularly careful to understand the truth about Kṛṣṇa. If because of laziness one does not come to know Kṛṣṇa conclusively, one will be misguided about the cult of devotion, like those who declare themselves advanced devotees and imitate the transcendental symptoms sometimes observed in liberated souls. Although the use of thoughts and arguments is a most suitable process for inducing an uninitiated person to become a devotee, neophytes in devotional service must always alertly understand Kṛṣṇa through the vision of the revealed scriptures, the bona fide devotees and the spiritual master. Unless one hears about Śrī Kṛṣṇa from such authorities, one cannot make advancement in devotion to Śrī Kṛṣṇa. The revealed scriptures mention nine means of attaining devotional service, of which the first and foremost is hearing from authority.

The seed of devotion cannot sprout unless watered by the process of hearing and chanting. One should submissively receive the transcendental messages from spiritually advanced sources and chant the very same messages for one's own benefit as well as the benefit of one's audience.

When Brahmā described the situation of pure devotees freed from the culture of empiric philosophy and fruitive actions, he recommended the process of hearing from persons who are on the path of devotion. Following in the footsteps of such liberated souls, who are able to vibrate real transcendental sound, can lead one to the highest stage of devotion, and thus one can become a *mahā-bhāgavata*. From the teachings of Lord Caitanya Mahāprabhu to Sanātana Gosvāmī (Cc. Madhya 22.65) we learn:

> *śāstra-yuktye sunipuṇa, dṛḍha-śraddhā yāṅra*
> *'uttama-adhikārī' sei tāraye saṁsāra*

"A person who is expert in understanding the conclusion of the revealed scriptures and who fully surrenders to the cause of the Lord is actually able to deliver others from the clutches of material existence." Śrīla Rūpa Gosvāmī, in his *Upadeśāmṛta* (3), advises that to make rapid advancement in the cult of devotional service one should be very active and should persevere in executing the duties specified in the revealed scriptures and confirmed by the spiritual master. Accepting the path of liberated souls and the association of pure devotees enriches such activities.

Imitation devotees, who wish to advertise themselves as elevated Vaiṣṇavas and who therefore imitate the previous *ācāryas* but do not follow them in principle, are condemned in the words of *Śrīmad-Bhāgavatam* (2.3.24) as stone-hearted. Śrīla Viśvanātha Cakravartī Ṭhākura has commented on their stone-hearted condition as follows: *bahir aśru-pulakayoḥ sator api yad dhṛdayaṁ na vikriyeta tad aśma-sāram iti kaniṣṭhādhikāriṇām eva aśru-pulakādi-mattve 'pi aśma-sāra-hṛdayatayā nindaiṣā*. "Those who shed tears by practice but whose hearts have not changed are to be known as stone-hearted devotees of the lowest grade. Their imitation crying, induced by artificial practice, is always condemned." The desired change of heart referred to above is visible in reluctance to do anything not congenial to the devotional way. To create such a change of heart, conclusive discussion about Śrī Kṛṣṇa and His potencies is absolutely necessary. False devotees may think that simply shedding tears will lead one to the transcendental plane, even if one has not had a factual change in heart, but such a practice is useless if there is no transcendental realization. False devotees, lacking the conclusion of transcendental knowledge, think that artificially shedding tears will deliver them. Similarly, other false devotees think that studying books of the previous *ācāryas* is unadvisable, like studying dry empiric philosophies. But Śrīla Jīva Gosvāmī, following the previous *ācāryas,* has inculcated the conclusions of the scriptures in the six theses called the *Ṣaṭ-sandarbhas*. False devotees who have very little knowledge of such conclusions fail to achieve pure devotion for want of zeal in accepting the favorable directions for devotional service given by

self-realized devotees. Such false devotees are like impersonalists, who also consider devotional service no better than ordinary fruitive actions.

adi.2.118

> *caitanya-mahimā jāni e saba siddhānte*
> *citta dṛḍha hañā lāge mahimā-jñāna haite*

SYNONYMS

caitanya-mahimā—the glory of Lord Caitanya Mahāprabhu; *jāni*—I know; *e*—these; *saba*—all; *siddhānte*—by the conclusions; *citta*—the mind; *dṛḍha*—firm; *hañā*—becoming; *lāge*—becomes fixed; *mahimā-jñāna*—knowledge of the greatness; *haite*—from.

TRANSLATION

By such conclusive studies I know the glories of Lord Caitanya. Only by knowing these glories can one become strong and fixed in attachment to Him.

PURPORT

One can know the glories of Śrī Caitanya Mahāprabhu only by reaching, in knowledge, a conclusive decision about Śrī Kṛṣṇa, strengthened by bona fide study of the conclusions of the *ācāryas*.

adi.2.119

> *caitanya-prabhura mahimā kahibāra tare*
> *kṛṣṇera mahimā kahi kariyā vistāre*

SYNONYMS

caitanya-prabhura—of Lord Caitanya Mahāprabhu; *mahimā*—the glories; *kahibāra tare*—for the purpose of speaking; *kṛṣṇera*—of Lord Kṛṣṇa; *mahimā*—the glories; *kahi*—I speak; *kariyā*—doing; *vistāre*—in expansion.

TRANSLATION

Just to enunciate the glories of Śrī Caitanya Mahāprabhu, I have tried to describe the glories of Śrī Kṛṣṇa in detail.

adi.2.120

> *caitanya-gosāñira ei tattva-nirūpaṇa*
> *svayaṁ-bhagavān kṛṣṇa vrajendra-nandana*

SYNONYMS

caitanya-gosāñira—of Lord Caitanya Mahāprabhu; *ei*—this; *tattva*—of the truth; *nirūpaṇa*—settling; *svayam-bhagavān*—Himself the Supreme Personality of Godhead; *kṛṣṇa*—Lord Kṛṣṇa; *vrajendra-nandana*—the son of the King of Vraja.

TRANSLATION

The conclusion is that Lord Caitanya is the Supreme Personality of Godhead, Kṛṣṇa, the son of the King of Vraja.

adi.2.121

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Second Chapter, describing Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead.*

Chapter 3

adi.3.1

śrī-caitanya-prabhuṁ vande
yat-pādāśraya-vīryataḥ
saṅgṛhṇāty ākara-vrātād
ajñaḥ siddhānta-san-maṇīn

SYNONYMS

śrī-caitanya-prabhum—to Lord Caitanya Mahāprabhu; *vande*—I offer my respectful obeisances; *yat*—of whom; *pāda-āśraya*—of the shelter of the lotus feet; *vīryataḥ*—from the power; *saṅgṛhṇāti*—collects; *ākara-vrātāt*—from the multitude of mines in the form of scriptures; *ajñaḥ*—a fool; *siddhānta*—of conclusion; *sat-maṇīn*—the best jewels.

TRANSLATION

I offer my respectful obeisances to Śrī Caitanya Mahāprabhu. By the potency of the shelter of His lotus feet, even a fool can collect the valuable jewels of conclusive truth from the mines of the revealed scriptures.

adi.3.2

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *jaya*—all glories; *advaita-candra*—to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to all the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Caitanya. All glories to Lord Nityānanda. All glories to Advaitacandra. And all glories to all the devotees of Lord Caitanya.

adi.3.3

> *tṛtīya ślokera artha kaila vivaraṇa*
> *caturtha ślokera artha śuna bhakta-gaṇa*

SYNONYMS

tṛtīya—third; *ślokera*—of the verse; *artha*—meaning; *kaila*—there was; *vivaraṇa*—description; *caturtha*—fourth; *ślokera*—of the

verse; *artha*—meaning; *śuna*—please hear; *bhakta-gaṇa*—O devotees.

TRANSLATION

I have given the purport of the third verse. Now, O devotees, please listen to the meaning of the fourth with full attention.

adi.3.4

anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau
samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam
hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ
sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ

SYNONYMS

anarpita—not bestowed; *carīm*—having been formerly; *cirāt*—for a long time; *karuṇayā*—by causeless mercy; *avatīrṇaḥ*—descended; *kalau*—in the Age of Kali; *samarpayitum*—to bestow; *unnata*—elevated; *ujjvala-rasām*—the conjugal mellow; *sva-bhakti*—of His own service; *śriyam*—the treasure; *hariḥ*—the Supreme Lord; *puraṭa*—than gold; *sundara*—more beautiful; *dyuti*—of splendor; *kadamba*—with a multitude; *sandīpitaḥ*—illuminated; *sadā*—always; *hṛdaya-kandare*—in the cavity of the heart; *sphuratu*—let Him be manifest; *vaḥ*—your; *śacī-nandanaḥ*—the son of mother Śacī.

TRANSLATION

"May that Lord who is known as the son of Śrīmatī Śacīdevī be transcendentally situated in the innermost core of your heart. Resplendent with the radiance of molten gold, He has descended in the Age of Kali by His causeless mercy to bestow what no incarnation has ever offered before: the most elevated mellow of devotional service, the mellow of conjugal love."

PURPORT

This is a quotation from the *Vidagdha-mādhava,* a drama compiled and edited by Śrīla Rūpa Gosvāmī.

adi.3.5

> *pūrṇa bhagavān kṛṣṇa vrajendra-kumāra*
> *goloke vrajera saha nitya vihāra*

SYNONYMS

pūrṇa—full; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa*—Lord Kṛṣṇa; *vrajendra-kumāra*—the son of the King of Vraja; *goloke*—in Goloka; *vrajerasaha*—along with Vrajadhāma; *nitya*—eternal; *vihāra*—pastimes.

TRANSLATION

Lord Kṛṣṇa, the son of the King of Vraja, is the Supreme Lord. He eternally enjoys transcendental pastimes in His eternal abode, Goloka, which includes Vrajadhāma.

PURPORT

In the previous chapter it has been established that Kṛṣṇa, the son of Vrajendra (the King of Vraja), is the Supreme Personality of Godhead, with six opulences. He eternally enjoys transcendentally variegated opulences on His planet, which is known as Goloka. The eternal pastimes of the Lord in the spiritual planet Kṛṣṇaloka are called *aprakaṭa,* or unmanifested, pastimes because they are beyond the purview of the conditioned souls. Lord Kṛṣṇa is always present everywhere, but when He is not present before our eyes, He is said to be *aprakaṭa,* or unmanifested.

adi.3.6

> *brahmāra eka dine tiṅho eka-bāra*
> *avatīrṇa hañā karena prakaṭa vihāra*

SYNONYMS

brahmāra—of Lord Brahmā; *eka*—one; *dine*—in the day; *tiṅho*—He; *eka-bāra*—one time; *avatīrṇa*—descended; *hañā*—being; *karena*—performs; *prakaṭa*—manifest; *vihāra*—pastimes.

TRANSLATION

Once in a day of Brahmā, He descends to this world to manifest His transcendental pastimes.

adi.3.7

> *satya, tretā, dvāpara, kali, cāri-yuga jāni*
> *sei cāri-yuge divya eka-yuga māni*

SYNONYMS

satya—Satya; *tretā*—Tretā; *dvāpara*—Dvāpara; *kali*—Kali; *cāri-yuga*—four ages; *jāni*—we know; *sei*—these; *cāri-yuge*—in the four ages; *divya*—divine; *eka-yuga*—one age; *māni*—we consider.

TRANSLATION

We know that there are four ages [yugas], namely Satya, Tretā, Dvāpara and Kali. These four together comprise one divya-yuga.

adi.3.8

> *ekāttara catur-yuge eka manv-antara*
> *caudda manv-antara brahmāra divasa bhitara*

SYNONYMS

ekāttara—seventy-one; *catuḥ-yuge*—in cycles of four ages; *eka*—one; *manu-antara*—period of a Manu; *caudda*—fourteen; *manu-antara*—periods of Manu; *brahmāra*—of Lord Brahmā; *divasa*—a day; *bhitara*—within.

TRANSLATION

Seventy-one divya-yugas constitute one manv-antara. There are fourteen manv-antaras in one day of Brahmā.

PURPORT

A *manv-antara* is the period controlled by one Manu. The reign of fourteen Manus equals the length of one day (twelve hours) in the life of Brahmā, and the night of Brahmā is of the same duration. These calculations are given in the authentic astronomy book known as the *Sūrya-siddhānta*. This book was compiled by the great professor of astronomy and mathematics Bimal Prasād Datta, later known as Bhaktisiddhānta Sarasvatī Gosvāmī, who was our merciful spiritual master. He was honored with the title Siddhānta Sarasvatī for writing a commentary on the *Sūrya-siddhānta,* and the title Gosvāmī Mahārāja was added when he accepted *sannyāsa,* the renounced order of life.

adi.3.9

> *'vaivasvata'-nāma ei saptama manv-antara*
> *sātāiśa catur-yuga tāhāra antara*

SYNONYMS

vaivasvata-nāma—named Vaivasvata; *ei*—this; *saptama*—seventh; *manu-antara*—period of Manu; *sātāiśa*—twenty-seven; *catuḥ-yuga*—cycles of four ages; *tāhāra*—of that; *antara*—period.

TRANSLATION

The present Manu, who is the seventh, is called Vaivasvata [the son of Vivasvān]. Twenty-seven divya-yugas [27 x 4,320,000 solar years] of his age have now passed.

PURPORT

The names of the fourteen Manus are as follows: (1) Svāyambhuva, (2) Svārociṣa, (3) Uttama, (4) Tāmasa, (5) Raivata, (6) Cākṣuṣa, (7) Vaivasvata, (8) Sāvarṇi, (9) Dakṣa-sāvarṇi, (10) Brahma-sāvarṇi, (11) Dharma-sāvarṇi, (12) Rudraputra (Rudra-sāvarṇi), (13) Raucya, or Deva-sāvarṇi, (14) and Bhautyaka, or Indra-sāvarṇi.

adi.3.10

> *aṣṭāviṁśa catur-yuge dvāparera śeṣe*
> *vrajera sahite haya kṛṣṇera prakāśe*

SYNONYMS

aṣṭāviṁśa—twenty-eighth; *catuḥ-yuge*—in the cycle of four ages; *dvāparera*—of the Dvāpara-yuga; *śeṣe*—at the end; *vrajera sahite*—along with Vraja; *haya*—is; *kṛṣṇera*—of Lord Kṛṣṇa; *prakāśe*—manifestation.

TRANSLATION

At the end of the Dvāpara-yuga of the twenty-eighth divya-yuga, Lord Kṛṣṇa appears on earth with the full paraphernalia of His eternal Vraja-dhāma.

PURPORT

Now is the term of Vaivasvata Manu, during which Lord Caitanya appears. First Lord Kṛṣṇa appears at the close of the Dvāpara-yuga of the twenty-eighth *divya-yuga,* and then Lord Caitanya appears in the Kali-yuga of the same *divya-yuga*. Lord Kṛṣṇa and Lord Caitanya appear once in each day of Brahmā, or once in fourteen *manv-antaras,* each of seventy-one *divya-yugas* in duration.

From the beginning of Brahmā's day of 4,320,000,000 years, six Manus appear and disappear before Lord Kṛṣṇa appears.

Thus 1,975,320,000 years of the day of Brahmā elapse before the appearance of Lord Kṛṣṇa. This is an astronomical calculation according to solar years.

adi.3.11

> *dāsya, sakhya, vātsalya, śṛṅgāra—cāri rasa*
> *cāri bhāvera bhakta yata kṛṣṇa tāra vaśa*

SYNONYMS

dāsya—servitude; *sakhya*—friendship; *vātsalya*—parental affection; *śṛṅgāra*—conjugal love; *cāri*—four; *rasa*—mellows; *cāri*—four; *bhāvera*—of the sentiments; *bhakta*—devotees; *yata*—as many as there are; *kṛṣṇa*—Lord Kṛṣṇa; *tāra*—by them; *vaśa*—subdued.

TRANSLATION

Servitude [dāsya], friendship [sakhya], parental affection [vātsalya] and conjugal love [śṛṅgāra] are the four transcendental mellows [rasas]. By the devotees who cherish these four mellows, Lord Kṛṣṇa is subdued.

PURPORT

Dāsya, sakhya, vātsalya and *śṛṅgāra* are the transcendental modes of loving service to the Lord. *Śānta-rasa,* or the neutral stage, is not mentioned in this verse because although in *śānta-rasa* one considers the Absolute Truth the sublime great, one

does not go beyond that conception. *Śānta-rasa* is a very grand idea for materialistic philosophers, but such idealistic appreciation is only the beginning; it is the lowest among the relationships in the spiritual world. *Śānta-rasa* is not given much importance because as soon as there is a slight understanding between the knower and the known, active loving transcendental reciprocations and exchanges begin. *Dāsya-rasa* is the basic relationship between Kṛṣṇa and His devotees; therefore this verse considers *dāsya* the first stage of transcendental devotional service.

adi.3.12

> *dāsa-sakhā-pitā-mātā-kāntā-gaṇa lañā*
> *vraje krīḍā kare kṛṣṇa premāviṣṭa hañā*

SYNONYMS

dāsa—servants; *sakhā*—friends; *pitā-mātā*—father and mother; *kāntā-gaṇa*—lovers; *lañā*—taking; *vraje*—in Vraja; *krīḍā kare*—plays; *kṛṣṇa*—Lord Kṛṣṇa; *prema-āviṣṭa*—absorbed in love; *hañā*—being.

TRANSLATION

Absorbed in such transcendental love, Lord Śrī Kṛṣṇa enjoys in Vraja with His devoted servants, friends, parents and conjugal lovers.

PURPORT

The descent of Śrī Kṛṣṇa, the Absolute Personality of Godhead, is very purposeful. In the *Bhagavad-gītā* it is said that one who knows the truth about Śrī Kṛṣṇa's descent and His various activities is at once liberated and does not have to fall again to this existence of birth and death after he leaves his present material body. In other words, one who factually understands Kṛṣṇa makes his life perfect. Imperfect life is realized in material existence, in five different relationships we share with everyone within the material world: neutrality, servitorship, friendship, filial love, and amorous love between husband and wife or lover and beloved. These five enjoyable relationships within the material world are perverted reflections of relationships with the Absolute Personality of Godhead in the transcendental nature. That Absolute Personality, Śrī Kṛṣṇa, descends to revive the five eternally existing relationships. Thus He manifests His transcendental pastimes in Vraja so that people may be attracted into that sphere of activities and leave aside their imitation relationships with the mundane. Then, after fully exhibiting all such activities, the Lord disappears.

adi.3.13

> *yatheṣṭa vihari' kṛṣṇa kare antardhāna*
> *antardhāna kari' mane kare anumāna*

SYNONYMS

yathā-iṣṭa—as much as He wishes; *vihari'*—enjoying; *kṛṣṇa*—Lord Kṛṣṇa; *kare*—makes; *antardhāna*—disappearance; *antardhāna kari'*—disappearing; *mane*—in the mind; *kare*—He makes; *anumāna*—consideration.

TRANSLATION

Lord Kṛṣṇa enjoys His transcendental pastimes as long as He wishes, and then He disappears. After disappearing, however, He thinks thus:

adi.3.14

> *cira-kāla nāhi kari prema-bhakti dāna*
> *bhakti vinā jagatera nāhi avasthāna*

SYNONYMS

cira-kāla—for a long time; *nāhi kari*—I have not done; *prema-bhakti*—loving devotional service; *dāna*—giving; *bhakti*—devotional service; *vinā*—without; *jagatera*—of the universe; *nāhi*—not; *avasthāna*—existence.

TRANSLATION

"For a long time I have not bestowed unalloyed loving service to Me upon the inhabitants of the world.

Without such loving attachment, the existence of the material world is useless.

PURPORT

The Lord seldom awards pure transcendental love, but without such pure love of God, freed from fruitive activities and empiric speculation, one cannot attain perfection in life.

adi.3.15

> *sakala jagate more kare vidhi-bhakti*
> *vidhi-bhaktye vraja-bhāva pāite nāhi śakti*

SYNONYMS

sakala—all; *jagate*—in the universe; *more*—to Me; *kare*—they do; *vidhi-bhakti*—regulative devotional service; *vidhi-bhaktye*—by regulative devotional service; *vraja-bhāva*—the feelings of those in Vraja; *pāite*—to obtain; *nāhi*—not; *śakti*—the power.

TRANSLATION

"Everywhere in the world people worship Me according to scriptural injunctions. But simply by following such regulative principles one cannot attain the loving sentiments of the devotees in Vrajabhūmi.

adi.3.16

> *aiśvarya-jñānete saba jagat miśrita*
> *aiśvarya-śithila-preme nāhi mora prīta*

SYNONYMS

aiśvarya-jñānete—with knowledge of the opulences; *saba*—all; *jagat*—the world; *miśrita*—mixed; *aiśvarya-śithila-preme*—to love enfeebled by opulence; *nāhi*—there is not; *mora*—My; *prīta*—attraction.

TRANSLATION

"Knowing My opulences, the whole world looks upon Me with awe and veneration. But devotion made feeble by such reverence does not attract Me.

PURPORT

After His appearance, Lord Kṛṣṇa thought that He had not distributed the transcendental personal dealings with His devotees in *dāsya, sakhya, vātsalya* and *mādhurya*. One may understand the science of the Supreme Personality of Godhead from the Vedic literature and thus become a devotee of the Lord and worship Him within the regulative principles described in the scriptures, but one will not know in this way how Kṛṣṇa is served by the residents of Vrajabhūmi. One cannot understand the dealings of the Lord in Vṛndāvana simply by executing the

ritualistic regulative principles mentioned in the scriptures. By following scriptural injunctions one may enhance his appreciation for the glories of the Lord, but there is no chance for one to enter into personal dealings with Him. Giving too much attention to understanding the exalted glories of the Lord reduces the chance of one's entering into personal loving affairs with the Lord. To teach the principles of such loving dealings, the Lord decided to appear as Lord Caitanya.

adi.3.17

> *aiśvarya-jñāne vidhi-bhajana kariyā*
> *vaikuṇṭhake yāya catur-vidha mukti pāñā*

SYNONYMS

aiśvarya-jñāne—in knowledge of the opulences; *vidhi*—according to rules and regulations; *bhajana*—worship; *kariyā*—doing; *vaikuṇṭhake*—to Vaikuṇṭha; *yāya*—they go; *catuḥ-vidha*—four kinds; *mukti*—liberation; *pāñā*—achieving.

TRANSLATION

"By performing such regulated devotional service in awe and veneration, one may go to Vaikuṇṭha and attain the four kinds of liberation.

adi.3.18

> *sārṣṭi, sārūpya, āra sāmīpya, sālokya*
> *sāyujya nā laya bhakta yāte brahma-aikya*

SYNONYMS

sārṣṭi—opulences equal with the Lord's; *sārūpya*—the same form as the Lord's; *āra*—and; *sāmīpya*—personal association with the Lord; *sālokya*—residence on a Vaikuṇṭha planet; *sāyujya*—oneness with the Lord; *nā laya*—they do not accept; *bhakta*—devotees; *yāte*—since; *brahma-aikya*—oneness with Brahman.

TRANSLATION

"These liberations are sārṣṭi [achieving opulences equal to those of the Lord], sārūpya [having a form the same as the Lord's], sāmīpya [living as a personal associate of the Lord] and sālokya [living on a Vaikuṇṭha planet]. Devotees never accept sāyujya, however, since that is oneness with Brahman.

PURPORT

Those engaged in devotional service according to the ritualistic principles mentioned in the scriptures attain these different kinds of liberation. But although such devotees can attain *sārṣṭi, sārūpya, sāmīpya* and *sālokya,* they are not concerned with these liberations, for such devotees are satisfied only in

rendering transcendental loving service to the Lord. The fifth kind of liberation, *sāyujya,* is never accepted even by devotees who perform only ritualistic worship. To attain *sāyujya,* or merging into the Brahman effulgence of the Supreme Personality of Godhead, is the aspiration of the impersonalists. A devotee never cares for *sāyujya* liberation.

adi.3.19

> *yuga-dharma pravartāimu nāma-saṅkīrtana*
> *cāri bhāva-bhakti diyā nācāmu bhuvana*

SYNONYMS

yuga-dharma—the religion of the age; *pravartāimu*—I shall inaugurate; *nāma-saṅkīrtana*—chanting of the holy name; *cāri*—four; *bhāva*—of the moods; *bhakti*—devotion; *diyā*—giving; *nācāmu*—I shall cause to dance; *bhuvana*—the world.

TRANSLATION

"I shall personally inaugurate the religion of the age-nāma-saṅkīrtana, the congregational chanting of the holy name. I shall make the world dance in ecstasy, realizing the four mellows of loving devotional service.

adi.3.20

> *āpani karimu bhakta-bhāva aṅgīkāre*
> *āpani ācari' bhakti śikhāimu sabāre*

SYNONYMS

āpani—personally; *karimu*—I shall make; *bhakta-bhāva*—the position of a devotee; *aṅgīkāre*—acceptance; *āpani*—personally; *ācari'*—practicing; *bhakti*—devotional service; *śikhāimu*—I shall teach; *sabāre*—to all.

TRANSLATION

"I shall accept the role of a devotee, and I shall teach devotional service by practicing it Myself.

PURPORT

When one associates with a pure devotee, he becomes so elevated that he does not aspire even for *sārṣṭi, sārūpya, sāmīpya* or *sālokya,* because he feels that such liberation is a kind of sense gratification. Pure devotees do not ask anything from the Lord for their personal benefit. Even if offered personal benefits, pure devotees do not accept them, because their only desire is to satisfy the Supreme Personality of Godhead by transcendental loving service. No one but the Lord Himself can teach this highest form of devotional service. Therefore, when the Lord took the place of the incarnation of Kali-yuga to spread the

glories of chanting Hare Kṛṣṇa—the system of worship recommended in this age-He also distributed the process of devotional service performed on the platform of transcendental spontaneous love. To teach the highest principles of spiritual life, the Lord Himself appeared as a devotee in the form of Lord Caitanya.

adi.3.21

> *āpane nā kaile dharma śikhāna nā yāya*
> *ei ta' siddhānta gītā-bhāgavate gāya*

SYNONYMS

āpane—personally; *nā kaile*—if not practiced; *dharma*—religion; *śikhāna*—the teaching; *nā yāya*—does not advance; *ei*—this; *ta'*—certainly; *siddhānta*—conclusion; *gītā*—in the *Bhagavad-gītā*; *bhāgavate*—in *Śrīmad-Bhāgavatam*; *gāya*—they sing.

TRANSLATION

"Unless one practices devotional service himself, he cannot teach it to others. This conclusion is indeed confirmed throughout the Gītā and Bhāgavatam.

adi.3.22

> *yadā yadā hi dharmasya*
> *glānir bhavati bhārata*

abhyutthānam adharmasya
tadātmānaṁ sṛjāmy aham

SYNONYMS

yadā yadā—whenever; *hi*—certainly; *dharmasya*—of religious principles; *glāniḥ*—decrease; *bhavati*—there is; *bhārata*—O descendant of Bharata; *abhyutthānam*—increase; *adharmasya*—of irreligion; *tadā*—then; *ātmānam*—Myself; *sṛjāmi*—manifest; *aham*—I.

TRANSLATION

“ 'Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself.

adi.3.23

paritrāṇāya sādhūnāṁ
vināśāya ca duṣkṛtām
dharma-saṁsthāpanārthāya
sambhavāmi yuge yuge

SYNONYMS

paritrāṇāya—for the deliverance; *sādhūnām*—of the devotees; *vināśāya*—for the destruction; *ca*—and; *duṣkṛtām*—of the miscreants; *dharma*—religious principles; *saṁsthāpana-arthāya*—

for the purpose of establishing; *sambhavāmi*—I appear; *yugeyuge*—in every age.

TRANSLATION

“ 'To deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I Myself appear, millennium after millennium.'

PURPORT

Texts 22 and 23 were spoken by Lord Kṛṣṇa in the *Bhagavad-gītā* (4.7-8). Texts 24 and 25, which follow, are also from the *Bhagavad-gītā* (3.24, 21).

adi.3.24

utsīdeyur ime lokā
na kuryāṁ karma ced aham
saṅkarasya ca kartā syām
upahanyām imāḥ prajāḥ

SYNONYMS

udsīdeyuḥ—would fall into ruin; *ime*—these; *lokāḥ*—worlds; *nakuryām*—did not perform; *karma*—action; *cet*—if; *aham*—I; *saṅkarasya*—of unwanted population; *ca*—and; *kartā*—a creator; *syām*—would become; *upahanyām*—would spoil; *imāḥ*—these; *prajāḥ*—living entities.

TRANSLATION

“ 'If I did not show the proper principles of religion, all these worlds would fall into ruin. I would be a cause of unwanted population and would spoil all these living beings.'

adi.3.25

yad yad ācarati śreṣṭhas
tat tad evetaro janaḥ
sa yat pramāṇaṁ kurute
lokas tad anuvartate

SYNONYMS

yat yat—however; *ācarati*—behaves; *śreṣṭhaḥ*—the best man; *tat tat*—that; *eva*—certainly; *itaraḥ*—the lesser; *janaḥ*—man; *saḥ*—he; *yat*—which; *pramāṇam*—standard; *kurute*—shows; *lokaḥ*—the people; *tat*—that; *anuvartate*—follow.

TRANSLATION

“ 'Whatever actions a great man performs, common people follow. And whatever standards he sets by exemplary acts, all the world pursues.'

adi.3.26

> *yuga-dharma-pravartana haya aṁśa haite*
> *āmā vinā anye nāre vraja-prema dite*

SYNONYMS

yuga-dharma—of the religion of the age; *pravartana*—the inauguration; *haya*—is; *aṁśa*—the plenary portion; *haite*—from; *āmā*—for Me; *vinā*—except; *anye*—another; *nāre*—is not able; *vraja-prema*—love like that of the residents of Vraja; *dite*—to bestow.

TRANSLATION

"My plenary portions can establish the principles of religion for each age. No one but Me, however, can bestow the kind of loving service performed by the residents of Vraja.

adi.3.27

> *santv avatārā bahavaḥ*
> *paṅkaja-nābhasya sarvato-bhadrāḥ*
> *kṛṣṇād anyaḥ ko vā latāsv*
> *api prema-do bhavati*

SYNONYMS

santu—let there be; *avatārāḥ*—incarnations; *bahavaḥ*—many; *paṅkaja-nābhasya*—of the Lord, from whose navel grows a lotus flower; *sarvataḥ-bhadrāḥ*—completely auspicious; *kṛṣṇāt*—than Lord Kṛṣṇa; *anyaḥ*—other; *kaḥvā*—who possibly; *latāsu*—on the surrendered souls; *api*—also; *prema-daḥ*—the bestower of love; *bhavati*—is.

TRANSLATION

“ 'There may be many all-auspicious incarnations of the Personality of Godhead, but who other than Lord Śrī Kṛṣṇa can bestow love of God upon the surrendered souls?'

PURPORT

This quotation from Bilvamaṅgala Ṭhākura is found in the *Laghu-bhāgavatāmṛta* (1.5.37).

adi.3.28

> *tāhāte āpana bhakta-gaṇa kari' saṅge*
> *pṛthivīte avatari' karimu nānā raṅge*

SYNONYMS

tāhāte—in that; *āpana*—My own; *bhakta-gaṇa*—with devotees; *kari'*—doing; *saṅge*—in association; *pṛthivīte*—on the earth;

avatari'—descending; *karimu*—I shall perform; *nānā*—various; *raṅge*—colorful pastimes.

TRANSLATION

"Therefore in the company of My devotees I shall appear on earth and perform various colorful pastimes."

adi.3.29

> *eta bhāvi' kali-kāle prathama sandhyāya*
> *avatīrṇa hailā kṛṣṇa āpani nadīyāya*

SYNONYMS

eta—thus; *bhāvi'*—thinking; *kali-kāle*—in the Age of Kali; *prathama*—first; *sandhyāya*—in the junction; *avatīrṇahailā*—descended; *kṛṣṇa*—Lord Kṛṣṇa; *āpani*—Himself; *nadīyāya*—in Nadia.

TRANSLATION

Thinking thus, the Personality of Godhead, Śrī Kṛṣṇa Himself, descended at Nadia early in the Age of Kali.

PURPORT

The *prathama-sandhyā* is the beginning of the age. According to astronomical calculation, the age is divided into twelve parts. The first of these twelve divisions is known as the *prathama-sandhyā*. The *prathama-sandhyā* and *śeṣa-sandhyā,* the last

division of the preceding age, form the junction of the two ages. According to the *Sūrya-siddhānta,* the *prathama-sandhyā* of Kali-yuga lasts 36,000 solar years. Lord Caitanya appeared in the *prathama-sandhyā* after 4,586 solar years of Kali-yuga had passed.

adi.3.30

> *caitanya-siṁhera navadvīpe avatāra*
> *siṁha-grīva, siṁha-vīrya, siṁhera huṅkāra*

SYNONYMS

caitanya-siṁhera—of the lionlike Lord Caitanya Mahāprabhu; *navadvīpe*—at Navadvīpa; *avatāra*—the incarnation; *siṁha-grīva*—having the neck of a lion; *siṁha-vīrya*—the strength of a lion; *siṁherahuṅkāra*—the roar of a lion.

TRANSLATION

Thus the lionlike Lord Caitanya has appeared in Navadvīpa. He has the shoulders of a lion, the powers of a lion, and the loud voice of a lion.

adi.3.31

> *sei siṁha vasuk jīvera hṛdaya-kandare*
> *kalmaṣa-dvirada nāśe yāṅhāra huṅkāre*

SYNONYMS

sei—that; *siṁha*—lion; *vasuk*—let Him sit; *jīvera*—of the living entities; *hṛdaya*—of the heart; *kandare*—in the cavern; *kalmaṣa*—of sins; *dvi-rada*—the elephant; *nāśe*—destroys; *yāṅhāra*—of whom; *huṅkāre*—the roar.

TRANSLATION

May that lion be seated in the core of the heart of every living being. Thus with His resounding roar may He drive away one's elephantine vices.

adi.3.32

> *prathama līlāya tāṅra 'viśvambhara' nāma*
> *bhakti-rase bharila, dharila bhūta-grāma*

SYNONYMS

prathama—first; *līlāya*—in the pastimes; *tāṅra*—of Him; *viśvambharanāma*—the name Viśvambhara; *bhakti-rase*—with the mellow of devotional service; *bharila*—He filled; *dharila*—saved; *bhūta-grāma*—all the living entities.

TRANSLATION

In His early pastimes He is known as Viśvambhara because He floods the world with the nectar of devotion and thus saves the living beings.

adi.3.33

> *ḍubhṛñ dhātura artha—poṣaṇa, dhāraṇa*
> *puṣila, dharila prema diyā tri-bhuvana*

SYNONYMS

ḍubhṛñ—known as *ḍubhṛñ* (*bhṛ*); *dhātura*—of the verbal root; *artha*—the meaning; *poṣaṇa*—nourishing; *dhāraṇa*—maintaining; *puṣila*—nourished; *dharila*—maintained; *premadiyā*—distributing love of God; *tri-bhuvana*—in the three worlds.

TRANSLATION

The verbal root "ḍubhṛñ" [which is the root of the word "viśvambhara"] indicates nourishing and maintaining. He [Lord Caitanya] nourishes and maintains the three worlds by distributing love of God.

adi.3.34

> *śeṣa-līlāya dhare nāma 'śrī-kṛṣṇa-caitanya'*
> *śrī-kṛṣṇa jānāye saba viśva kaila dhanya*

SYNONYMS

śeṣa-līlāya—in His final pastimes; *dhare*—He held; *nāma*—the name; *śrī-kṛṣṇa-caitanya*—Śrī Kṛṣṇa Caitanya; *śrī-kṛṣṇa*—about

Lord Kṛṣṇa; *jānāye*—He taught; *saba*—all; *viśva*—the world; *kaila*—made; *dhanya*—fortunate.

TRANSLATION

In His later pastimes He is known as Lord Śrī Kṛṣṇa Caitanya. He blesses the whole world by teaching about the name and fame of Lord Śrī Kṛṣṇa.

PURPORT

Lord Caitanya remained a householder only until His twenty-fourth year had passed. Then He entered the renounced order and remained manifest in this material world until His forty-eighth year. Therefore *śeṣa-līlā,* or the final portion of His activities, lasted twenty-four years.

Some so-called Vaiṣṇavas say that the renounced order of life is not accepted in the Vaiṣṇava *sampradāya,* or disciplic succession, from Lord Caitanya. This is not a very intelligent proposition. Śrī Caitanya Mahāprabhu took the *sannyāsa* order from Śrīpāda Keśava Bhāratī, who belonged to the Śaṅkara sect, which approves of only ten names for *sannyāsīs*. Long before the advent of Śrīpāda Śaṅkarācārya, however, the *sannyāsa* order existed in the Vaiṣṇava line of Viṣṇusvāmī. In the Viṣṇusvāmī Vaiṣṇava *sampradāya,* there are ten different kinds of *sannyāsa* names and 108 different names for *sannyāsīs* who accept the *tri-daṇḍa,* the triple staff of *sannyāsa*. This is approved by the Vedic rules. Therefore Vaiṣṇava *sannyāsa* was existent even before the appearance of Śaṅkarācārya, although those who know nothing

about Vaiṣṇava *sannyāsa* unnecessarily declare that there is no *sannyāsa* in the Vaiṣṇava *sampradāya*.

During the time of Lord Caitanya, the influence of Śaṅkarācārya in society was very strong. People thought that one could accept *sannyāsa* only in the disciplic succession of Śaṅkarācārya. Lord Caitanya could have performed His missionary activities as a householder, but He found householder life an obstruction to His mission. Therefore He decided to accept the renounced order, *sannyāsa*. Since His acceptance of *sannyāsa* was also designed to attract public attention, Lord Caitanya, not wishing to disturb the social convention, took the renounced order of life from a *sannyāsī* in the disciplic succession of Śaṅkarācārya, although *sannyāsa* was also sanctioned in the Vaiṣṇava *sampradāya*.

In the Śaṅkara-sampradāya there are ten different names awarded to *sannyāsīs:* (1) Tīrtha, (2) Āśrama, (3) Vana, (4) Araṇya, (5) Giri, (6) Parvata, (7) Sāgara, (8) Sarasvatī, (9) Bhāratī and (10) Purī. Before one enters *sannyāsa,* he has one of the various names for a *brahmacārī,* the assistant to a *sannyāsī*. *Sannyāsīs* with the titles Tīrtha and Āśrama generally stay at Dvārakā, and their *brahmacārī* name is Svarūpa. Those known by the names Vana and Araṇya stay at Puruṣottama, or Jagannātha Purī, and their *brahmacārī* name is Prakāśa. Those with the names Giri, Parvata and Sāgara generally stay at Badarikāśrama, and their *brahmacārī* name is Ānanda. Those

with the titles Sarasvatī, Bhāratī and Purī usually live at Śṛṅgerī in South India, and their *brahmacārī* name is Caitanya.

Śrīpāda Śaṅkarācārya established four monasteries in India, in the four directions north, south, east and west, and he entrusted them to four *sannyāsīs* who were his disciples. Now there are hundreds of branch monasteries under these four principal monasteries, and although there is an official symmetry among them, there are many differences in their dealings. The four different sects of these monasteries are known as Ānandavāra, Bhogavāra, Kīṭavāra and Bhūmivāra, and in course of time they have developed different ideas and different slogans.

According to the regulation of the disciplic succession, one who wishes to enter the renounced order in Śaṅkara's sect must first be trained as a *brahmacārī* under a bona fide *sannyāsī,* The *brahmacārī's* name is ascertained according to the group to which the *sannyāsī* belongs. Lord Caitanya accepted *sannyāsa* from Keśava Bhāratī. When He first approached Keśava Bhāratī, He was accepted as a *brahmacārī* with the name Śrī Kṛṣṇa Caitanya Brahmacārī. After He took *sannyāsa,* He preferred to keep the name Kṛṣṇa Caitanya.

The great authorities in the disciplic succession had not offered to explain why Lord Caitanya refused to take the name Bhāratī after He took *sannyāsa* from a Bhāratī, until Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja volunteered the explanation that because a *sannyāsī* in the Śaṅkara-sampradāya thinks that he has become the Supreme, Lord Caitanya, wanting

to avoid such a misconception, kept the name Śrī Kṛṣṇa Caitanya, placing Himself as an eternal servitor. A *brahmacārī* is supposed to serve the spiritual master; therefore He did not negate that relationship of servitude to His spiritual master. Accepting such a position is favorable for the relationship between the disciple and the spiritual master.

The authentic biographies also mention that Lord Caitanya accepted the *daṇḍa* (rod) and begging pot, symbolic of the *sannyāsa* order, at the time He took *sannyāsa*.

adi.3.35

> *tāṅra yugāvatāra jāni' garga mahāśaya*
> *kṛṣṇera nāma-karaṇe kariyāche nirṇaya*

SYNONYMS

tāṅra—of Him; *yuga-avatāra*—incarnation for the age; *jāni'*—knowing; *garga*—Garga Muni; *mahāśaya*—the great personality; *kṛṣṇera*—of Lord Kṛṣṇa; *nāma-karaṇe*—in the name-giving ceremony; *kariyāche*—made; *nirṇaya*—ascertainment.

TRANSLATION

Knowing Him [Lord Caitanya] to be the incarnation for Kali-yuga, Garga Muni, during the naming ceremony of Kṛṣṇa, predicted His appearance.

adi.3.36

> *āsan varṇās trayo hy asya*
> *gṛhṇato 'nu-yugaṁ tanūḥ*
> *śuklo raktas tathā pīta*
> *idānīṁ kṛṣṇatāṁ gataḥ*

SYNONYMS

āsan—were; *varṇāḥ*—colors; *trayaḥ*—three; *hi*—certainly; *asya*—of this one; *gṛhṇataḥ*—who is manifesting; *anu-yugam*—according to the age; *tanūḥ*—bodies; *śuklaḥ*—white; *raktaḥ*—red; *tathā*—thus; *pītaḥ*—yellow; *idānīm*—now; *kṛṣṇatām*—blackness; *gataḥ*—obtained.

TRANSLATION

"This boy [Kṛṣṇa] has three other colors-white, red and yellow-as He appears in different ages. Now He has appeared in a transcendental blackish color."

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.8.13).

adi.3.37

> *śukla, rakta, pīta-varṇa—ei tina dyuti*
> *satya-tretā-kali-kāle dharena śrī-pati*

SYNONYMS

śukla—white; *rakta*—red; *pīta-varṇa*—the color yellow; *ei*—these; *tina*—three; *dyuti*—lusters; *satya*—in Satya-yuga; *tretā*—in Tretā-yuga; *kali-kāle*—in the Age of Kali; *dharena*—manifests; *śrī-pati*—the husband of the goddess of fortune.

TRANSLATION

White, red and yellow—these are the three bodily lusters that the Lord, the husband of the goddess of fortune, assumes in the ages of Satya, Tretā and Kali respectively.

adi.3.38

> *idānīṁ dvāpare tiṅho hailā kṛṣṇa-varṇa*
> *ei saba śāstrāgama-purāṇera marma*

SYNONYMS

idānīm—now; *dvāpare*—in the Dvāpara-yuga; *tiṅho*—He; *hailā*—was; *kṛṣṇa-varṇa*—blackish color; *ei*—these; *saba*—all; *śāstra-āgama*—and Vedic literatures; *purāṇera*—of the *Purāṇas*; *marma*—the core.

TRANSLATION

Now, in the Dvāpara-yuga, the Lord had descended in a blackish hue. This is the essence of the statements in

the Purāṇas and other Vedic literatures with reference to the context.

adi.3.39

> *dvāpare bhagavān śyāmaḥ*
> *pīta-vāsā nijāyudhaḥ*
> *śrī-vatsādibhir aṅkaiś ca*
> *lakṣaṇair upalakṣitaḥ*

SYNONYMS

dvāpare—in the Dvāpara-yuga; *bhagavān*—the Supreme Personality of Godhead; *śyāmaḥ*—blackish; *pīta-vāsāḥ*—having yellow clothes; *nija*—own; *āyudhaḥ*—having weapons; *śrīvatsa-ādibhiḥ*—such as Śrīvatsa; *aṅkaiḥ*—by bodily markings; *ca*—and; *lakṣaṇaiḥ*—by external characteristics such as the Kaustubha jewel; *upalakṣitaḥ*—characterized.

TRANSLATION

"In the Dvāpara-yuga the Personality of Godhead appears in a blackish hue. He is dressed in yellow, He holds His own weapons, and He is decorated with the Kaustubha jewel and marks of Śrīvatsa. This is how His symptoms are described."

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (11.5.27), spoken by Saint Karabhājana, one of the nine royal mystics who explained to King Nimi the different features of the Lord in different ages.

adi.3.40

> *kali-yuge yuga-dharma—nāmera pracāra*
> *tathi lāgi' pīta-varṇa caitanyāvatāra*

SYNONYMS

kali-yuge—in the Age of Kali; *yuga-dharma*—the religious practice for the age; *nāmera*—of the holy name; *pracāra*—propagation; *tathi*—this; *lāgi'*—for; *pīta-varṇa*—having a yellow color; *caitanya-avatāra*—the incarnation of Lord Caitanya.

TRANSLATION

The religious practice for the Age of Kali is to broadcast the glories of the holy name. Only for this purpose has the Lord, in a yellow color, descended as Lord Caitanya.

PURPORT

In this Age of Kali the practical system of religion for everyone is the chanting of the name of Godhead. This was introduced in this age by Lord Caitanya. *Bhakti-yoga* actually begins with the chanting of the holy name, as confirmed by Madhvācārya in his

commentary on the *Muṇḍaka Upaniṣad*. He quotes this verse from the *Nārāyaṇa-saṁhitā:*

> *dvāparīyair janair viṣṇuḥ*
> *pañcarātrais tu kevalaiḥ*
> *kalau tu nāma-mātreṇa*
> *pūjyate bhagavān hariḥ*

"In the Dvāpara-yuga people should worship Lord Viṣṇu only by the regulative principles of the *Nārada-pañcarātra* and other such authorized books. In the Age of Kali, however, people should simply chant the holy names of the Supreme Personality of Godhead." The Hare Kṛṣṇa *mantra* is specifically mentioned in many *Upaniṣads,* such as the *Kali-santaraṇa Upaniṣad,* where it is said:

> *hare kṛṣṇa hare kṛṣṇa*
> *kṛṣṇa kṛṣṇa hare hare*
> *hare rāma hare rāma*
> *rāma rāma hare hare*

> *iti ṣoḍaśakaṁ nāmnāṁ*
> *kali-kalmaṣa-nāśanam*
> *nātaḥ parataropāyaḥ*
> *sarva-vedeṣu dṛśyate*

"After searching through all the Vedic literature one cannot find a method of religion more sublime for this age than the chanting of Hare Kṛṣṇa."

adi.3.41

> *tapta-hema-sama-kānti, prakāṇḍa śarīra*
> *nava-megha jini kaṇṭha-dhvani ye gambhīra*

SYNONYMS

tapta-hema—as molten gold; *sama-kānti*—same luster; *prakāṇḍa*—enormous; *śarīra*—body; *nava-megha*—new clouds; *jini*—conquering; *kaṇṭha-dhvani*—the sound of the voice; *ye*—that; *gambhīra*—deep.

TRANSLATION

The luster of His expansive body resembles molten gold. The deep sound of His voice conquers the thundering of newly assembled clouds.

adi.3.42

> *dairghya-vistāre yei āpanāra hāta*
> *cāri hasta haya 'mahā-puruṣa' vikhyāta*

SYNONYMS

dairghya—in length; *vistāre*—and in breadth; *yei*—who; *āpanāra*—of his own; *hāta*—hand; *cāri*—four; *hasta*—cubits; *haya*—is; *mahā-puruṣa*—as a great personality; *vikhyāta*—celebrated.

TRANSLATION

One who measures four cubits in height and in breadth by his own hand is celebrated as a great personality.

adi.3.43

> *'nyagrodha-parimaṇḍala' haya tāṅra nāma*
> *nyagrodha-parimaṇḍala-tanu caitanya guṇa-dhāma*

SYNONYMS

nyagrodha-parimaṇḍala—*nyagrodha-parimaṇḍala*; *haya*—is; *tāṅra*—of him; *nāma*—the name; *nyagrodha-parimaṇḍala*—*nyagrodha-parimaṇḍala*; *tanu*—having such a body; *caitanya*—Lord Caitanya Mahāprabhu; *guṇa-dhāma*—the abode of good qualities.

TRANSLATION

Such a person is called nyagrodha-parimaṇḍala. Śrī Caitanya Mahāprabhu, who personifies all good qualities, has the body of a nyagrodha-parimaṇḍala.

PURPORT

No one other than the Supreme Lord Himself, who has engaged the conditioned souls by His own illusory energy, can possess these bodily features. These features certainly indicate an incarnation of Viṣṇu and no one else.

adi.3.44

> *ājānulambita-bhuja kamala-locana*
> *tilaphula-jini-nāsā, sudhāṁśu-vadana*

SYNONYMS

ā-jānu-lambita-bhuja—arms that reach the knees; *kamala-locana*—with lotus eyes; *tila-phula*—the blossom of the sesame plant; *jini*—conquering; *nāsā*—whose nose; *sudhā-aṁśu-vadana*—whose face is like the moon.

TRANSLATION

His arms are long enough to reach His knees, His eyes are just like lotus flowers, His nose is like a sesame flower, and His face is as beautiful as the moon.

adi.3.45

> *śānta, dānta, kṛṣṇa-bhakti-niṣṭhā-parāyaṇa*
> *bhakta-vatsala, suśīla, sarva-bhūte sama*

SYNONYMS

śānta—peaceful; *dānta*—controlled; *kṛṣṇa-bhakti*—to the service of Lord Kṛṣṇa; *niṣṭhā-parāyaṇa*—fully devoted; *bhakta-vatsala*—affectionate toward the devotees; *su-śīla*—good character; *sarva-bhūte*—to all living beings; *sama*—equal.

TRANSLATION

He is peaceful, self-controlled and fully devoted to the transcendental service of Lord Śrī Kṛṣṇa. He is affectionate toward His devotees, He is gentle, and He is equally disposed toward all living beings.

adi.3.46

> *candanera aṅgada-bālā, candana-bhūṣaṇa*
> *nṛtya-kāle pari' karena kṛṣṇa-saṅkīrtana*

SYNONYMS

candanera—of sandalwood; *aṅgada*—and armlets; *bālā*—bangles; *candana*—of sandalwood pulp; *bhūṣaṇa*—decorations; *nṛtya-kāle*—at the time of dancing; *pari'*—putting on; *karena*—does; *kṛṣṇa-saṅkīrtana*—congregational chanting of the name of Kṛṣṇa.

TRANSLATION

He is decorated with sandalwood bangles and armlets and anointed with the pulp of sandalwood. He especially wears these decorations to dance in śrī-kṛṣṇa-saṅkīrtana.

adi.3.47

> *ei saba guṇa lañā muni vaiśampāyana*
> *sahasra-nāme kaila tāṅra nāma-gaṇana*

SYNONYMS

ei—these; *saba*—all; *guṇa*—qualities; *lañā*—taking; *muni*—the sage; *vaiśampāyana*—named Vaiśampāyana; *sahasra-nāme*—in the *Viṣṇu-sahasra-nāma*; *kaila*—did; *tāṅra*—of Him; *nāma-gaṇana*—counting of the name.

TRANSLATION

Recording all these qualities of Lord Caitanya, the sage Vaiśampāyana included His name in the Viṣṇu-sahasra-nāma.

adi.3.48

> *dui līlā caitanyera—ādi āra śeṣa*
> *dui līlāya cāri cāri nāma viśeṣa*

SYNONYMS

dui—two; *līlā*—pastimes; *caitanyera*—of Lord Caitanya Mahāprabhu; *ādi*—first; *āra*—and; *śeṣa*—final; *dui*—two; *līlāya*—in pastimes; *cāri*—four; *cāri*—and four; *nāma*—names; *viśeṣa*—specific.

TRANSLATION

The pastimes of Lord Caitanya have two divisions—the early pastimes [ādi-līlā] and the later pastimes [śeṣa-līlā]. He has four names in each of these two līlās.

adi.3.49

suvarṇa-varṇo hemāṅgo
varāṅgaś candanāṅgadī
sannyāsa-kṛc chamaḥ śānto
niṣṭhā-śānti-parāyaṇaḥ

SYNONYMS

suvarṇa—of gold; *varṇaḥ*—having the color; *hema-aṅgaḥ*—whose body was like molten gold; *vara-aṅgaḥ*—having a most beautiful body; *candana-aṅgadī*—whose body was smeared with sandalwood; *sannyāsa-kṛt*—practicing the renounced order of life; *śamaḥ*—equipoised; *śāntaḥ*—peaceful; *niṣṭhā*—devotion; *śānti*—and of peace; *parāyaṇaḥ*—the highest resort.

TRANSLATION

"In His early pastimes He appears as a householder with a golden complexion. His limbs are beautiful, and His body, smeared with the pulp of sandalwood, seems like molten gold. In His later pastimes He accepts the sannyāsa order, and He is equipoised and peaceful. He

is the highest abode of peace and devotion, for He silences the impersonalist nondevotees."

PURPORT

This is a verse from the *Mahābhārata* (*Dāna-dharma, Viṣṇu-sahasra-nāma-stotra*). In his commentary on the *Viṣṇu-sahasra-nāma* called the *Nāmārtha-sudhā,* Śrīla Baladeva Vidyābhūṣaṇa, commenting upon this verse, asserts that Lord Caitanya is the Supreme Personality of Godhead according to the evidence of the *Upaniṣads*. He explains that *suvarṇa-varṇaḥ* means a golden complexion. He also quotes the Vedic injunction *yadā paśyaḥ paśyate rukma-varṇaṁ kartāram īśaṁ puruṣaṁ brahma-yonim* (*Muṇḍaka Upaniṣad* 3.1.3). *Rukma-varṇaṁ kartāram īśam* refers to the Supreme Personality of Godhead as having a complexion the color of molten gold. *Puruṣam* means the Supreme Lord, and *brahma-yonim* indicates that He is also the Supreme Brahman. This evidence, too, proves that Lord Caitanya is the Supreme Personality of Godhead Kṛṣṇa. Another meaning of the description of the Lord as having a golden hue is that Lord Caitanya's personality is as fascinating as gold is attractive. Śrīla Baladeva Vidyābhūṣaṇa has explained that the word *varāṅga* means "exquisitely beautiful."

Lord Caitanya accepted *sannyāsa,* leaving aside His householder life, to preach His mission. He has equanimity in different senses. First, He describes the confidential truth of the Personality of Godhead, and second, He satisfies everyone by knowledge and attachment to Kṛṣṇa. He is peaceful because He

renounces all topics not related to the service of Kṛṣṇa. Śrīla Baladeva Vidyābhūṣaṇa has explained that the word *niṣṭhā* indicates His being rigidly fixed in chanting the holy name of Śrī Kṛṣṇa. Lord Caitanya subdued all disturbing opponents of devotional service, especially the monists, who are actually averse to the personal feature of the Supreme Lord.

adi.3.50

> *vyakta kari' bhāgavate kahe bāra bāra*
> *kali-yuge dharma—nāma-saṅkīrtana sāra*

SYNONYMS

vyakta—evident; *kari'*—making; *bhāgavate*—in *Śrīmad-Bhāgavatam*; *kahe*—they say; *bāra bāra*—time and time again; *kali-yuge*—in the Age of Kali; *dharma*—the religion; *nāma-saṅkīrtana*—congregational chanting of the holy name; *sāra*—the essence.

TRANSLATION

In Śrīmad-Bhāgavatam it is repeatedly and clearly said that the essence of religion in the Age of Kali is the chanting of the holy name of Kṛṣṇa.

adi.3.51

iti dvāpara urv-īśa
stuvanti jagad-īśvaram
nānā-tantra-vidhānena
kalāv api yathā śṛṇu

SYNONYMS

iti—thus; *dvāpare*—in the Dvāpara Age; *uru-īśa*—O King; *stuvanti*—they praise; *jagat-īśvaram*—the Lord of the universe; *nānā*—various; *tantra*—of scriptures; *vidhānena*—by the regulations; *kalau*—in the Age of Kali; *api*—also; *yathā*—in which manner; *śṛṇu*—please hear.

TRANSLATION

"O King, in this way people in Dvāpara-yuga worshiped the Lord of the universe. In Kali-yuga they also worship the Supreme Personality of Godhead by the regulations of the revealed scriptures. Kindly now hear of that from me.

PURPORT

This verse is spoken by Saint Karabhājana in *Śrīmad-Bhāgavatam* (11.5.31).

adi.3.52

kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ
sāṅgopāṅgāstra-pārṣadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ

SYNONYMS

kṛṣṇa-varṇam—repeating the syllables *kṛṣ-ṇa*; *tviṣā*—with a luster; *akṛṣṇam*—not black (golden); *sa-aṅga*—along with associates; *upāṅga*—servitors; *astra*—weapons; *pārṣadam*—confidential companions; *yajñaiḥ*—by sacrifice; *saṅkīrtana-prāyaiḥ*—consisting chiefly of congregational chanting; *yajanti*—they worship; *hi*—certainly; *su-medhasaḥ*—intelligent persons.

TRANSLATION

"In the Age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the name of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions."

PURPORT

This text is from *Śrīmad-Bhāgavatam* (11.5.32). Śrīla Jīva Gosvāmī has explained this verse in his commentary on the

Bhāgavatam, known as the *Krama-sandarbha,* wherein he says that Lord Kṛṣṇa also appears with a golden complexion. That golden Lord Kṛṣṇa is Lord Caitanya, who is worshiped by intelligent men in this age. That is confirmed in *Śrīmad-Bhāgavatam* by Garga Muni, who said that although the child Kṛṣṇa was blackish, He also appears in three other colors-red, white and yellow. He exhibited His white and red complexions in the Satya and Tretā ages respectively. He did not exhibit the remaining color, yellow-gold, until He appeared as Lord Caitanya, who is known as Gaura Hari.

Śrīla Jīva Gosvāmī explains that *kṛṣṇa-varṇam* means Śrī Kṛṣṇa Caitanya. *Kṛṣṇa-varṇa* and Kṛṣṇa Caitanya are equivalent. The name Kṛṣṇa appears with both Lord Kṛṣṇa and Lord Caitanya Kṛṣṇa. Lord Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, but He always engages in describing Kṛṣṇa and thus enjoys transcendental bliss by chanting and remembering His name and form. Lord Kṛṣṇa Himself appears as Lord Caitanya to preach the highest gospel.

Lord Caitanya always chants the holy name of Kṛṣṇa and describes it also, and because He is Kṛṣṇa Himself, whoever meets Him will automatically chant the holy name of Kṛṣṇa and later describe it to others. He injects one with transcendental Kṛṣṇa consciousness, which merges the chanter in transcendental bliss. In all respects, therefore, He appears before everyone as Kṛṣṇa, either by personality or by sound. Simply by seeing Lord Caitanya one at once remembers Lord Kṛṣṇa. One

may therefore accept Him as *viṣṇu-tattva*. In other words, Lord Caitanya is Lord Kṛṣṇa Himself.

Sāṅgopāṅgāstra-pārṣadam further indicates that Lord Caitanya is Lord Kṛṣṇa. His body is always decorated with ornaments of sandalwood and with sandalwood paste. By His superexcellent beauty He subdues all the people of the age. In other descents the Lord sometimes used weapons to defeat the demoniac, but in this age the Lord subdues them with His all-attractive figure as Caitanya Mahāprabhu. Śrīla Jīva Gosvāmī explains that His beauty is His *astra,* or weapon, to subdue the demons. Because He is all-attractive, it is to be understood that all the demigods lived with Him as His companions. His acts were uncommon and His associates wonderful. When He propagated the *saṅkīrtana* movement, He attracted many great scholars and *ācāryas,* especially in Bengal and Orissa. Lord Caitanya is always accompanied by His best associates like Lord Nityānanda, Advaita, Gadādhara and Śrīvāsa.

Śrīla Jīva Gosvāmī cites a verse from the Vedic literature which says that there is no necessity of performing sacrificial demonstrations or ceremonial functions. He comments that instead of engaging in such external, pompous exhibitions, all people, regardless of caste, color or creed, can assemble together and chant Hare Kṛṣṇa to worship Lord Caitanya. *Kṛṣṇa-varṇaṁ tviṣākṛṣṇam* indicates that prominence should be given to the name of Kṛṣṇa. Lord Caitanya taught Kṛṣṇa consciousness and chanted the name of Kṛṣṇa. Therefore, to worship Lord Caitanya,

everyone should together chant the *mahā-mantra*-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. To propagate worship in churches, temples or mosques is not possible, because people have lost interest in that. But anywhere and everywhere, people can chant Hare Kṛṣṇa. Thus worshiping Lord Caitanya, they can perform the highest activity and fulfill the highest religious purpose of satisfying the Supreme Lord.

Śrīla Sārvabhauma Bhaṭṭācārya, a famous disciple of Lord Caitanya, said, "The principle of transcendental devotional service having been lost, Śrī Kṛṣṇa Caitanya has appeared to deliver again the process of devotion. He is so kind that He is distributing love of Kṛṣṇa. Everyone should be attracted more and more to His lotus feet, as humming bees are attracted to a lotus flower."

adi.3.53

> *śuna, bhāi, ei saba caitanya-mahimā*
> *ei śloke kahe tāṅra mahimāra sīmā*

SYNONYMS

śuna—please hear; *bhāi*—O brothers; *ei*—this; *saba*—all; *caitanya*—of Lord Caitanya Mahāprabhu; *mahimā*—the glories; *ei*—this; *śloke*—verse; *kahe*—says; *tāṅra*—of Him; *mahimāra*—of the glories; *sīmā*—the limit.

TRANSLATION

My dear brothers, please hear all these glories of Lord Caitanya. This verse clearly summarizes His activities and characteristics.

adi.3.54

> *'kṛṣṇa' ei dui varṇa sadā yāṅra mukhe*
> *athavā, kṛṣṇake tiṅho varṇe nija sukhe*

SYNONYMS

kṛṣṇa—*kṛṣ-ṇa*; *ei*—these; *dui*—two; *varṇa*—syllables; *sadā*—always; *yāṅra*—of whom; *mukhe*—in the mouth; *athavā*—or else; *kṛṣṇake*—Lord Kṛṣṇa; *tiṅho*—He; *varṇe*—describes; *nija*—His own; *sukhe*—in happiness.

TRANSLATION

The two syllables "kṛṣ-ṇa" are always in His mouth; or, He constantly describes Kṛṣṇa with great pleasure.

adi.3.55

> *kṛṣṇa-varṇa-śabdera artha dui ta pramāṇa*
> *kṛṣṇa vinu tāṅra mukhe nāhi āise āna*

SYNONYMS

kṛṣṇa-varṇa-śabdera—of the word *kṛṣṇa-varṇa*; *artha*—the meaning; *dui*—two; *ta*—certainly; *pramāṇa*—examples; *kṛṣṇa*—Kṛṣṇa; *vinu*—except for; *tāṅra*—of Him; *mukhe*—in the mouth; *nāhi āise*—does not come; *āna*—anything else.

TRANSLATION

These are two meanings of the word "kṛṣṇa-varṇa." Indeed, nothing else but Kṛṣṇa issues from His mouth.

adi.3.56

> *keha tāṅre bale yadi kṛṣṇa-varaṇa*
> *āra viśeṣaṇe tāra kare nivāraṇa*

SYNONYMS

keha—someone; *tāṅre*—to Him; *bale*—ascribes; *yadi*—if; *kṛṣṇa*—black; *varaṇa*—the color; *āra*—another; *viśeṣaṇe*—in the adjective; *tāra*—of that; *kare*—does; *nivāraṇa*—prevention.

TRANSLATION

If someone tries to describe Him as being of blackish complexion, the next adjective [tviṣā akṛṣṇam] immediately restricts him.

adi.3.57

> *deha-kāntye haya teṅho akṛṣṇa-varaṇa*
> *akṛṣṇa-varaṇe kahe pīta-varaṇa*

SYNONYMS

deha-kāntye—in the luster of the body; *haya*—is; *teṅho*—He; *akṛṣṇa*—not black; *varaṇa*—the color; *akṛṣṇa-varaṇe*—by a color that is not blackish; *kahe*—one means; *pīta*—yellow; *varaṇa*—the color.

TRANSLATION

His complexion is certainly not blackish. Indeed, His not being blackish indicates that His complexion is yellow.

adi.3.58

> *kalau yaṁ vidvāṁsaḥ sphuṭam abhiyajante dyuti-bharād*
> *akṛṣṇāṅgaṁ kṛṣṇaṁ makha-vidhibhir utkīrtana-mayaiḥ*
> *upāsyaṁ ca prāhur yam akhila-caturthāśrama-juṣāṁ*
> *sa devaś caitanyākṛtir atitarāṁ naḥ kṛpayatu*

SYNONYMS

kalau—in the Age of Kali; *yam*—Him whom; *vidvāṁsaḥ*—the learned men; *sphuṭam*—clearly manifested; *abhiyajante*—worship; *dyuti-bharāt*—due to an abundance of bodily luster; *akṛṣṇa-aṅgam*—whose body is not blackish; *kṛṣṇam*—Lord Kṛṣṇa; *makha-vidhibhiḥ*—by the performances of sacrifice; *utkīrtana-mayaiḥ*—consisting of loud chanting of the holy name; *upāsyam*—worshipable object; *ca*—and; *prāhuḥ*—they said; *yam*—whom; *akhila*—all; *caturtha-āśrama-juṣām*—of those who are in the fourth order of life (*sannyāsa*); *saḥ*—He; *devaḥ*—the Supreme Personality of Godhead; *caitanya-ākṛtiḥ*—having the form of Lord Caitanya Mahāprabhu; *atitarām*—excessively; *naḥ*—unto us; *kṛpayatu*—let Him show His mercy.

TRANSLATION

"By performing the sacrifice of congregational chanting of the holy name, learned scholars in the Age of Kali worship Lord Kṛṣṇa, who is now non-blackish because of the great upsurge of the feelings of Śrīmatī Rādhārāṇī. He is the only worshipable Deity for the paramahaṁsas, who have attained the highest stage of the fourth order [sannyāsa]. May that Supreme Personality of Godhead, Lord Caitanya, show us His great causeless mercy."

PURPORT

This text, as well as text 63 and text 66, is from the *Stava-mālā* of Śrīla Rūpa Gosvāmī.

adi.3.59

> *pratyakṣa tāṅhāra tapta-kāñcanera dyuti*
> *yāṅhāra chaṭāya nāśe ajñāna-tamastati*

SYNONYMS

pratyakṣa—vivid; *tāṅhāra*—of Him; *tapta*—molten; *kāñcanera*—of gold; *dyuti*—effulgence; *yāṅhāra*—of whom; *chaṭāya*—by the luster; *nāśe*—destroys; *ajñāna*—of ignorance; *tamastati*—the extent of the darkness.

TRANSLATION

One can vividly see His glowing complexion of molten gold, which dispels the darkness of ignorance.

adi.3.60

> *jīvera kalmaṣa-tamo nāśa karibāre*
> *aṅga-upāṅga-nāma nānā astra dhare*

SYNONYMS

jīvera—of the living entity; *kalmaṣa*—of sinful activities; *tamaḥ*—the darkness; *nāśa karibāre*—for destroying; *aṅga*—associates; *upāṅga*—devotees; *nāma*—holy names; *nānā*—various; *astra*—weapons; *dhare*—He holds.

TRANSLATION

The sinful life of the living beings results from ignorance. To destroy that ignorance, He has brought various weapons, such as His plenary associates, His devotees and the holy name.

adi.3.61

> *bhaktira virodhī karma-dharma vā adharma*
> *tāhāra 'kalmaṣa' nāma, sei mahā-tamaḥ*

SYNONYMS

bhaktira—to devotional service; *virodhī*—averse; *karma*—activity; *dharma*—religious; *vā*—or; *adharma*—irreligious; *tāhāra*—of that; *kalmaṣa*—sin; *nāma*—the name; *sei*—this; *mahā-tamaḥ*—great darkness.

TRANSLATION

The greatest ignorance consists of activities, whether religious or irreligious, that are opposed to devotional service. They are to be known as sins [kalmaṣa].

adi.3.62

> *bāhu tuli' hari bali' prema-dṛṣṭye cāya*
> *kariyā kalmaṣa nāśa premete bhāsāya*

SYNONYMS

bāhutuli'—raising the arms; *haribali'*—chanting the holy name; *prema-dṛṣṭye*—with His glance of deep love; *cāya*—He looks; *kariyā*—causing; *kalmaṣa*—to sins; *nāśa*—destruction; *premete*—in love of God; *bhāsāya*—He floods.

TRANSLATION

Raising His arms, chanting the holy name and looking upon all with deep love, He drives away all sins and floods everyone with love of Godhead.

adi.3.63

> *smitālokaḥ śokaṁ harati jagatāṁ yasya parito*
> *girāṁ tu prārambhaḥ kuśala-paṭalīṁ pallavayati*

padālambhaḥ kaṁ vā praṇayati na hi prema-nivahaṁ
sa devaś caitanyākṛtir atitarāṁ naḥ kṛpayatu

SYNONYMS

smita—smiling; *ālokaḥ*—glance; *śokam*—the bereavement; *harati*—takes away; *jagatām*—of the world; *yasya*—whose; *paritaḥ*—all around; *girām*—of the speech; *tu*—also; *prārambhaḥ*—the beginning; *kuśala*—of auspiciousness; *paṭalīm*—the mass; *pallavayati*—causes to blossom; *pada-ālambhaḥ*—the taking hold of the lotus feet; *kam vā*—what possibly; *praṇayati*—leads to; *na*—not; *hi*—certainly; *prema-nivaham*—quantity of love of Godhead; *saḥ*—He; *devaḥ*—the Supreme Personality of Godhead; *caitanya-ākṛtiḥ*—having the form of Lord Caitanya Mahāprabhu; *atitarām*—excessively; *naḥ*—unto us; *kṛpayatu*—may He show His mercy.

TRANSLATION

"May the Supreme Personality of Godhead in the form of Lord Śrī Caitanya bestow His causeless mercy upon us. His smiling glance at once drives away all the bereavements of the world, and His very words enliven the auspicious creepers of devotion by expanding their leaves. Taking shelter of His lotus feet invokes transcendental love of God at once."

adi.3.64

> *śrī-aṅga, śrī-mukha yei kare daraśana*
> *tāra pāpa-kṣaya haya, pāya prema-dhana*

SYNONYMS

śrī-aṅga—His body; *śrī-mukha*—His face; *yei*—anyone who; *kare*—does; *daraśana*—seeing; *tāra*—of him; *pāpa-kṣaya*—destruction of sins; *haya*—there is; *pāya*—obtains; *prema-dhana*—the wealth of love of Godhead.

TRANSLATION

Anyone who looks upon His beautiful body or beautiful face becomes freed from all sins and obtains the wealth of love of Godhead.

adi.3.65

> *anya avatāre saba sainya-śastra saṅge*
> *caitanya-kṛṣṇera sainya aṅga-upāṅge*

SYNONYMS

anya—other; *avatāre*—in incarnations; *saba*—all; *sainya*—soldiers; *śastra*—and weapons; *saṅge*—along with; *caitanya-kṛṣṇera*—of Lord Kṛṣṇa as Lord Caitanya; *sainya*—soldiers; *aṅga*—plenary parts; *upāṅge*—and associates.

TRANSLATION

In other incarnations the Lord descended with armies and weapons, but in this incarnation His soldiers are His plenary parts and associates.

adi.3.66

> *sadopāsyaḥ śrīmān dhṛta-manuja-kāyaiḥ praṇayitāṁ*
> *vahadbhir gīr-vāṇair giriśa-parameṣṭhi-prabhṛtibhiḥ*
> *sva-bhaktebhyaḥ śuddhāṁ nija-bhajana-mudrām*
> *upadiśan*
> *sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam*

SYNONYMS

sadā—always; *upāsyaḥ*—worshipable; *śrīmān*—beautiful; *dhṛta*—who accepted; *manuja-kāyaiḥ*—the bodies of men; *pranayitām*—love; *vahadbhiḥ*—who were bearing; *giḥ-vāṇaiḥ*—by the demigods; *giriśa*—Lord Śiva; *parameṣṭhi*—Lord Brahmā; *prabhṛtibhiḥ*—headed by; *sva-bhaktebhyaḥ*—unto His own devotees; *śuddhām*—pure; *nija-bhajana*—of His own worship; *mudrām*—the mark; *upadiśan*—instructing; *saḥ*—He; *caitanyaḥ*—Lord Caitanya; *kim*—what; *me*—my; *punaḥ*—again; *api*—certainly; *dṛśoḥ*—of the two eyes; *yāsyati*—He will go; *padam*—to the abode.

TRANSLATION

"Lord Śrī Caitanya Mahāprabhu is always the most worshipable Deity of the demigods, including Lord Śiva and Lord Brahmā, who came in the garb of ordinary men, bearing love for Him. He instructs His own pure devotional service to His own devotees. Will He again be the object of my vision?"

adi.3.67

> *āṅgopāṅga astra kare sva-kārya-sādhana*
> *'aṅga'-śabdera artha āra śuna diyā mana*

SYNONYMS

āṅga-upāṅga—plenary parts and associates; *astra*—weapons; *kare*—do; *sva-kārya*—of their own business; *sādhana*—as the accomplishment; *aṅga-śabdera*—of the word *aṅga*; *artha*—the meaning; *āra*—another; *śuna*—please hear; *diyā*—giving; *mana*—the mind.

TRANSLATION

His plenary parts and associates perform the work of weapons as their own specific duties. Please hear from me another meaning of the word "aṅga."

adi.3.68

> *'aṅga'-śabde aṁśa kahe śāstra-paramāṇa*
> *aṅgera avayava 'upāṅga'-vyākhyāna*

SYNONYMS

aṅga-śabde—by the word *aṅga,* or limb; *aṁśa*—part; *kahe*—says; *śāstra*—of the scriptures; *paramāṇa*—the evidence; *aṅgera*—of the limb; *avayava*—the constituent part; *upāṅga-vyākhyāna*—the exposition of the word *upāṅga*.

TRANSLATION

According to the evidence of the revealed scriptures, a bodily limb [aṅga] is also called a part [aṁśa], and a part of a limb is called a partial part [upāṅga].

adi.3.69

> *nārāyaṇas tvaṁ na hi sarva-dehināṁ*
> *ātmāsy adhīśākhila-loka-sākṣī*
> *nārāyaṇo 'ṅgaṁ nara-bhū-jalāyanāt*
> *tac cāpi satyaṁ na tavaiva māyā*

SYNONYMS

nārāyaṇaḥ—Lord Nārāyaṇa; *tvam*—You; *na*—not; *hi*—certainly; *sarva*—all; *dehinām*—of the embodied beings; *ātmā*—the

Supersoul; *asi*—You are; *adhīśa*—O Lord; *akhila-loka*—of all the worlds; *sākṣī*—the witness; *nārāyaṇaḥ*—known as Nārāyaṇa; *aṅgam*—plenary portion; *nara*—of Nara; *bhū*—born; *jala*—in the water; *ayanāt*—due to the place of refuge; *tat*—that; *ca*—and; *api*—certainly; *satyam*—highest truth; *na*—not; *tava*—Your; *eva*—at all; *māyā*—the illusory energy.

TRANSLATION

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Nārāyaṇa? 'Nārāyaṇa' refers to one whose abode is in the water born from Nara [Garbhodakaśāyī Viṣṇu], and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of māyā."

PURPORT

This text was spoken to Lord Kṛṣṇa by Brahmā in *Śrīmad-Bhāgavatam* (10.14.14).

adi.3.70

> *jala-śāyī antar-yāmī yei nārāyaṇa*
> *seho tomāra aṁśa, tumi mūla nārāyaṇa*

SYNONYMS

jala-śāyī—lying in the water; *antaḥ-yāmī*—indwelling Supersoul; *yei*—He who; *nārāyaṇa*—Lord Nārāyaṇa; *seho*—He; *tomāra*—Your; *aṁśa*—plenary portion; *tumi*—You; *mūla*—original; *nārāyaṇa*—Nārāyaṇa.

TRANSLATION

The manifestation of the Nārāyaṇa who predominates in everyone's heart, as well as the Nārāyaṇa who lives in the waters [Kāraṇa, Garbha and Kṣīra], is Your plenary portion. You are therefore the original Nārāyaṇa.

adi.3.71

> *'aṅga'-śabde aṁśa kahe, seho satya haya*
> *māyā-kārya nahe—saba cid-ānanda-maya*

SYNONYMS

aṅga-śabde—by the word *aṅga*; *aṁśa*—plenary portion; *kahe*—one means; *seho*—that; *satya*—the truth; *haya*—is; *māyā*—of the material energy; *kārya*—the work; *nahe*—is not; *saba*—all; *cit-ānanda-maya*—full of knowledge and bliss.

TRANSLATION

The word "aṅga" indeed refers to plenary portions. Such manifestations should never be considered

products of material nature, for they are all transcendental, full of knowledge and full of bliss.

PURPORT

In the material world, if a fragment is taken from an original object, the original object is reduced by the removal of that fragment. But the Supreme Personality of Godhead is not at all affected by the actions of *māyā*. The *Īśopaniṣad* says:

> *oṁ pūrṇam adaḥ pūrṇam idaṁ*
> *pūrṇāt pūrṇam udacyate*
> *pūrṇasya pūrṇam ādāya*
> *pūrṇam evāvaśiṣyate*

"The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete in itself. Because He is the complete whole, even though so many complete units emanate from Him, He remains the complete balance." (*Śrī Īśopaniṣad,* Invocation)

In the realm of the Absolute, one plus one equals one, and one minus one equals one. Therefore one should not conceive of a fragment of the Supreme Lord in the material sense. In the spiritual world there is no influence of the material energy or material calculations of fragments. In the Fifteenth Chapter of the *Bhagavad-gītā,* the Lord says that the living entities are His

parts and parcels. There are innumerable living entities throughout the material and spiritual universes, but still Lord Kṛṣṇa is full in Himself. To think that God has lost His personality because His many parts and parcels are distributed all over the universe is an illusion. That is a material calculation. Such calculations are possible only under the influence of the material energy, *māyā*. In the spiritual world the material energy is conspicuous only by its absence.

In the category of *viṣṇu-tattva* there is no loss of power from one expansion to the next, any more than there is a loss of illumination as one candle kindles another. Thousands may be kindled by an original candle, and all will have the same candle power. In this way it is to be understood that although all the *viṣṇu-tattvas,* from Kṛṣṇa and Lord Caitanya to Rāma, Nṛsiṁha, Varāha and so on, appear with different features in different ages, all are equally invested with supreme potency.

Demigods such as Lord Brahmā and Lord Śiva come in contact with the material energy, and their power and potency are therefore of different gradations. All the incarnations of Viṣṇu, however, are equal in potency, for the influence of *māyā* cannot even approach Them.

adi.3.72

> *advaita, nityānanda—caitanyera dui aṅga*
> *aṅgera avayava-gaṇa kahiye upāṅga*

SYNONYMS

advaita—Advaita Ācārya; *nityānanda*—Lord Nityānanda; *caitanyera*—of Lord Caitanya Mahāprabhu; *dui*—two; *aṅga*—limbs; *aṅgera*—of the limbs; *avayava-gaṇa*—the constituent parts; *kahiye*—I say; *upāṅga*—parts.

TRANSLATION

Śrī Advaita Prabhu and Śrī Nityānanda Prabhu are both plenary portions of Lord Caitanya. Thus They are the limbs [aṅgas] of His body. The parts of these two limbs are called the upāṅgas.

adi.3.73

> *aṅgopāṅga tīkṣṇa astra prabhura sahite*
> *sei saba astra haya pāṣaṇḍa dalite*

SYNONYMS

aṅga-upāṅga—plenary portions and parts; *tīkṣṇa*—sharp; *astra*—weapons; *prabhurasahite*—along with Lord Caitanya Mahāprabhu; *sei*—these; *saba*—all; *astra*—weapons; *haya*—are; *pāṣaṇḍa*—the atheists; *dalite*—to trample.

TRANSLATION

Thus the Lord is equipped with sharp weapons in the forms of His parts and plenary portions. All these

weapons are competent enough to crush the faithless atheists.

PURPORT

The word *pāṣaṇḍa* is very significant here. One who compares the Supreme Personality of Godhead to the demigods is known as a *pāṣaṇḍa*. *Pāṣaṇḍas* try to bring the Supreme Lord down to a mundane level. Sometimes they create their own imaginary God or accept an ordinary person as God and advertise him as equal to the Supreme Personality of Godhead. They are so foolish that they present someone as the next incarnation of Lord Caitanya or Kṛṣṇa although His activities are all contradictory to those of a genuine incarnation, and thus they fool the innocent public. One who is intelligent and who studies the characteristics of the Supreme Personality of Godhead with reference to the Vedic context cannot be bewildered by the *pāṣaṇḍas*.

Pāṣaṇḍas, or atheists, cannot understand the pastimes of the Supreme Lord or transcendental loving service to the Lord. They think that devotional service is no better than ordinary fruitive activities (*karma*). As the *Bhagavad-gītā* (Bg. 4.8) confirms, however, the Supreme Personality of Godhead and His devotees, saving the righteous and chastising the miscreants (*paritrāṇāya sādhūnāṁ vināśāya ca duṣkṛtām*), always curb these nonsensical atheists. Miscreants always want to deny the Supreme Personality of Godhead and put stumbling blocks in the path of devotional service. The Lord sends His bona fide representatives and appears Himself to curb this nonsense.

adi.3.74

> *nityānanda gosāñi sākṣāt haladhara*
> *advaita ācārya gosāñi sākṣāt īśvara*

SYNONYMS

nityānanda gosāñi—Lord Nityānanda Gosāñi; *sākṣāt*—directly; *hala-dhara*—Lord Balarāma, the holder of the plow; *advaitaācāryagosāñi*—Śrī Advaita Ācārya Gosāñi; *sākṣāt*—directly; *īśvara*—the Personality of Godhead.

TRANSLATION

Śrī Nityānanda Gosāñi is directly Haladhara [Lord Balarāma], and Advaita Ācārya is the Personality of Godhead Himself.

adi.3.75

> *śrīvāsādi pāriṣada sainya saṅge lañā*
> *dui senā-pati bule kīrtana kariyā*

SYNONYMS

śrīvāsa-ādi—Śrīvāsa and others; *pāriṣada*—associates; *sainya*—soldiers; *saṅge*—along with; *lañā*—taking; *dui*—two; *senā-pati*—captains; *bule*—travel; *kīrtanakariyā*—chanting the holy name.

TRANSLATION

These two captains, with Their soldiers such as Śrīvāsa Ṭhākura, travel everywhere, chanting the holy name of the Lord.

adi.3.76

> *pāṣaṇḍa-dalana-vānā nityānanda rāya*
> *ācārya-huṅkāre pāpa-pāṣaṇḍī palāya*

SYNONYMS

pāṣaṇḍa-dalana—of trampling the atheists; *vānā*—having the feature; *nityānanda*—Lord Nityānanda; *rāya*—the honorable; *ācārya*—of Advaita Ācārya; *huṅkāre*—by the war cry; *pāpa*—sins; *pāṣaṇḍī*—and atheists; *palāya*—run away.

TRANSLATION

Lord Nityānanda's very features indicate that He is the subduer of the unbelievers. All sins and unbelievers flee from the loud shouts of Advaita Ācārya.

adi.3.77

> *saṅkīrtana-pravartaka śrī-kṛṣṇa-caitanya*
> *saṅkīrtana-yajñe tāṅre bhaje, sei dhanya*

SYNONYMS

saṅkīrtana-pravartaka—the initiator of congregational chanting; *śrī-kṛṣṇa-caitanya*—Lord Caitanya Mahāprabhu; *saṅkīrtana*—of congregational chanting; *yajñe*—by the sacrifice; *tāṅre*—Him; *bhaje*—worships; *sei*—he; *dhanya*—fortunate.

TRANSLATION

Lord Śrī Kṛṣṇa Caitanya is the initiator of saṅkīrtana [congregational chanting of the holy name of the Lord]. One who worships Him through saṅkīrtana is fortunate indeed.

adi.3.78

> *sei ta' sumedhā, āra kubuddhi saṁsāra*
> *sarva-yajña haite kṛṣṇa-nāma-yajña sāra*

SYNONYMS

sei—he; *ta'*—certainly; *su-medhā*—intelligent; *āra*—others; *ku-buddhi*—poor understanding; *saṁsāra*—in the material world; *sarva-yajñahaite*—than all other sacrifices; *kṛṣṇa-nāma*—of chanting the name of Lord Kṛṣṇa; *yajña*—the sacrifice; *sāra*—the best.

TRANSLATION

Such a person is truly intelligent, whereas others, who have but a poor fund of knowledge, must endure the cycle of repeated birth and death. Of all sacrificial performances, the chanting of the Lord's holy name is the most sublime.

PURPORT

Lord Śrī Caitanya Mahāprabhu is the father and inaugurator of the *saṅkīrtana* movement. One who worships Him by sacrificing his life, money, intelligence and words for the *saṅkīrtana* movement is recognized by the Lord and endowed with His blessings. All others may be said to be foolish, for of all sacrifices in which a man may apply his energy, a sacrifice made for the *saṅkīrtana* movement is the most glorious.

adi.3.79

> *koṭi aśvamedha eka kṛṣṇa nāma sama*
> *yei kahe, se pāṣaṇḍī, daṇḍe tāre yama*

SYNONYMS

koṭi—ten million; *aśvamedha*—horse sacrifices; *eka*—one; *kṛṣṇa*—of Lord Kṛṣṇa; *nāma*—name; *sama*—equal to; *yei*—one who; *kahe*—says; *se*—he; *pāṣaṇḍī*—atheist; *daṇḍe*—punishes; *tāre*—him; *yama*—Yamarāja.

TRANSLATION

One who says that ten million aśvamedha sacrifices are equal to the chanting of the holy name of Lord Kṛṣṇa is undoubtedly an atheist. He is sure to be punished by Yamarāja.

PURPORT

In the list of the ten kinds of offenses in chanting the holy name of the Supreme Personality of Godhead, Hare Kṛṣṇa, the eighth offense is *dharma-vrata-tyāga-hutādi-sarva-śubha-kriyā-sāmyam api pramādaḥ*. One should never consider the chanting of the holy name of Godhead equal to pious activities like giving charity to *brāhmaṇas* or saintly persons, opening charitable educational institutions, distributing free food and so on. The results of pious activities do not equal the results of chanting the holy name of Kṛṣṇa.

The Vedic scriptures say:

> *go-koṭi-dānaṁ grahaṇe khagasya*
> *prayāga-gaṅgodaka-kalpa-vāsaḥ*
> *yajñāyutaṁ meru-suvarṇa-dānaṁ*
> *govinda-kīrter na samaṁ śatāṁśaiḥ*

"Even if one distributes ten million cows in charity during an eclipse of the sun, lives at the confluence of the Ganges and Yamunā for millions of years, or gives a mountain of gold in sacrifice to the *brāhmaṇas,* he does not earn one hundredth part

of the merit derived from chanting Hare Kṛṣṇa." In other words, one who accepts the chanting of Hare Kṛṣṇa to be some kind of pious activity is completely misled. Of course, it is pious; but the real fact is that Kṛṣṇa and His name, being transcendental, are far above all mundane pious activity. Pious activity is on the material platform, but chanting of the holy name of Kṛṣṇa is completely on the spiritual plane. Therefore, although *pāsaṇḍīs* do not understand this, pious activity can never compare to the chanting of the holy name.

adi.3.80

> *'bhāgavata-sandarbha'-granthera maṅgalācaraṇe*
> *e-śloka jīva-gosāñi kariyāchena vyākhyāne*

SYNONYMS

bhāgavata-sandarbha-granthera—of the book called *Bhāgavata-sandarbha*; *maṅgala-ācaraṇe*—in the auspicious introduction; *e-śloka*—this verse; *jīva-gosāñi*—Jīva Gosvāmī; *kariyāchena*—has made; *vyākhyāne*—in explaining.

TRANSLATION

In the auspicious introduction of Bhāgavata-sandarbha, Śrīla Jīva Gosvāmī has given the following verse as an explanation.

adi.3.81

antaḥ kṛṣṇaṁ bahir gauraṁ
darśitāṅgādi-vaibhavam
kalau saṅkīrtanādyaiḥ sma
kṛṣṇa-caitanyam āśritāḥ

SYNONYMS

antaḥ—internally; *kṛṣṇam*—Lord Kṛṣṇa; *bahiḥ*—externally; *gauram*—fair-colored; *darśita*—displayed; *aṅga*—limbs; *ādi*—beginning with; *vaibhavam*—expansions; *kalau*—in the Age of Kali; *saṅkīrtana-ādyaiḥ*—by congregational chanting, etc.; *sma*—certainly; *kṛṣṇa-caitanyam*—unto Lord Caitanya Mahāprabhu; *āśritāḥ*—sheltered.

TRANSLATION

"I take shelter of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, who is outwardly of a fair complexion but is inwardly Kṛṣṇa Himself. In this Age of Kali He displays His expansions [His aṅgas and upāṅgas] by performing congregational chanting of the holy name of the Lord."

PURPORT

Śrīla Jīva Gosvāmī has placed the verse from *Śrīmad-Bhāgavatam* quoted in text 52 (*kṛṣṇa-varṇaṁ tviṣākṛṣṇam*) as the auspicious introduction to his *Bhāgavata-sandarbha,* or

Ṣaṭ-sandarbha. He has composed this text (81), which is, in effect, an explanation of the *Bhāgavatam* verse, as the second verse of the same work. The verse from *Śrīmad-Bhāgavatam* was enunciated by Karabhājana, one of the nine great sages, and it is elaborately explained by the *Sarva-saṁvādinī,* Jīva Gosvāmī's commentary on his own *Ṣaṭ-sandarbha*.

Antaḥ kṛṣṇa refers to one who is always thinking of Kṛṣṇa. This attitude is a predominant feature of Śrīmatī Rādhārāṇī. Even though many devotees always think of Kṛṣṇa, none can surpass the *gopīs,* among whom Rādhārāṇī is the leader in thinking of Kṛṣṇa. Rādhārāṇī's Kṛṣṇa consciousness surpasses that of all other devotees. Lord Caitanya accepted the position of Śrīmatī Rādhārāṇī to understand Kṛṣṇa; therefore He was always thinking of Kṛṣṇa in the same way as Rādhārāṇī. By thinking of Lord Kṛṣṇa, He always overlapped Kṛṣṇa.

Śrī Kṛṣṇa Caitanya, who was outwardly very fair, with a complexion like molten gold, simultaneously manifested His eternal associates, opulences, expansions and incarnations. He preached the process of chanting Hare Kṛṣṇa, and those who are under His lotus feet are glorious.

adi.3.82

> *upa-purāṇeha śuni śrī-kṛṣṇa-vacana*
> *kṛpā kari vyāsa prati kariyāchena kathana*

SYNONYMS

upa-purāṇeha—in the *Upapurāṇas*; *śuni*—we hear; *śrī-kṛṣṇa-vacana*—the words of Lord Kṛṣṇa; *kṛpā kari*—having mercy; *vyāsa prati*—toward Vyāsadeva; *kariyāchena*—He did; *kathana*—speaking.

TRANSLATION

In the Upapurāṇas we hear Śrī Kṛṣṇa showing His mercy to Vyāsadeva by speaking to him as follows.

adi.3.83

aham eva kvacid brahman
sannyāsāśramam āśritaḥ
hari-bhaktiṁ grāhayāmi
kalau pāpa-hatān narān

SYNONYMS

aham—I; *eva*—certainly; *kvacit*—somewhere; *brahman*—O *brāhmaṇa*; *sannyāsa-āśramam*—the renounced order of life; *āśritaḥ*—taking recourse to; *hari-bhaktim*—devotional service to the Supreme Personality of Godhead; *grāhayāmi*—I shall give; *kalau*—in the Age of Kali; *pāpa-hatān*—sinful; *narān*—to men.

TRANSLATION

"O learned brāhmaṇa, sometimes I accept the renounced order of life to induce the fallen people of the Age of Kali to accept devotional service to the Lord."

adi.3.84

> *bhāgavata, bhārata-śāstra, āgama, purāṇa*
> *caitanya-kṛṣṇa-avatāre prakaṭa pramāṇa*

SYNONYMS

bhāgavata—*Śrīmad-Bhāgavatam*; *bhārata-śāstra*—*Mahābhārata*; *āgama*—works of Vedic literature; *purāṇa*—the *Purāṇas*; *caitanya*—as Lord Caitanya Mahāprabhu; *kṛṣṇa*—of Lord Kṛṣṇa; *avatāre*—in the incarnation; *prakaṭa*—displayed; *pramāṇa*—evidence.

TRANSLATION

Śrīmad-Bhāgavatam, the Mahābhārata, the Purāṇas and other works of Vedic literature all give evidence to prove that Lord Śrī Kṛṣṇa Caitanya Mahāprabhu is the incarnation of Kṛṣṇa.

adi.3.85

> *pratyakṣe dekhaha nānā prakaṭa prabhāva*
> *alaukika karma, alaukika anubhāva*

SYNONYMS

pratyakṣe—directly; *dekhaha*—just see; *nānā*—various; *prakaṭa*—manifested; *prabhāva*—influence; *alaukika*—uncommon; *karma*—activities; *alaukika*—uncommon; *anubhāva*—realizations in Kṛṣṇa consciousness.

TRANSLATION

One can also directly see Lord Caitanya's manifest influence in His uncommon deeds and uncommon Kṛṣṇa conscious realization.

adi.3.86

> *dekhiyā nā dekhe yata abhaktera gaṇa*
> *ulūke nā dekhe yena sūryera kiraṇa*

SYNONYMS

dekhiyā—seeing; *nā dekhe*—they do not see; *yata*—all; *abhaktera*—of nondevotees; *gaṇa*—crowds; *ulūke*—the owl; *nā dekhe*—does not see; *yena*—just as; *sūryera*—of the sun; *kiraṇa*—rays.

TRANSLATION

But faithless unbelievers do not see what is clearly evident, just as owls do not see the rays of the sun.

adi.3.87

> *tvāṁ śīla-rūpa-caritaiḥ parama-prakṛṣṭaiḥ*
> *sattvena sāttvikatayā prabalaiś ca śāstraiḥ*
> *prakhyāta-daiva-paramārtha-vidāṁ mataiś ca*
> *naivāsura-prakṛtayaḥ prabhavanti boddhum*

SYNONYMS

tvām—You; *śīla*—character; *rūpa*—forms; *caritaiḥ*—by acts; *parama*—most; *prakṛṣṭaiḥ*—eminent; *sattvena*—by uncommon power; *sāttvikatayā*—with the quality of predominant goodness; *prabalaiḥ*—great; *ca*—and; *śāstraiḥ*—by the scriptures; *prakhyāta*—renowned; *daiva*—divine; *parama-artha-vidām*—of those who know the highest goal; *mataiḥ*—by the opinions; *ca*—and; *na*—not; *eva*—certainly; *āsura-prakṛtayaḥ*—those whose disposition is demoniac; *prabhavanti*—are able; *boddhum*—to know.

TRANSLATION

"O my Lord, those influenced by demoniac principles cannot realize You, although You are clearly the Supreme by dint of Your exalted activities, forms, character and uncommon power, which are confirmed by all the revealed scriptures in the quality of goodness and the celebrated transcendentalists in the divine nature."

PURPORT

This is a verse from the *Stotra-ratna* (12) of Yāmunācārya, the spiritual master of Rāmānujācārya. The authentic scriptures describe the transcendental activities, features, form and qualities of Kṛṣṇa, and Kṛṣṇa explains Himself in the *Bhagavad-gītā,* the most authentic scripture in the world. He is further explained in *Śrīmad-Bhāgavatam,* which is considered the explanation of the *Vedānta-sūtra.* Lord Kṛṣṇa is accepted as the Supreme Personality of Godhead by these authentic scriptures, not simply by *vox populi.* In the modern age a certain class of fools think that they can vote anyone into the position of God, as they can vote a man into the position of a political executive head. But the transcendental Supreme Personality of Godhead is perfectly described in the authentic scriptures. In the *Bhagavad-gītā* the Lord says that only fools deride Him, thinking that anyone can speak like Kṛṣṇa.

Even according to historical references, Kṛṣṇa's activities are most uncommon. Kṛṣṇa has affirmed, "I am God," and He has acted accordingly. Māyāvādīs think that everyone can claim to be God, but that is their illusion, for no one else can perform such extraordinary activities as Kṛṣṇa. When He was a child on the lap of His mother, He killed the demon Pūtanā. Then He killed the demons Tṛṇāvarta, Vatsāsura and Baka. When He was a little more grown up, He killed the demons Aghāsura and Ṛṣabhāsura. Therefore God is God from the very beginning. The idea that someone can become God by meditation is ridiculous. By hard endeavor one may realize his godly nature, but he will never

become God. The *asuras,* or demons, who think that anyone can become God, are condemned.

The authentic scriptures are compiled by personalities like Vyāsadeva, Nārada, Asita and Parāśara, who are not ordinary men. All the followers of the Vedic way of life have accepted these famous personalities, whose authentic scriptures conform to the Vedic literature. Nevertheless, the demoniac do not believe their statements, and they purposely oppose the Supreme Personality of Godhead and His devotees. Today it is fashionable for common men to write whimsical words as so-called incarnations of God and be accepted as authentic by other common men. This demoniac mentality is condemned in the Seventh Chapter of the *Bhagavad-gītā,* wherein it is said that those who are miscreants and the lowest of mankind, who are fools and asses, cannot accept the Supreme Personality of Godhead because of their demoniac nature. They are compared to *ulūkas,* or owls, who cannot open their eyes in the sunlight. Because they cannot bear sunlight, they hide themselves from it and never see it. They cannot believe that there is such illumination.

adi.3.88

> *āpanā lukāite kṛṣṇa nānā yatna kare*
> *tathāpi tāṅhāra bhakta jānaye tāṅhāre*

SYNONYMS

āpanā—Himself; *lukāite*—to hide; *kṛṣṇa*—Lord Kṛṣṇa; *nānā*—various; *yatna*—efforts; *kare*—makes; *tathāpi*—still; *tāṅhāra*—His; *bhakta*—devotees; *jānaye*—know; *tāṅhāre*—Him.

TRANSLATION

Lord Śrī Kṛṣṇa tries to hide Himself in various ways, but nevertheless His pure devotees know Him as He is.

adi.3.89

> *ullaṅghita-trividha-sīma-samātiśāyi-*
> *sambhāvanaṁ tava parivraḍhima-svabhāvam*
> *māyā-balena bhavatāpi niguhyamānaṁ*
> *paśyanti kecid aniśaṁ tvad-ananya-bhāvāḥ*

SYNONYMS

ullaṅghita—passed over; *tri-vidha*—three kinds; *sīma*—the limitations; *sama*—of equal; *atiśāyi*—and of excelling; *sambhāvanam*—by which the adequacy; *tava*—Your; *parivraḍhima*—of supremacy; *svabhāvam*—the real nature; *māyā-balena*—by the strength of the illusory energy; *bhavatā*—Your; *api*—although; *niguhyamānam*—being hidden; *paśyanti*—they see; *kecit*—some; *aniśam*—always; *tvat*—to You; *ananya-bhāvāḥ*—those who are exclusively devoted.

TRANSLATION

"O my Lord, everything within material nature is limited by time, space and thought. Your characteristics, however, being unequaled and unsurpassed, are always transcendental to such limitations. You sometimes cover such characteristics by Your own energy, but nevertheless Your unalloyed devotees are always able to see You under all circumstances."

PURPORT

This verse is also quoted from the *Stotra-ratna* (13) of Yāmunācārya. Everything covered by the influence of *māyā* is within the limited boundaries of space, time and thought. Even the greatest manifestation we can conceive, the sky, also has limitations. From the authentic scriptures, however, it is evident that beyond the sky is a covering of seven layers, each ten times thicker than the one preceding it. The covering layers are vast, but with or without coverings, space is limited. Our power to think about space and time is also limited. Time is eternal; we may imagine billions and trillions of years, but that will still be an inadequate estimate of the extent of time. Our imperfect senses, therefore, cannot think of the greatness of the Supreme Personality of Godhead, nor can we bring Him within the limitations of time or our thinking power. His position is accordingly described by the word *ullaṅghita*. He is transcendental to space, time and thought; although He appears

within them, He exists transcendentally. Even when the Lord's transcendental existence is disguised by space, time and thought, however, pure devotees of the Supreme Lord can see Him in His personal features beyond space, time and thought. In other words, even though the Lord is not visible to the eyes of ordinary men, those who are beyond the covering layers because of their transcendental devotional service can still see Him.

The sun may appear covered by a cloud, but actually it is the eyes of the tiny people below the cloud that are covered, not the sun. If those tiny people rose above the cloud in an airplane, they could then see the sunshine and the sun without impediment. Similarly, although the covering of *māyā* is very strong, Lord Kṛṣṇa says in the *Bhagavad-gītā* (Bg. 7.14):

> *daivī hy eṣā guṇa-mayī*
> *mama māyā duratyayā*
> *mām eva ye prapadyante*
> *māyām etāṁ taranti te*

"This divine energy of Mine, consisting of the three modes of material nature, is difficult to overcome. But those who have surrendered unto Me can easily cross beyond it." To surpass the influence of the illusory energy is very difficult, but those who are determined to catch hold of the lotus feet of the Lord are freed from the clutches of *māyā*. Therefore, pure devotees can understand the Supreme Personality of Godhead, but demons, because of their miscreant behavior, cannot understand the

Lord, in spite of seeing the many revealed scriptures and the uncommon activities of the Lord.

adi.3.90

> *asura-svabhāve kṛṣṇe kabhu nāhi jāne*
> *lukāite nāre kṛṣṇa bhakta-jana-sthāne*

SYNONYMS

asura-svabhāve—those whose nature is demoniac; *kṛṣṇe*—Lord Kṛṣṇa; *kabhu*—at any time; *nāhi*—not; *jāne*—know; *lukāite*—to hide; *nāre*—is not able; *kṛṣṇa*—Lord Kṛṣṇa; *bhakta-jana*—of pure devotees; *sthāne*—in a place.

TRANSLATION

Those whose nature is demoniac cannot know Kṛṣṇa at any time, but He cannot hide Himself from His pure devotees.

PURPORT

People who develop the nature of *asuras* like Rāvaṇa and Hiraṇyakaśipu can never know Kṛṣṇa, the Personality of Godhead, by challenging the authority of Godhead. But Śrī Kṛṣṇa cannot hide Himself from His pure devotees.

adi.3.91

> *dvau bhūta-sargau loke 'smin*
> *daiva āsura eva ca*
> *viṣṇu-bhaktaḥ smṛto daiva*
> *āsuras tad-viparyayaḥ*

SYNONYMS

dvau—two; *bhūta*—of the living beings; *sargau*—dispositions; *loke*—in the world; *asmin*—in this; *daivaḥ*—godly; *āsuraḥ*—demoniac; *eva*—certainly; *ca*—and; *viṣṇu-bhaktaḥ*—a devotee of Lord Viṣṇu; *smṛtaḥ*—remembered; *daivaḥ*—godly; *āsuraḥ*—demoniac; *tat-viparyayaḥ*—the opposite of that.

TRANSLATION

"There are two classes of men in the created world. One consists of the demoniac and the other of the godly. The devotees of Lord Viṣṇu are the godly, whereas those who are just the opposite are called demons."

PURPORT

This is a verse from the *Padma Purāṇa*. *Viṣṇu-bhaktas,* or devotees in Kṛṣṇa consciousness, are known as *devas* (demigods). Atheists, who do not believe in God or who declare themselves God, are *asuras* (demons). *Asuras* always engage in atheistic material activities, exploring ways to utilize the

resources of matter to enjoy sense gratification. The *viṣṇu-bhaktas,* Kṛṣṇa conscious devotees, are also active, but their objective is to satisfy the Supreme Personality of Godhead by devotional service. Superficially both classes may appear to work in the same way, but their purposes are completely opposite because of a difference in consciousness. *Asuras* work for personal sense gratification, whereas devotees work for the satisfaction of the Supreme Lord. Both work conscientiously, but their motives are different.

The Kṛṣṇa consciousness movement is meant for *devas,* or devotees. Demons cannot take part in Kṛṣṇa conscious activities, nor can devotees in Kṛṣṇa consciousness take part in demoniac activities or work like cats and dogs simply for sense gratification. Such activity does not appeal to those in Kṛṣṇa consciousness. Devotees accept only the bare necessities of life to keep themselves fit to act in Kṛṣṇa consciousness. The balance of their energy is used for developing Kṛṣṇa consciousness, through which one can be transferred to the abode of Kṛṣṇa by always thinking of Him, even at the point of death.

adi.3.92

> *ācārya gosāñi prabhura bhakta-avatāra*
> *kṛṣṇa-avatāra-hetu yāṅhāra huṅkāra*

SYNONYMS

ācārya gosāñi—Advaita Ācārya Gosāñi; *prabhura*—of the Lord; *bhakta-avatāra*—incarnation of a devotee; *kṛṣṇa*—of Lord Kṛṣṇa; *avatāra*—of the incarnation; *hetu*—the cause; *yāṅhāra*—whose; *huṅkāra*—loud calls.

TRANSLATION

Advaita Ācārya Gosvāmī is an incarnation of the Lord as a devotee. His loud calling was the cause for Kṛṣṇa's incarnation.

adi.3.93

> *kṛṣṇa yadi pṛthivīte karena avatāra*
> *prathame karena guru-vargera sañcāra*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *yadi*—if; *pṛthivīte*—on the earth; *karena*—makes; *avatāra*—incarnation; *prathame*—first; *karena*—makes; *guru-vargera*—of the group of respectable predecessors; *sañcāra*—the advent.

TRANSLATION

Whenever Śrī Kṛṣṇa desires to manifest His incarnation on earth, first He creates the incarnations of His respectable predecessors.

adi.3.94

> *pitā mātā guru ādi yata mānya-gaṇa*
> *prathame karena sabāra pṛthivīte janama*

SYNONYMS

pitā—father; *mātā*—mother; *guru*—spiritual master; *ādi*—headed by; *yata*—all; *mānya-gaṇa*—respectable members; *prathame*—first; *karena*—He makes; *sabāra*—of all of them; *pṛthivīte*—on earth; *janama*—the births.

TRANSLATION

Thus respectable personalities such as His father, mother and spiritual master all take birth on earth first.

adi.3.95

> *mādhava-īśvara-purī, śacī, jagannātha*
> *advaita ācārya prakaṭa hailā sei sātha*

SYNONYMS

mādhava—Mādhavendra Purī; *īśvara-purī*—Īśvara Purī; *śacī*—Śacīmātā; *jagannātha*—Jagannātha Miśra; *advaita ācārya*—Advaita Ācārya; *prakaṭa*—manifested; *hailā*—were; *sei*—this; *sātha*—with.

TRANSLATION

Mādhavendra Purī, Īśvara Purī, Śrīmatī Śacīmātā and Śrīla Jagannātha Miśra all appeared with Śrī Advaita Ācārya.

PURPORT

Whenever the Supreme Personality of Godhead descends in His human form, He sends ahead all His devotees, who act as His father, teacher and associates in many roles. Such personalities appear before the descent of the Supreme Personality of Godhead. Before the appearance of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, there appeared His devotees like Śrī Mādhavendra Purī; His spiritual master, Śrī Īśvara Purī; His mother, Śrīmatī Śacīdevī; His father, Śrī Jagannātha Miśra; and Śrī Advaita Ācārya.

adi.3.96

> *prakaṭiyā dekhe ācārya sakala saṁsāra*
> *kṛṣṇa-bhakti gandha-hīna viṣaya-vyavahāra*

SYNONYMS

prakaṭiyā—manifesting; *dekhe*—He saw; *ācārya*—Advaita Ācārya; *sakala*—all; *saṁsāra*—material existence; *kṛṣṇa-bhakti*—of devotion to Lord Kṛṣṇa; *gandha-hīna*—without a trace; *viṣaya*—of the sense objects; *vyavahāra*—affairs.

TRANSLATION

Advaita Ācārya having appeared, He found the world devoid of devotional service to Śrī Kṛṣṇa because people were engrossed in material affairs.

adi.3.97

> *keha pāpe, keha puṇye kare viṣaya-bhoga*
> *bhakti-gandha nāhi, yāte yāya bhava-roga*

SYNONYMS

keha—someone; *pāpe*—in sinful activities; *keha*—someone; *puṇye*—in pious activities; *kare*—do; *viṣaya*—of the sense objects; *bhoga*—enjoyment; *bhakti-gandha*—a trace of devotional service; *nāhi*—there is not; *yāte*—by which; *yāya*—goes away; *bhava-roga*—the disease of material existence.

TRANSLATION

Everyone was engaged in material enjoyment, whether sinfully or virtuously. No one was interested in the transcendental service of the Lord, which can give total relief from the repetition of birth and death.

PURPORT

Advaita Ācārya saw the entire world to be engaged in activities of material piety and impiety, without a trace of devotional service

or Kṛṣṇa consciousness anywhere. The fact is that in this material world there is no scarcity of anything except Kṛṣṇa consciousness. Material necessities are supplied by the mercy of the Supreme Lord. We sometimes feel scarcity because of our mismanagement, but the real problem is that people are out of touch with Kṛṣṇa consciousness. Everyone is engaged in material sense gratification, but people have no plan for making an ultimate solution to their real problems, namely, birth, disease, old age and death. These four material miseries are called *bhava-roga,* or material diseases. They can be cured only by Kṛṣṇa consciousness. Therefore Kṛṣṇa consciousness is the greatest benediction for human society.

adi.3.98

> *loka-gati dekhi' ācārya karuṇa-hṛdaya*
> *vicāra karena, lokera kaiche hita haya*

SYNONYMS

loka-gati—the course of the world; *dekhi'*—seeing; *ācārya*—Advaita Ācārya; *karuṇa-hṛdaya*—compassionate heart; *vicārakarena*—considers; *lokera*—of the world; *kaiche*—how; *hita*—welfare; *haya*—there is.

TRANSLATION

Seeing the activities of the world, the Ācārya felt compassion and began to ponder how He could act for the people's benefit.

PURPORT

This sort of serious interest in the welfare of the public makes one a bona fide *ācārya*. An *ācārya* does not exploit his followers. Since the *ācārya* is a confidential servitor of the Lord, his heart is always full of compassion for humanity in its suffering. He knows that all suffering is due to the absence of devotional service to the Lord, and therefore he always tries to find ways to change people's activities, making them favorable for the attainment of devotion. That is the qualification of an *ācārya*. Although Śrī Advaita Prabhu Himself was powerful enough to do the work, as a submissive servitor He thought that without the personal appearance of the Lord, no one could improve the fallen condition of society.

In the grim clutches of *māyā,* the first-class prisoners of this material world wrongly think themselves happy because they are rich, powerful, resourceful and so on. These foolish creatures do not know that they are nothing but play dolls in the hands of material nature and that at any moment material nature's pitiless intrigues can crush to dust all their plans for godless activities. Such foolish prisoners cannot see that however they improve their position by artificial means, the calamities of repeated

birth, death, disease and old age are always beyond the jurisdiction of their control. Foolish as they are, they neglect these major problems of life and busy themselves with false things that cannot help them solve their real problems. They know that they do not want to suffer death or the pangs of disease and old age, but under the influence of the illusory energy, they are grossly negligent and therefore do nothing to solve the problems. This is called *māyā*. People held in the grip of *māyā* are thrown into oblivion after death, and as a result of their *karma,* in the next life they become dogs or gods, although most of them become dogs. To become gods in the next life, they must engage in the devotional service of the Supreme Personality of Godhead; otherwise, they are sure to become dogs or hogs in terms of the laws of nature.

The third-class prisoners, being less materially opulent than the first-class prisoners, endeavor to imitate them, for they also have no information of the real nature of their imprisonment. Thus they also are misled by the illusory material nature. The function of the *ācārya,* however, is to change the activities of both the first-class and third-class prisoners for their real benefit. This endeavor makes him a very dear devotee of the Lord, who says clearly in the *Bhagavad-gītā* that no one in human society is dearer to Him than a devotee who constantly engages in His service by finding ways to preach the message of Godhead for the real benefit of the world. The so-called *ācāryas* of the Age of Kali are more concerned with exploiting the resources of their followers than mitigating their miseries; but

Śrī Advaita Prabhu, as an ideal *ācārya,* was concerned with improving the condition of the world situation.

adi.3.99

> *āpani śrī-kṛṣṇa yadi karena avatāra*
> *āpane ācari' bhakti karena pracāra*

SYNONYMS

āpani—Himself; *śrī-kṛṣṇa*—Lord Kṛṣṇa; *yadi*—if; *karena*—He makes; *avatāra*—incarnation; *āpane*—Himself; *ācari'*—practicing; *bhakti*—devotional service; *karena*—does; *pracāra*—propagation.

TRANSLATION

[Advaita Ācārya thought:] "If Śrī Kṛṣṇa were to appear as an incarnation, He Himself could preach devotion by His personal example.

adi.3.100

> *nāma vinu kali-kāle dharma nāhi āra*
> *kali-kāle kaiche habe kṛṣṇa avatāra*

SYNONYMS

nāma vinu—except for the holy name; *kali-kāle*—in the Age of Kali; *dharma*—religion; *nāhi*—there is not; *āra*—another; *kali-kāle*—in

the Age of Kali; *kaiche*—how; *habe*—there will be; *kṛṣṇa*—Lord Kṛṣṇa; *avatāra*—incarnation.

TRANSLATION

"In this Age of Kali there is no religion other than the chanting of the holy name of the Lord, but how in this age will the Lord appear as an incarnation?

adi.3.101

> *śuddha-bhāve kariba kṛṣṇera ārādhana*
> *nirantara sadainye kariba nivedana*

SYNONYMS

śuddha-bhāve—in a purified state of mind; *kariba*—I shall do; *kṛṣṇera*—of Lord Kṛṣṇa; *ārādhana*—worship; *nirantara*—constantly; *sa-dainye*—in humility; *kariba*—I shall make; *nivedana*—request.

TRANSLATION

"I shall worship Kṛṣṇa in a purified state of mind. I shall constantly petition Him in humbleness.

adi.3.102

> *āniyā kṛṣṇere karoṅ kīrtana sañcāra*
> *tabe se 'advaita' nāma saphala āmāra*

SYNONYMS

āniyā—bringing; *kṛṣṇere*—Lord Kṛṣṇa; *karoṅ*—I make; *kīrtana*—chanting of the holy name; *sañcāra*—advent; *tabe*—then; *se*—this; *advaita*—nondual; *nāma*—name; *sa-phala*—fulfilled; *āmāra*—My.

TRANSLATION

"My name, 'Advaita,' will be fitting if I am able to induce Kṛṣṇa to inaugurate the movement of the chanting of the holy name."

PURPORT

The nondualist Māyāvādī philosopher who falsely believes that he is nondifferent from the Lord is unable to call Him like Advaita Prabhu. Advaita Prabhu is nondifferent from the Lord, yet in His relationship with the Lord He does not merge in Him but eternally renders service unto Him as a plenary portion. This is inconceivable for Māyāvādīs because they think in terms of mundane sense perception and therefore think that nondualism necessitates losing one's separate identity. It is clear from this verse, however, that Advaita Prabhu, although retaining His separate identity, is nondifferent from the Lord.

Śrī Caitanya Mahāprabhu preached the philosophy of inconceivable, simultaneous oneness with the Lord and difference from Him. Conceivable dualism and monism are conceptions of the imperfect senses, which are unable to reach the Transcendence because the Transcendence is beyond the conception of limited potency. The actions of Śrī Advaita Prabhu, however, give tangible proof of inconceivable nondualism. One who therefore surrenders unto Śrī Advaita Prabhu can easily follow the philosophy of inconceivable, simultaneous dualism and monism.

adi.3.103

> *kṛṣṇa vaśa karibena kon ārādhane*
> *vicārite eka śloka āila tāṅra mane*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *vaśa karibena*—shall propitiate; *konārādhane*—by what worship; *vicārite*—while considering; *eka*—one; *śloka*—verse; *āila*—came; *tāṅra*—of Him; *mane*—in the mind.

TRANSLATION

While He was thinking about how to propitiate Kṛṣṇa by worship, the following verse came to His mind.

adi.3.104

> *tulasī-dala-mātreṇa*
> *jalasya culukena vā*
> *vikrīṇīte svam ātmānaṁ*
> *bhaktebhyo bhakta-vatsalaḥ*

SYNONYMS

tulasī—of *tulasī*; *dala*—a leaf; *mātreṇa*—by only; *jalasya*—of water; *culukena*—by a palmful; *vā*—and; *vikrīṇīte*—sells; *svam*—His own; *ātmānam*—self; *bhaktebhyaḥ*—unto the devotees; *bhakta-vatsalaḥ*—Lord Kṛṣṇa, who is affectionate to His devotees.

TRANSLATION

"Śrī Kṛṣṇa, who is very affectionate toward His devotees, sells Himself to a devotee who offers Him merely a tulasī leaf and a palmful of water."

PURPORT

This is a verse from the *Gautamīya-tantra*.

adi.3.105-106

> *ei ślokārtha ācārya karena vicāraṇa*
> *kṛṣṇake tulasī-jala deya yei jana*

tāra ṛṇa śodhite kṛṣṇa karena cintana—
'jala-tulasīra sama kichu ghare nāhi dhana'

SYNONYMS

ei—this; *śloka*—of the verse; *artha*—the meaning; *ācārya*—Advaita Ācārya; *karena*—does; *vicāraṇa*—considering; *kṛṣṇake*—to Lord Kṛṣṇa; *tulasī-jala*—*tulasī* and water; *deya*—gives; *yeijana*—that person who; *tāra*—to Him; *ṛṇa*—the debt; *śodhite*—to pay; *kṛṣṇa*—Lord Kṛṣṇa; *karena*—does; *cintana*—thinking; *jala-tulasīra sama*—equal to water and *tulasī*; *kichu*—any; *ghare*—in the house; *nāhi*—there is not; *dhana*—wealth.

TRANSLATION

Advaita Ācārya considered the meaning of the verse in this way: Not finding any way to repay the debt He owes to one who offers Him a tulasī leaf and water, Lord Kṛṣṇa thinks, "There is no wealth in My possession that is equal to a tulasī leaf and water."

adi.3.107

tabe ātmā veci' kare ṛṇera śodhana
eta bhāvi' ācārya karena ārādhana

SYNONYMS

tabe—then; *ātmā*—Himself; *veci'*—selling; *kare*—does; *ṛṇera*—of the debt; *śodhana*—payment; *eta*—thus; *bhāvi'*—thinking; *ācārya*—Advaita Ācārya; *karena*—does; *ārādhana*—worshiping.

TRANSLATION

Thus the Lord liquidates the debt by offering His own self to the devotee. Considering this, the Ācārya began worshiping the Lord.

PURPORT

Through devotional service one can easily please Lord Kṛṣṇa with a leaf of the *tulasī* plant and a little water. As the Lord says in the *Bhagavad-gītā* (Bg. 9.26), a leaf, a flower, a fruit or some water (*patraṁ puṣpaṁ phalaṁ toyam*), when offered with devotion, very much pleases Him. He universally accepts the services of His devotees. Even the poorest of devotees in any part of the world can secure a small flower, fruit or leaf and a little water, and if these offerings, and especially *tulasī* leaves and Ganges water, are offered to Kṛṣṇa with devotion, He is very satisfied. It is said that Kṛṣṇa is so pleased by such devotional service that He offers Himself to His devotee in exchange for it. Śrīla Advaita Ācārya knew this fact, and therefore He decided to call for the Personality of Godhead Kṛṣṇa to descend by worshiping the Lord with *tulasī* leaves and the water of the Ganges.

adi.3.108

> *gaṅgā-jala, tulasī-mañjarī anukṣaṇa*
> *kṛṣṇa-pāda-padma bhāvi' kare samarpaṇa*

SYNONYMS

gaṅgā-jala—the water of the Ganges; *tulasī-mañjarī*—buds of the *tulasī* plant; *anukṣaṇa*—constantly; *kṛṣṇa*—of Lord Kṛṣṇa; *pāda-padma*—lotus feet; *bhāvi'*—thinking of; *kare*—does; *samarpaṇa*—offering.

TRANSLATION

Thinking of the lotus feet of Śrī Kṛṣṇa, He constantly offered tulasī buds in water from the Ganges.

adi.3.109

> *kṛṣṇera āhvāna kare kariyā huṅkāra*
> *e-mate kṛṣṇere karāila avatāra*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *āhvāna*—invitation; *kare*—makes; *kariyā*—making; *huṅkāra*—loud shouts; *e-mate*—in this way; *kṛṣṇere*—Lord Kṛṣṇa; *karāila*—caused to make; *avatāra*—incarnation.

TRANSLATION

He appealed to Śrī Kṛṣṇa with loud calls and thus made it possible for Kṛṣṇa to appear.

adi.3.110

> *caitanyera avatāre ei mukhya hetu*
> *bhaktera icchāya avatare dharma-setu*

SYNONYMS

caitanyera—of Lord Caitanya Mahāprabhu; *avatāre*—in the incarnation; *ei*—this; *mukhya*—principal; *hetu*—cause; *bhaktera*—of the devotee; *icchāya*—by the desire; *avatare*—He descends; *dharma-setu*—protector of religion.

TRANSLATION

Therefore the principal reason for Śrī Caitanya's descent is this appeal by Advaita Ācārya. The Lord, the protector of religion, appears by the desire of His devotee.

adi.3.111

> *tvaṁ bhakti-yoga-paribhāvita-hṛt-saroja*
> *āsse śrutekṣita-patho nanu nātha puṁsām*

> *yad yad dhiyā ta urugāya vibhāvayanti*
> *tat tad vapuḥ praṇayase sad-anugrahāya*

SYNONYMS

tvam—You; *bhakti-yoga*—by devotional service; *paribhāvita*—saturated; *hṛt*—of the heart; *saroje*—on the lotus; *āsse*—dwell; *śruta*—heard; *īkṣita*—seen; *pathaḥ*—whose path; *nanu*—certainly; *nātha*—O Lord; *puṁsām*—by the devotees; *yat yat*—whatever; *dhiyā*—by the mind; *te*—they; *uru-gāya*—O Lord, who are glorified in excellent ways; *vibhāvayanti*—contemplate upon; *tat tat*—that; *vapuḥ*—form; *praṇayase*—You manifest; *sat*—to Your devotees; *anugrahāya*—to show favor.

TRANSLATION

"O my Lord, You always dwell in the vision and hearing of Your pure devotees. You also live in their lotuslike hearts, which are purified by devotional service. O my Lord, who are glorified by exalted prayers, You show special favor to Your devotees by manifesting Yourself in the eternal forms in which they welcome You."

PURPORT

This text from *Śrīmad-Bhāgavatam* (3.9.11) is a prayer by Lord Brahmā to the Supreme Personality of Godhead Kṛṣṇa for His blessings in the work of creation. Knowledge of the Supreme Personality of Godhead can be understood from the descriptions of the Vedic scriptures. For example, the *Brahma-saṁhitā* (5.29)

describes that in the abode of Lord Kṛṣṇa, which is made of *cintāmaṇi* (touchstone), the Lord, acting as a cowherd boy, is served by hundreds and thousands of goddesses of fortune. Māyāvādīs think that the devotees have imagined the form of Kṛṣṇa, but the authentic Vedic scriptures have actually described Kṛṣṇa and His various transcendental forms.

The word *śruta* in *śrutekṣita-pathaḥ* refers to the *Vedas,* and *īkṣita* indicates that the way to understand the Supreme Personality of Godhead is by proper study of the Vedic scriptures. One cannot imagine something about God or His form. Such imagination is not accepted by those who are serious about enlightenment. Here Brahmā says that one can know Kṛṣṇa through the path of properly understanding the Vedic texts. If by studying the form, name, qualities, pastimes and paraphernalia of the Supreme Godhead one is attracted to the Lord, he can execute devotional service, and the form of the Lord will be impressed in his heart and remain transcendentally situated there. Unless a devotee actually develops transcendental love for the Lord, it is not possible for him to think always of the Lord within his heart. Such constant thought of the Lord is the sublime perfection of the yogic process, as the *Bhagavad-gītā* confirms in the Sixth Chapter (47), stating that anyone absorbed in such thought is the best of all *yogīs*. Such transcendental absorption is known as *samādhi*. A pure devotee who is always thinking of the Supreme Personality of Godhead is the person qualified to see the Lord.

One cannot speak of Urugāya (the Lord, who is glorified by sublime prayers) unless one is transcendentally elevated. The Lord has innumerable forms, as the *Brahma-saṁhitā* confirms (*advaitam acyutam anādim ananta-rūpam*). The Lord expands Himself in innumerable *svāṁśa* forms. When a devotee, hearing about these innumerable forms, becomes attached to one and always thinks of Him, the Lord appears to him in that form. Lord Kṛṣṇa is especially pleasing to devotees in whose heart He is always present because of their highly elevated transcendental love.

adi.3.112

> *ei ślokera artha kahi saṅkṣepera sāra*
> *bhaktera icchāya kṛṣṇera sarva avatāra*

SYNONYMS

ei—this; *ślokera*—of the verse; *artha*—the meaning; *kahi*—I relate; *saṅkṣepera*—of conciseness; *sāra*—the pith; *bhaktera*—of the devotee; *icchāya*—by the desire; *kṛṣṇera*—of Lord Kṛṣṇa; *sarva*—all; *avatāra*—incarnations.

TRANSLATION

The essence of the meaning of this verse is that Lord Kṛṣṇa appears in all His innumerable eternal forms because of the desires of His pure devotees.

adi.3.113

> *caturtha ślokera artha haila suniścite*
> *avatīrṇa hailā gaura prema prakāśite*

SYNONYMS

caturtha—fourth; *ślokera*—of the verse; *artha*—the meaning; *haila*—was; *su-niścite*—very surely; *avatīrṇa hailā*—incarnated; *gaura*—Lord Caitanya Mahāprabhu; *prema*—love of God; *prakāśite*—to manifest.

TRANSLATION

Thus I have surely determined the meaning of the fourth verse. Lord Gaurāṅga [Lord Caitanya] appeared as an incarnation to preach unalloyed love of God.

adi.3.114

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet of; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. ***Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Third Chapter, describing the causes for the descent of Lord Caitanya Mahāprabhu.***

adi.3.summary

In this chapter the author has fully discussed the reason for the descent of Śrī Caitanya Mahāprabhu. The Supreme Personality of Godhead, Lord Śrī Kṛṣṇa, after displaying His pastimes as Lord Kṛṣṇa, thought it wise to make His advent in the form of a devotee to explain personally the transcendental mellow reciprocations of service and love between Himself and His servants, friends, parents and fiancees. According to the Vedic literature, the foremost occupational duty for humanity in this Age of Kali is nāma-saṅkīrtana, or congregational chanting of the holy name of the Lord. The incarnation for this age especially preaches this process, but only Kṛṣṇa Himself can explain the confidential loving service performed in the four principal varieties of loving affairs between the Supreme Lord and His devotees. Lord Kṛṣṇa therefore personally appeared, with His plenary portions, as Lord Caitanya. As stated in this

chapter, only for that purpose did Lord Kṛṣṇa appear personally in Navadvīpa in the form of Śrī Kṛṣṇa Caitanya Mahāprabhu.

Kṛṣṇadāsa Kavirāja has herein presented much authentic evidence from Śrīmad-Bhāgavatam and other scriptures to substantiate the identity of Lord Caitanya with Śrī Kṛṣṇa Himself. He has described bodily symptoms in Lord Caitanya that are visible only in the person of the Supreme Lord, and he has proved that Lord Caitanya appeared with His personal associates-Śrī Nityānanda, Advaita, Gadādhara, Śrīvāsa and other devotees-to preach the special significance of chanting Hare Kṛṣṇa. The appearance of Lord Caitanya is both significant and confidential. He can be appreciated only by pure devotees and only through the process of devotional service. The Lord tried to conceal His identity as the Supreme Personality of Godhead by representing Himself as a devotee, but His pure devotees can recognize Him by His special features. The Vedas and Purāṇas foretell the appearance of Lord Caitanya, but still He is sometimes called, significantly, the concealed descent of the Supreme Personality of Godhead.

Advaita Ācārya was a contemporary of Lord Caitanya's father. He felt sorry for the condition of the world because even after Lord Kṛṣṇa's appearance, no one had interest in devotional service to Kṛṣṇa. This forgetfulness was so overwhelming that

Advaita Prabhu was convinced that no one but Lord Kṛṣṇa Himself could enlighten people about devotional service to the Supreme Lord. Therefore Advaita requested Lord Kṛṣṇa to appear as Lord Caitanya. Offering tulasī leaves and Ganges water, He cried for the Lord's appearance. The Lord, being satisfied by His pure devotees, descends to satisfy them. As such, being pleased by Advaita Ācārya, Lord Caitanya appeared.

Chapter 4

adi.4.1

śrī-caitanya-prasādena
tad-rūpasya vinirṇayam
bālo 'pi kurute śāstraṁ
dṛṣṭvā vraja-vilāsinaḥ

SYNONYMS

śrī-caitanya-prasādena—by the mercy of Lord Caitanya Mahāprabhu; *tat*—of Him; *rūpasya*—of the form; *vinirṇayam*—complete determination; *bālaḥ*—a child; *api*—even; *kurute*—makes; *śāstram*—the revealed scriptures; *dṛṣṭvā*—having seen; *vraja-vilāsinaḥ*—who enjoys the pastimes of Vraja.

TRANSLATION

By the mercy of Lord Caitanya Mahāprabhu, even a foolish child can fully describe the real nature of Lord Kṛṣṇa, the enjoyer of the pastimes of Vraja, according to the vision of the revealed scriptures.

PURPORT

One can ascertain the meaning of this Sanskrit *śloka* only when one is endowed with the causeless mercy of Lord Caitanya. Lord Śrī Kṛṣṇa, being the absolute Personality of Godhead, cannot be exposed to the mundane instruments of vision. He reserves the right not to be exposed by the intellectual feats of nondevotees. Notwithstanding this truth, even a small child can easily understand Lord Śrī Kṛṣṇa and His transcendental pastimes in the land of Vṛndāvana by the grace of Lord Caitanya Mahāprabhu.

adi.4.2

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glory; *śrī-caitanya*—to Lord Caitanya; *jaya*—all glory; *nityānanda*—to Lord Nityānanda; *jaya*—all glory; *advaita-candra*—to Advaita Ācārya; *jaya*—all glory; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya Mahāprabhu.

TRANSLATION

All glory to Lord Caitanya Mahāprabhu. All glory to Lord Nityānanda. All glory to Śrī Advaita Ācārya. And all glory to all the devotees of Lord Caitanya.

adi.4.3

caturtha ślokera artha kaila vivaraṇa
pañcama ślokera artha śuna bhakta-gaṇa

SYNONYMS

caturtha—fourth; *ślokera*—of the verse; *artha*—the meaning; *kaila*—made; *vivaraṇa*—description; *pañcama*—fifth; *ślokera*—of the verse; *artha*—the meaning; *śuna*—please hear; *bhakta-gaṇa*—O devotees.

TRANSLATION

I have described the meaning of the fourth verse. Now, O devotees, kindly hear the explanation of the fifth verse.

adi.4.4

mūla-ślokera artha karite prakāśa
artha lāgāite āge kahiye ābhāsa

SYNONYMS

mūla—original; *ślokera*—of the verse; *artha*—the meaning; *karite*—to make; *prakāśa*—revelation; *artha*—the meaning; *lāgāite*—to touch; *āge*—first; *kahiye*—I shall speak; *ābhāsa*—hint.

TRANSLATION

Just to explain the original verse, I shall first suggest its meaning.

adi.4.5

> *caturtha ślokera artha ei kaila sāra*
> *prema-nāma pracārite ei avatāra*

SYNONYMS

caturtha—fourth; *ślokera*—of the verse; *artha*—the meaning; *ei*—this; *kaila*—gave; *sāra*—essence; *prema*—love of Godhead; *nāma*—the holy name; *pracārite*—to propagate; *ei*—this; *avatāra*—incarnation.

TRANSLATION

I have given the essential meaning of the fourth verse: this incarnation descends to propagate the chanting of the holy name and spread love of God.

adi.4.6

> *satya ei hetu, kintu eho bahiraṅga*
> *āra eka hetu, śuna, āche antaraṅga*

SYNONYMS

satya—true; *ei*—this; *hetu*—reason; *kintu*—but; *eho*—this; *bahiraṅga*—external; *āra*—another; *eka*—one; *hetu*—reason; *śuna*—please hear; *āche*—is; *antaraṅga*—internal.

TRANSLATION

Although this is true, this is but the external reason for the Lord's incarnation. Please hear one other reason—the confidential reason-for the Lord's appearance.

PURPORT

In the Third Chapter, fourth verse, it has been clearly said that Lord Caitanya appeared in order to distribute love of Kṛṣṇa and the chanting of His transcendental holy name, Hare Kṛṣṇa. That was the secondary purpose of Lord Caitanya's appearance. The real reason is different, as we shall see in this chapter.

adi.4.7

> *pūrve yena pṛthivīra bhāra haribāre*
> *kṛṣṇa avatīrṇa hailā śāstrete pracāre*

SYNONYMS

pūrve—previously; *yena*—as; *pṛthivīra*—of the earth; *bhāra*—burden; *haribāre*—to take away; *kṛṣṇa*—Lord Kṛṣṇa; *avatīrṇa*—

incarnated; *hailā*—was; *śāstrete*—the scriptures; *pracāre*—proclaim.

TRANSLATION

The scriptures proclaim that Lord Kṛṣṇa previously descended to take away the burden of the earth.

adi.4.8

> *svayaṁ-bhagavānera karma nahe bhāra-haraṇa*
> *sthiti-kartā viṣṇu karena jagat-pālana*

SYNONYMS

svayam-bhagavānera—of the original Supreme Personality of Godhead; *karma*—the business; *nahe*—is not; *bhāra-haraṇa*—taking away the burden; *sthiti-kartā*—the maintainer; *viṣṇu*—Lord Viṣṇu; *karena*—does; *jagat-pālana*—protection of the universe.

TRANSLATION

To take away this burden, however, is not the work of the Supreme Personality of Godhead. The maintainer, Lord Viṣṇu, is the one who protects the universe.

adi.4.9

> *kintu kṛṣṇera yei haya avatāra-kāla*
> *bhāra-haraṇa-kāla tāte ha-ila miśāla*

SYNONYMS

kintu—but; *kṛṣṇera*—of Lord Kṛṣṇa; *yei*—that which; *haya*—is; *avatāra*—of incarnation; *kāla*—the time; *bhāra-haraṇa*—of taking away the burden; *kāla*—the time; *tāte*—in that; *ha-ila*—there was; *miśāla*—mixture.

TRANSLATION

But the time to lift the burden of the world mixed with the time for Lord Kṛṣṇa's incarnation.

PURPORT

We have information from the *Bhagavad-gītā* that the Lord appears at particular intervals to adjust a time-worn spiritual culture. Lord Śrī Kṛṣṇa appeared at the end of Dvāpara-yuga to regenerate the spiritual culture of human society and also to manifest His transcendental pastimes. Viṣṇu is the authorized Lord who maintains the created cosmos, and He is also the principal Deity who makes adjustments for improper administration in the cosmic creation. Śrī Kṛṣṇa is the primeval Lord, and He appears not to make such administrative

adjustments but only to exhibit His transcendental pastimes and thus attract the fallen souls back home, back to Godhead.

However, the time for administrative rectification and the time for Lord Śrī Kṛṣṇa's appearance coincided at the end of the last Dvāpara-yuga. Therefore when Śrī Kṛṣṇa appeared, Viṣṇu, the Lord of maintenance, also merged in Him because all the plenary portions and parts of the absolute Personality of Godhead merge in Him during His appearance.

adi.4.10

> *pūrṇa bhagavān avatare yei kāle*
> *āra saba avatāra tāṅte āsi' mile*

SYNONYMS

pūrṇa—full; *bhagavān*—the Supreme Personality of Godhead; *avatare*—incarnates; *yei*—that; *kāle*—at the time; *āra*—other; *saba*—all; *avatāra*—incarnations; *tāṅte*—in Him; *āsi'*—coming; *mile*—meet.

TRANSLATION

When the complete Supreme Personality of Godhead descends, all other incarnations of the Lord meet together within Him.

adi.4.11-12

> *nārāyaṇa, catur-vyūha, matsyādy-avatāra*
> *yuga-manvantarāvatāra, yata āche āra*
>
> *sabe āsi' kṛṣṇa-aṅge haya avatīrṇa*
> *aiche avatare kṛṣṇa bhagavān pūrṇa*

SYNONYMS

nārāyaṇa—Lord Nārāyaṇa; *catuḥ-vyūha*—the four expansions; *matsya-ādi*—beginning with Matsya; *avatāra*—the incarnations; *yuga-manv-antara-avatāra*—the *yuga* and *manv-antara* incarnations; *yata*—as many as; *āche*—there are; *āra*—other; *sabe*—all; *āsi'*—coming; *kṛṣṇa-aṅge*—in the body of Lord Kṛṣṇa; *haya*—are; *avatīrṇa*—incarnated; *aiche*—in this way; *avatare*—incarnates; *kṛṣṇa*—Lord Kṛṣṇa; *bhagavān*—the Supreme Personality of Godhead; *pūrṇa*—full.

TRANSLATION

Lord Nārāyaṇa, the four primary expansions [Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha], Matsya and the other līlā incarnations, the yuga-avatāras, the manv-antara incarnations and as many other incarnations as there are-all descend in the body of Lord Kṛṣṇa. In this way the complete Supreme Godhead, Lord Kṛṣṇa Himself, appears.

adi.4.13

> *ataeva viṣṇu takhana kṛṣṇera śarīre*
> *viṣṇu-dvāre kare kṛṣṇa asura-saṁhāre*

SYNONYMS

ataeva—therefore; *viṣṇu*—Lord Viṣṇu; *takhana*—at that time; *kṛṣṇera*—of Lord Kṛṣṇa; *śarīre*—in the body; *viṣṇu-dvāre*—by Lord Viṣṇu; *kare*—does; *kṛṣṇa*—Lord Kṛṣṇa; *asura-saṁhāre*—killing the demons.

TRANSLATION

At that time, therefore, Lord Viṣṇu is present in the body of Lord Kṛṣṇa, and Lord Kṛṣṇa kills the demons through Him.

adi.4.14

> *ānuṣaṅga-karma ei asura-māraṇa*
> *ye lāgi' avatāra, kahi se mūla kāraṇa*

SYNONYMS

ānuṣaṅga-karma—secondary work; *ei*—this; *asura*—of the demons; *māraṇa*—killing; *ye*—that; *lāgi'*—for; *avatāra*—the incarnation; *kahi*—I shall speak; *se*—the; *mūla*—root; *kāraṇa*—cause.

TRANSLATION

Thus the killing of the demons is but secondary work. I shall now speak of the main reason for the Lord's incarnation.

adi.4.15-16

> *prema-rasa-niryāsa karite āsvādana*
> *rāga-mārga bhakti loke karite pracāraṇa*
>
> *rasika-śekhara kṛṣṇa parama-karuṇa*
> *ei dui hetu haite icchāra udgama*

SYNONYMS

prema-rasa—of the mellow of love of God; *niryāsa*—the essence; *karite*—to do; *āsvādana*—tasting; *rāga-mārga*—the path of spontaneous attraction; *bhakti*—devotional service; *loke*—in the world; *karite*—to do; *pracāraṇa*—propagation; *rasika-śekhara*—the supremely jubilant; *kṛṣṇa*—Lord Kṛṣṇa; *parama-karuṇa*—the most merciful; *ei*—these; *dui*—two; *hetu*—reasons; *haite*—from; *icchāra*—of desire; *udgama*—the birth.

TRANSLATION

The Lord's desire to appear was born from two reasons: He wanted to taste the sweet essence of the mellows of love of God, and He wanted to propagate devotional

service in the world on the platform of spontaneous attraction. Thus He is known as supremely jubilant and as the most merciful of all.

PURPORT

During the period of Lord Kṛṣṇa's appearance, the killing of *asuras* or nonbelievers such as Kaṁsa and Jarāsandha was done by Viṣṇu, who was within the person of Śrī Kṛṣṇa. Such apparent killing by Lord Śrī Kṛṣṇa took place as a matter of course and was an incidental activity, But the real purpose of Lord Kṛṣṇa's appearance was to stage a dramatic performance of His transcendental pastimes at Vrajabhūmi, thus exhibiting the highest limit of transcendental mellow in the exchanges of reciprocal love between the living entity and the Supreme Lord. These reciprocal exchanges of mellows are called *rāga-bhakti,* or devotional service to the Lord in transcendental rapture. Lord Śrī Kṛṣṇa wants to make known to all the conditioned souls that He is more attracted by *rāga-bhakti* than *vidhi-bhakti,* or devotional service under scheduled regulations. It is said in the *Vedas* (*Taittirīya Upaniṣad* 2.7), *raso vai saḥ:* the Absolute Truth is the reservoir for all kinds of reciprocal exchanges of loving sentiments. He is also causelessly merciful, and He wants to bestow upon us this privilege of *rāga-bhakti*. Thus He appeared as His own internal energy. He was not forced to appear by any extraneous force.

adi.4.17

> *aiśvarya-jñānete saba jagat miśrita*
> *aiśvarya-śithila-preme nahi mora prīta*

SYNONYMS

aiśvarya jñānete—with knowledge of majesty; *saba*—all; *jagat*—the universe; *miśrita*—mixed; *aiśvarya-śithila*—weakened by majesty; *preme*—in love; *nāhi*—there is not; *mora*—My; *prīta*—pleasure.

TRANSLATION

[Lord Kṛṣṇa thought:] "All the universe is filled with the conception of My majesty, but love weakened by that sense of majesty does not satisfy Me.

adi.4.18

> *āmāre īśvara māne, āpanāke hīna*
> *tāra preme vaśa āmi nā ha-i adhīna*

SYNONYMS

āmāre—Me; *īśvara*—the Lord; *māne*—regards; *āpanāke*—himself; *hīna*—low; *tāra*—of him; *preme*—by the love; *vaśa*—controlled; *āmi*—I; *nā ha-i*—am not; *adhīna*—subservient.

TRANSLATION

"If one regards Me as the Supreme Lord and himself as a subordinate, I do not become subservient to his love, nor can it control Me.

adi.4.19

> *āmāke ta' ye ye bhakta bhaje yei bhāve*
> *tāre se se bhāve bhaji,—e mora svabhāve*

SYNONYMS

āmāke—Me; *ta'*—certainly; *ye ye*—whatever; *bhakta*—devotee; *bhaje*—worships; *yei*—which; *bhāve*—in the mood; *tāre*—him; *se se*—that; *bhāve*—in the mood; *bhaji*—I reciprocate; *e*—this; *mora*—My; *svabhāve*—in the nature.

TRANSLATION

"In whatever transcendental mellow My devotee worships Me, I reciprocate with him. That is My natural behavior.

PURPORT

The Lord, by His inherent nature, reveals Himself before His devotees according to their inherent devotional service. The Vṛndāvana pastimes demonstrated that although generally people worship God with reverence, the Lord is more pleased

when a devotee thinks of Him as his pet son, personal friend or most dear fiancī and renders service unto Him with such natural affection. The Lord becomes a subordinate object of love in such transcendental relationships. Such pure love of Godhead is unadulterated by any tinge of superfluous nondevotional desires and is not mixed with any sort of fruitive action or empiric philosophical speculation. It is pure and natural love of Godhead, spontaneously aroused in the absolute stage. This devotional service is executed in a favorable atmosphere freed from material affection.

adi.4.20

> *ye yathā māṁ prapadyante*
> *tāṁs tathaiva bhajāmy aham*
> *mama vartmānuvartante*
> *manuṣyāḥ pārtha sarvaśaḥ*

SYNONYMS

ye—all who; *yathā*—as; *mām*—unto Me; *prapadyante*—surrender; *tān*—them; *tathā*—so; *eva*—certainly; *bhajāmi*—reward; *aham*—I; *mama*—My; *vartma*—path; *anuvartante*—follow; *manuṣyāḥ*—all men; *pārtha*—O son of Pṛthā; *sarvaśaḥ*—in all respects.

TRANSLATION

“ 'In whatever way My devotees surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā.'

PURPORT

In the Fourth Chapter of the *Bhagavad-gītā* Lord Kṛṣṇa affirms that formerly (some 120 million years before the Battle of Kurukṣetra) He explained the mystic philosophy of the *Gītā* to the sun-god. The message was received through the chain of disciplic succession, but in course of time, the chain being broken somehow or other, Lord Śrī Kṛṣṇa appeared again and taught Arjuna the truths of the *Bhagavad-gītā*. At that time the Lord spoke this verse (Bg. 4.11) to His friend Arjuna.

adi.4.21-22

> *mora putra, mora sakhā, mora prāṇa-pati*
> *ei-bhāve yei more kare śuddha-bhakti*

> *āpanāke baḍa māne, āmāre sama-hīna*
> *sei bhāve ha-i āmi tāhāra adhīna*

SYNONYMS

mora—my; *putra*—son; *mora*—my; *sakhā*—friend; *mora*—my; *prāṇa-pati*—lord of life; *ei bhāve*—in this way; *yei*—those who;

more—unto Me; *kare*—do; *śuddha-bhakti*—pure devotion; *āpanāke*—himself; *baḍa*—great; *māne*—he regards; *āmāre*—Me; *sama*—equal; *hīna*—or lower; *sei bhāve*—in that way; *ha-i*—am; *āmi*—I; *tāhāra*—to him; *adhīna*—subordinate.

TRANSLATION

"If one cherishes pure loving devotion to Me, thinking of Me as his son, his friend or his beloved, regarding himself as great and considering Me his equal or inferior, I become subordinate to him.

PURPORT

In the *Caitanya-caritāmṛta* three kinds of devotional service are described-namely, *bhakti* (ordinary devotional service), *śuddha-bhakti* (pure devotional service) and *viddha-bhakti* (mixed devotional service).

When devotional service is executed with some material purpose, involving fruitive activities, mental speculations or mystic *yoga,* it is called mixed or adulterated devotional service. Besides *bhakti-yoga,* the *Bhagavad-gītā* also describes *karma-yoga, jñāna-yoga* and *dhyāna-yoga*. *Yoga* means linking with the Supreme Lord, which is possible only through devotion. Fruitive activities ending in devotional service, philosophical speculation ending in devotional service, and the practice of mysticism ending in devotional service are known respectively as *karma-yoga, jñāna-yoga* and *dhyāna-yoga*. But such

devotional service is adulterated by the three kinds of material activities.

For those grossly engaged in identifying the body as the self, pious activity, or *karma-yoga,* is recommended. For those who identify the mind with the self, philosophical speculation, or *jñāna-yoga,* is recommended. But devotees standing on the spiritual platform have no need of such material conceptions of adulterated devotion. Adulterated devotional service does not directly aim for love of the Supreme Personality of Godhead. Therefore service performed strictly in conformity with the revealed scriptures is better than such *viddha-bhakti* because it is free from all kinds of material contamination. It is executed in Kṛṣṇa consciousness, solely to please the Supreme Personality of Godhead.

Those who are spontaneously devoted to the Lord and have no aims for material gain are called attracted devotees. They are spontaneously attracted to the service of the Lord, and they follow in the footsteps of self-realized souls. Their pure devotion (*śuddha-bhakti*), manifested from pure love of Godhead, surpasses the regulative principles of the authoritative scriptures. Sometimes loving ecstasy transcends regulative principles; such ecstasy, however, is completely on the spiritual platform and cannot be imitated. The regulative principles help ordinary devotees rise to the stage of perfect love of Godhead. Pure love for Kṛṣṇa is the perfection of pure devotion, and pure

devotional service is identical with spontaneous devotional service.

Flawless execution of regulative principles is exhibited in the Vaikuṇṭha planets. By strictly executing these principles one can be elevated to the Vaikuṇṭha planets. But spontaneous pure loving service is found in Kṛṣṇaloka alone.

adi.4.23

mayi bhaktir hi bhūtānām
amṛtatvāya kalpate
diṣṭyā yad āsīn mat-sneho
bhavatīnāṁ mad-āpanaḥ

SYNONYMS

mayi—to Me; *bhaktiḥ*—devotional service; *hi*—certainly; *bhūtānām*—of the living beings; *amṛtatvāya*—the eternal life; *kalpate*—brings about; *diṣṭyā*—by good fortune; *yat*—which; *āsīt*—was; *mat*—for Me; *snehaḥ*—the affection; *bhavatīnām*—of all of you; *mat*—of Me; *āpanaḥ*—the obtaining.

TRANSLATION

“ 'Devotional service rendered to Me by the living beings revives their eternal life. O My dear damsels of Vraja, your affection for Me is your good fortune, for it is the only means by which you have obtained My favor.'

PURPORT

Pure devotional service is represented in the activities of the residents of Vrajabhūmi (Vṛndāvana). During a solar eclipse, the Lord came from Dvārakā and met the inhabitants of Vṛndāvana at Samanta-pañcaka. The meeting was intensely painful for the damsels of Vrajabhūmi because Lord Kṛṣṇa had apparently left them to reside at Dvārakā. But the Lord obligingly acknowledged the pure devotional service of the damsels of Vraja by speaking this verse (*Bhāg*. 10.82.44).

adi.4.24

> *mātā more putra-bhāve karena bandhana*
> *atihīna-jñāne kare lālana pālana*

SYNONYMS

mātā—mother; *more*—Me; *putra-bhāve*—in the position of a son; *karena*—does; *bandhana*—binding; *ati-hīna-jñāne*—in thinking very poor; *kare*—does; *lālana*—nourishing; *pālana*—protecting.

TRANSLATION

"Mother sometimes binds Me as her son. She nourishes and protects Me, thinking Me utterly helpless.

adi.4.25

> *sakhā śuddha-sakhye kare, skandhe ārohaṇa*
> *tumi kon baḍa loka,—tumi āmi sama*

SYNONYMS

sakhā—the friend; *śuddha-sakhye*—in pure friendship; *kare*—does; *skandhe*—on the shoulders; *ārohaṇa*—mounting; *tumi*—You; *kon*—what; *baḍa*—big; *loka*—person; *tumi*—You; *āmi*—I; *sama*—the same.

TRANSLATION

"My friends climb on My shoulders in pure friendship, saying, 'What kind of big man are You? You and I are equal.'

adi.4.26

> *priyā yadi māna kari' karaye bhartsana*
> *veda-stuti haite hare sei mora mana*

SYNONYMS

priyā—the lover; *yadi*—if; *māna kari'*—sulking; *karaye*—does; *bhartsana*—rebuking; *veda-stuti*—the Vedic prayers; *haite*—from; *hare*—takes away; *sei*—that; *mora*—My; *mana*—mind.

TRANSLATION

"If My beloved consort reproaches Me in a sulky mood, that steals My mind from the reverent hymns of the Vedas.

PURPORT

According to the *Upaniṣads,* all living entities are dependent on the supreme living entity, the Personality of Godhead. As it is said (*Kaṭha Upaniṣad* 5.3), *nityo nityānāṁ cetanaś cetanānām eko bahūnāṁ yo vidadhāti kāmān:* one eternal living entity supports all the other eternal living entities. Because the Supreme Personality of Godhead maintains all the other living entities, they remain subordinate to the Lord, even when joined with Him in the reciprocation of loving affairs.

But in the course of exchanging transcendental love of the highest purity, sometimes the subordinate devotee tries to predominate over the predominator. One who lovingly engages with the Supreme Lord as if His mother or father sometimes supersedes the position of the Supreme Personality of Godhead. Similarly, His fiancī or lover sometimes supersedes the position of the Lord. But such attempts are exhibitions of the highest love. Only out of pure love does the subordinate lover of the Supreme Personality of Godhead chide Him. The Lord, enjoying this chiding, takes it very nicely. The exhibition of natural love makes such activities very enjoyable. In worship of the Supreme Lord

with veneration there is no manifestation of such natural love because the devotee considers the Lord his superior.

Regulative principles in devotional service are meant for those who have not invoked their natural love of Godhead. When natural love arises, all regulative methods are surpassed, and pure love is exhibited between the Lord and the devotee. Although on such a platform of love the devotee sometimes appears to predominate over the Lord or transgress regulative principles, such dealings are far more advanced than ordinary dealings through regulative principles with awe and veneration. A devotee who is actually free from all designations due to complete attachment in love for the Supreme exhibits spontaneous love for Godhead, which is always superior to the devotion of regulative principles.

The informal language used between lover and beloved is significant of pure affection. When devotees worship their beloved as the most venerable object, spontaneous loving sentiments are observed to be lacking. A neophyte devotee who follows the Vedic instructions that regulate those who lack pure love of Godhead may superficially seem more exalted than a devotee in spontaneous love of Godhead. But in fact such spontaneous pure love is far superior to regulated devotional service. Such pure love of Godhead is always glorious in all respects, more so than reverential devotional service rendered by a less affectionate devotee.

adi.4.27-28

> *ei śuddha-bhakta lañā karimu avatāra*
> *kariba vividha-vidha adbhuta vihāra*

> *vaikuṇṭhādye nāhi ye ye līlāra pracāra*
> *se se līlā kariba, yāte mora camatkāra*

SYNONYMS

ei—these; *śuddha-bhakta*—pure devotees; *lañā*—taking; *karimu*—I shall make; *avatāra*—incarnation; *kariba*—I shall do; *vividha-vidha*—various kinds; *adbhuta*—wonderful; *vihāra*—pastimes; *vaikuṇṭha-ādye*—in the Vaikuṇṭha planets, etc.; *nāhi*—not; *ye ye*—whatever; *līlāra*—of the pastimes; *pracāra*—broadcasting; *se se*—those; *līlā*—pastimes; *kariba*—I shall perform; *yāte*—in which; *mora*—My; *camatkāra*—wonder.

TRANSLATION

"Taking these pure devotees with Me, I shall descend and sport in various wonderful ways, unknown even in Vaikuṇṭha. I shall broadcast such pastimes by which even I am amazed.

PURPORT

Lord Kṛṣṇa in the form of Lord Caitanya educates His devotees to develop progressively to the stage of pure devotional service.

Thus He appears periodically as a devotee to take part in various wonderful activities depicted in His sublime philosophy and teachings.

There are innumerable Vaikuṇṭha planets in the spiritual sky, and in all of them the Lord accepts the service rendered by His eternal devotees in a reverential mood. Therefore Lord Śrī Kṛṣṇa presents His most confidential pastimes as He enjoys them in His transcendental realm. Such pastimes are so attractive that they attract even the Lord, and thus He relishes them in the form of Lord Caitanya.

adi.4.29

> *mo-viṣaye gopī-gaṇera upapati-bhāve*
> *yoga-māyā karibeka āpana-prabhāve*

SYNONYMS

mo-viṣaye—on the subject of Me; *gopī-gaṇera*—of the *gopīs*; *upapati*—of a paramour; *bhāve*—in the position; *yoga-māyā*—*yogamāyā,* Lord Kṛṣṇa's internal potency; *karibeka*—will make; *āpana*—her own; *prabhāve*—by the influence.

TRANSLATION

"The influence of yogamāyā will inspire the gopīs with the sentiment that I am their paramour.

PURPORT

Yogamāyā is the name of the internal potency that makes the Lord forget Himself and become an object of love for His pure devotee in different transcendental mellows. This *yogamāyā* potency creates a spiritual sentiment in the minds of the damsels of Vraja by which they think of Lord Kṛṣṇa as their paramour. This sentiment is never to be compared to mundane illicit sexual love. It has nothing to do with sexual psychology, although the pure love of such devotees seems to be sexual. OM should know for certain that nothing can exist in this cosmic manifestation that has no real counterpart in the spiritual field. All material manifestations are emanations of the Transcendence. The erotic principles of amorous love reflected in mixed material values are perverted reflections of the reality of spirit, but one cannot understand the reality unless one is sufficiently educated in the spiritual science.

adi.4.30

> *āmiha nā jāni tāhā, nā jāne gopī-gaṇa*
> *duṅhāra rūpa-guṇe duṅhāra nitya hare mana*

SYNONYMS

āmiha—I; *nā jāni*—shall not know; *tāhā*—that; *nā jāne*—will not know; *gopī-gaṇa*—the *gopīs*; *duṅhāra*—of the two; *rūpa-guṇe*—the beauty and qualities; *duṅhāra*—of the two; *nitya*—always; *hare*—carry away; *mana*—the minds.

TRANSLATION

"Neither the gopīs nor I shall notice this, for our minds will always be entranced by one another's beauty and qualities.

PURPORT

In the spiritual sky the Vaikuṇṭha planets are predominated by Nārāyaṇa. His devotees have the same features He does, and the exchange of devotion there is on the platform of reverence. But above all these Vaikuṇṭha planets is Goloka, or Kṛṣṇaloka, where the original Personality of Godhead, Kṛṣṇa, fully manifests His pleasure potency in free loving affairs. Since the devotees in the material world know almost nothing about these affairs, the Lord desires to show these affairs to them.

In Goloka Vṛndāvana there is an exchange of love known as *parakīya-rasa*. It is something like the attraction of a married woman for a man other than her husband. In the material world this sort of relationship is most abominable because it is a perverted reflection of the *parakīya-rasa* in the spiritual world, where it is the highest kind of loving affair. Such feelings between the devotee and the Lord are presented by the influence of *yogamāyā*. The *Bhagavad-gītā* states that devotees of the highest grade are under the care of *daiva-māyā,* or *yogamāyā: mahātmānas tu māṁ pārtha daivīṁ prakṛtim āśritāḥ* (Bg. 9.13). Those who are actually great souls (*mahātmās*) are fully absorbed in Kṛṣṇa consciousness, always engaged in the service

of the Lord. They are under the care of *daivī-prakṛti,* or *yogamāyā*. *Yogamāyā* creates a situation in which the devotee is prepared to transgress all regulative principles simply to love Kṛṣṇa. A devotee naturally does not like to transgress the laws of reverence for the Supreme Personality of Godhead, but by the influence of *yogamāyā* he is prepared to do anything to love the Supreme Lord better.

Those under the spell of the material energy cannot at all appreciate the activities of *yogamāyā,* for a conditioned soul can hardly understand the pure reciprocation between the Lord and His devotee. But by executing devotional service under the regulative principles, one can become very highly elevated and then begin to appreciate the dealings of pure love under the management of *yogamāyā*.

In the spiritual loving sentiment induced by the *yogamāyā* potency, both Lord Śrī Kṛṣṇa and the damsels of Vraja forget themselves in spiritual rapture. By the influence of such forgetfulness, the attractive beauty of the *gopīs* plays a prominent part in the transcendental satisfaction of the Lord, who has nothing to do with mundane sexology. Because spiritual love of Godhead is above everything mundane, the *gopīs* superficially seem to transgress the codes of mundane morality. This perpetually puzzles mundane moralists. Therefore *yogamāyā* acts to cover the Lord and His pastimes from the eyes of mundaners, as confirmed in the *Bhagavad-gītā* (Bg. 7.25),

where the Lord says that He reserves the right of not being exposed to everyone.

The acts of *yogamāyā* make it possible for the Lord and the *gopīs,* in loving ecstasy, to sometimes meet and sometimes separate. These transcendental loving affairs of the Lord are unimaginable to empiricists involved in the impersonal feature of the Absolute Truth. Therefore the Lord Himself appears before the mundaners to bestow upon them the highest form of spiritual realization and also personally relish its essence. The Lord is so merciful that He Himself descends to take the fallen souls back home to the kingdom of Godhead, where the erotic principles of Godhead are eternally relished in their real form, distinct from the perverted sexual love so much adored and indulged in by the fallen souls in their diseased condition. The reason the Lord displays the *rāsa-līlā* is essentially to induce all the fallen souls to give up their diseased morality and religiosity, and to attract them to the kingdom of God to enjoy the reality. A person who actually understands what the *rāsa-līlā* is will certainly hate to indulge in mundane sex life. For the realized soul, hearing the Lord's *rāsa-līlā* through the proper channel will result in complete abstinence from material sexual pleasure.

adi.4.31

> *dharma chāḍi' rāge duṅhe karaye milana*
> *kabhu mile, kabhu nā mile,—daivera ghaṭana*

SYNONYMS

dharma chāḍi'—giving up religious customs; *rāge*—in love; *duṅhe*—both; *karaye*—do; *milana*—meeting; *kabhu*—sometimes; *mile*—they meet; *kabhu*—sometimes; *nā mile*—they do not meet; *daivera*—of destiny; *ghaṭana*—the happening.

TRANSLATION

"Pure attachment will unite us even at the expense of moral and religious duties [dharma]. Destiny will sometimes bring us together and sometimes separate us.

PURPORT

The *gopīs* came out to meet Kṛṣṇa in the dead of night when they heard the sound of Kṛṣṇa's flute. Śrīla Rūpa Gosvāmī has accordingly composed a nice verse (see Cc. *Ādi* 5.224) that describes the beautiful boy called Govinda standing by the bank of the Yamunā with His flute to His lips in the shining moonlight. Those who want to enjoy life in the materialistic way of society, friendship and love should not go to the Yamunā to see the form of Govinda. The sound of Lord Kṛṣṇa's flute is so sweet that it has made the *gopīs* forget all about their relationships with their kinsmen and flee to Kṛṣṇa in the dead of night.

By leaving home in that way, the *gopīs* transgressed the Vedic regulations of household life. This indicates that when natural feelings of love for Kṛṣṇa become fully manifest, a devotee can

neglect conventional social rules and regulations. In the material world we are situated in designative positions only, but pure devotional service begins when one is freed from all designations. When love for Kṛṣṇa is awakened, the designative positions are overcome.

The spontaneous attraction of Śrī Kṛṣṇa for His dearest parts and parcels generates an enthusiasm that obliges Śrī Kṛṣṇa and the *gopīs* to meet together. To celebrate this transcendental enthusiasm, there is need of a sentiment of separation between the lover and beloved. In the condition of material tribulation, no one wants the pangs of separation. But in the transcendental form, the very same separation, being absolute in its nature, strengthens the ties of love and enhances the desire of the lover and beloved to meet. The period of separation, evaluated transcendentally, is more relishable than the actual meeting, which lacks the feelings of increasing anticipation because the lover and beloved are both present.

adi.4.32

> *ei saba rasa-niryāsa kariba āsvāda*
> *ei dvāre kariba saba bhaktere prasāda*

SYNONYMS

ei—these; *saba*—all; *rasa-niryāsa*—essence of mellows; *kariba*—I shall do; *āsvāda*—tasting; *ei dvāre*—by this; *kariba*—I shall do; *saba*—all; *bhaktere*—to the devotees; *prasāda*—favor.

TRANSLATION

"I shall taste the essence of all these rasas, and in this way I shall favor all the devotees.

adi.4.33

> *vrajera nirmala rāga śuni' bhakta-gaṇa*
> *rāga-mārge bhaje yena chāḍi' dharma-karma*

SYNONYMS

vrajera—of Vraja; *nirmala*—spotless; *rāga*—love; *śuni'*—hearing; *bhakta-gaṇa*—the devotees; *rāga-mārge*—on the path of spontaneous love; *bhaje*—they worship; *yena*—so that; *chāḍi'*—giving up; *dharma*—religiosity; *karma*—fruitive activity.

TRANSLATION

"Then, by hearing about the pure love of the residents of Vraja, devotees will worship Me on the path of spontaneous love, abandoning all rituals of religiosity and fruitive activity."

PURPORT

Many realized souls, such as Raghunātha dāsa Gosvāmī and King Kulaśekhara, have recommended with great emphasis that one develop this spontaneous love of Godhead, even at the risk of transgressing all the traditional codes of morality and religiosity.

Śrī Raghunātha dāsa Gosvāmī, one of the six Gosvāmīs of Vṛndāvana, has written in his prayers called the *Manaḥ-śikṣā* that one should simply worship Rādhā and Kṛṣṇa with all attention. *Na dharmaṁ nādharmaṁ śruti-gaṇa-niruktaṁ kila kuru:* one should not be much interested in performing Vedic rituals or simply following rules and regulations.

King Kulaśekhara has written similarly, in his book *Mukunda-mālā-stotra* (5):

> *nāsthā dharme na vasu-nicaye naiva kāmopabhoge*
> *yad bhāvyaṁ tad bhavatu bhagavan pūrva-karmānurūpam*
> *etat prārthyaṁ mama bahu-mataṁ janma-janmāntare 'pi*
> *tvat-pādāmbho-ruha-yuga-gatā niścalā bhaktir astu*

"I have no attraction for performing religious rituals or holding any earthly kingdom. I do not care for sense enjoyments; let them appear and disappear in accordance with my previous deeds. My only desire is to be fixed in devotional service to the lotus feet of the Lord, even though I may continue to take birth here life after life."

adi.4.34

> *anugrahāya bhaktānāṁ*
> *mānuṣaṁ deham āśritaḥ*

bhajate tādṛśīḥ krīḍā
yāḥ śrutvā tat-paro bhavet

SYNONYMS

anugrahāya—for showing favor; *bhaktānām*—to the devotees; *mānuṣam*—humanlike; *deham*—body; *āśritaḥ*—accepting; *bhajate*—He enjoys; *tādṛśīḥ*—such; *krīḍāḥ*—pastimes; *yāḥ*—which; *śrutvā*—having heard; *tat-paraḥ*—fully intent upon Him; *bhavet*—one must become.

TRANSLATION

"Kṛṣṇa manifests His eternal humanlike form and performs His pastimes to show mercy to the devotees. Having heard such pastimes, one should engage in service to Him."

PURPORT

This text is from *Śrīmad-Bhāgavatam* (10.33.36). The Supreme Personality of Godhead has innumerable expansions of His transcendental form who eternally exist in the spiritual world. This material world is only a perverted reflection of the spiritual world, where everything is manifested without inebriety. There everything is in its original existence, free from the domination of time. Time cannot deteriorate or interfere with the conditions in the spiritual world, where different manifestations of the Supreme Personality of Godhead are the recipients of the worship of different living entities in their constitutional spiritual

positions. In the spiritual world all existence is unadulterated goodness. The goodness found in the material world is contaminated by the modes of passion and ignorance.

The saying that the human form of life is the best position for devotional service has its special significance because only in this form can a living entity revive his eternal relationship with the Supreme Personality of Godhead. The human form is considered the highest state in the cycle of the species of life in the material world. If one takes advantage of this highest kind of material form, one can regain his position of devotional service to the Lord.

Incarnations of the Supreme Personality of Godhead appear in all the species of life, although this is inconceivable to the human brain. The Lord's pastimes are differentiated according to the appreciating capacity of the different types of bodies of the living entities. The Supreme Lord bestows the most merciful benediction to human society when He appears in His human form. It is then that humanity gets the opportunity to engage in different kinds of eternal service to the Lord.

Special natural appreciation of the descriptions of a particular pastime of Godhead indicates the constitutional position of a living entity. Adoration, servitorship, friendship, parental affection and conjugal love are the five primary relationships with Kṛṣṇa. The highest perfectional stage of the conjugal relationship, enriched by many sentiments, gives the maximum relishable mellow to the devotee.

The Lord appears in different incarnations-as a fish, tortoise and boar, as Paraśurāma, Lord Rāma, Buddha and so on-to reciprocate the different appreciations of living entities in different stages of evolution. The conjugal relationship of amorous love called *parakīya-rasa* is the unparalleled perfection of love exhibited by Lord Kṛṣṇa and His devotees.

A class of so-called devotees known as *sahajiyās* try to imitate the Lord's pastimes, although they have no understanding of the amorous love in His expansions of pleasure potency. Their superficial imitation can create havoc on the path for the advancement of one's spiritual relationship with the Lord. Material sexual indulgence can never be equated with spiritual love, which is in unadulterated goodness. The activities of the *sahajiyās* simply lower one deeper into the material contamination of the senses and mind. Kṛṣṇa's transcendental pastimes display eternal servitorship to Adhokṣaja, the Supreme Lord, who is beyond all conception through material senses. Materialistic conditioned souls do not understand the transcendental exchanges of love, but they like to indulge in sense gratification in the name of devotional service. The activities of the Supreme Lord can never be understood by irresponsible persons who think the pastimes of Rādhā and Kṛṣṇa to be ordinary affairs. The *rāsa* dance is arranged by Kṛṣṇa's internal potency *yogamāyā,* and it is beyond the grasp of the materially affected person. Trying to throw mud into transcendence with their perversity, the *sahajiyās* misinterpret the sayings *tat-paratvena nirmalam* and *tat-paro bhavet*. By

misinterpreting *tādrśīḥ krīḍāḥ,* they want to indulge in sex while pretending to imitate Lord Kṛṣṇa. But one must actually understand the imports of the words through the intelligence of the authorized *gosvāmīs*. Śrīla Narottama dāsa Ṭhākura, in his prayers to the Gosvāmīs, has explained his inability to understand such spiritual affairs.

> *rūpa-raghunātha-pade ha-ibe ākuti*
> *kabe hāma bujhaba se yugala-pīriti*

"When I shall be eager to understand the literature given by the Gosvāmīs, then I shall be able to understand the transcendental love affairs of Rādhā and Kṛṣṇa." In other words, unless one is trained under the disciplic succession of the Gosvāmīs, one cannot understand Rādhā and Kṛṣṇa. The conditioned souls are naturally averse to understanding the spiritual existence of the Lord, and if they try to know the transcendental nature of the Lord's pastimes while they remain absorbed in materialism, they are sure to blunder like the *sahajiyās*.

adi.4.35

> *'bhavet' kriyā vidhiliṅ, sei ihā kaya*
> *kartavya avaśya ei, anyathā pratyavāya*

SYNONYMS

bhavet—*bhavet*; *kriyā*—the verb; *vidhi-liṅ*—an injunction of the imperative mood; *sei*—that; *ihā*—here; *kaya*—says; *kartavya*—to be done; *avaśya*—certainly; *ei*—this; *anyathā*—otherwise; *pratyavāya*—detriment.

TRANSLATION

Here the use of the verb "bhavet," which is in the imperative mood, tells us that this certainly must be done. Noncompliance would be abandonment of duty.

PURPORT

This imperative is applicable to pure devotees. Neophytes will be able to understand these affairs only after being elevated by regulated devotional service under the expert guidance of the spiritual master. Then they too will be competent to hear of the love affairs of Rādhā and Kṛṣṇa.

As long as one is in material, conditioned life, strict discipline is required in the matter of moral and immoral activities. The absolute world is transcendental and free from such distinctions because there inebriety is not possible. But in this material world a sexual appetite necessitates distinction between moral and immoral conduct. There are no sexual activities in the spiritual world. The transactions between lover and beloved in the spiritual world are pure transcendental love and unadulterated bliss.

One who has not been attracted by the transcendental beauty of *rasa* will certainly be dragged down into material attraction, thus to act in material contamination and progress to the darkest region of hellish life. But by understanding the conjugal love of Rādhā and Kṛṣṇa one is freed from the grip of attraction to material so-called love between man and woman. Similarly, one who understands the pure parental love of Nanda and Yaśodā for Kṛṣṇa will be saved from being dragged into material parental affection. If one accepts Kṛṣṇa as the supreme friend, the attraction of material friendship will be finished for him, and he will not be dismayed by so-called friendship with mundane wranglers. If he is attracted by servitorship to Kṛṣṇa, he will no longer have to serve the material body in the degraded status of material existence, with the false hope of becoming master in the future. Similarly, one who sees the greatness of Kṛṣṇa in neutrality will certainly never again seek the so-called relief of impersonalist or voidist philosophy. If one is not attracted by the transcendental nature of Kṛṣṇa, one is sure to be attracted to material enjoyment, thus to become implicated in the clinging network of virtuous and sinful activities and continue material existence by transmigrating from one material body to another. Only in Kṛṣṇa consciousness can one achieve the highest perfection of life.

adi.4.36-37

> *ei vāñchā yaiche kṛṣṇa-prākaṭya-kāraṇa*
> *asura-saṁhāra—ānuṣaṅga prayojana*

> *ei mata caitanya-kṛṣṇa pūrṇa bhagavān*
> *yuga-dharma-pravartana nahe tāṅra kāma*

SYNONYMS

ei—this; *vāñchā*—desire; *yaiche*—just as; *kṛṣṇa*—of Lord Kṛṣṇa; *prākaṭya*—for the manifestation; *kāraṇa*—reason; *asura-saṁhāra*—the killing of demons; *ānuṣaṅga*—secondary; *prayojana*—reason; *ei mata*—like this; *caitanya*—as Lord Caitanya Mahāprabhu; *kṛṣṇa*—Lord Kṛṣṇa; *pūrṇa*—full; *bhagavān*—the Supreme Personality of Godhead; *yuga-dharma*—the religion of the age; *pravartana*—initiating; *nahe*—is not; *tāṅra*—of Him; *kāma*—the desire.

TRANSLATION

Just as these desires are the fundamental reason for Kṛṣṇa's appearance whereas destroying the demons is only an incidental necessity, so for Śrī Kṛṣṇa Caitanya, the Supreme Personality of Godhead, promulgating the dharma of the age is incidental.

adi.4.38

> *kona kāraṇe yabe haila avatāre mana*
> *yuga-dharma-kāla haila se kāle milana*

SYNONYMS

kona kāraṇe—by some reason; *yabe*—when; *haila*—there was; *avatāre*—in incarnation; *mana*—inclination; *yuga-dharma*—for the religion of the age; *kāla*—the time; *haila*—there was; *se kāle*—at that time; *milana*—conjunction.

TRANSLATION

When the Lord desired to appear for another reason, the time for promulgating the religion of the age also arose.

adi.4.39

> *dui hetu avatari' lañā bhakta-gaṇa*
> *āpane āsvāde prema-nāma-saṅkīrtana*

SYNONYMS

dui—two; *hetu*—reasons; *avatari'*—incarnating; *lañā*—taking; *bhakta-gaṇa*—the devotees; *āpane*—Himself; *āsvāde*—tastes; *prema*—love of God; *nāma-saṅkīrtana*—and congregational chanting of the holy name.

TRANSLATION

Thus with two intentions the Lord appeared with His devotees and tasted the nectar of prema with the congregational chanting of the holy name.

adi.4.40

> *sei dvāre ācaṇḍāle kīrtana sañcāre*
> *nāma-prema-mālā gāṅthi' parāila saṁsāre*

SYNONYMS

sei dvāre—by that; *ā-caṇḍāle*—even among the *caṇḍālas*; *kīrtana*—the chanting of the holy names; *sañcāre*—He infuses; *nāma*—of the holy names; *prema*—and of love of God; *mālā*—a garland; *gāṅthi'*—stringing together; *parāila*—He put it on; *saṁsāre*—the whole material world.

TRANSLATION

Thus He spread kīrtana even among the untouchables. He wove a wreath of the holy name and prema with which He garlanded the entire material world.

adi.4.41

> *ei-mata bhakta-bhāva kari' aṅgīkāra*
> *āpani ācari' bhakti karila pracāra*

SYNONYMS

ei-mata—like this; *bhakta-bhāva*—the position of a devotee; *kari'*—making; *aṅgīkāra*—acceptance; *āpani*—Himself; *ācari'*—practicing; *bhakti*—devotional service; *karila*—did; *pracāra*—propagation.

TRANSLATION

In this way, assuming the sentiment of a devotee, He preached devotional service while practicing it Himself.

PURPORT

When Rūpa Gosvāmī met Lord Śrī Caitanya Mahāprabhu at Prayāga (Allahabad), he offered his respectful obeisances by submitting that Lord Caitanya was more magnanimous than any other *avatāra* of Kṛṣṇa because He was distributing love of Kṛṣṇa. His mission was to enhance love of Godhead. In the human form of life the highest achievement is to attain the platform of love of Godhead. Lord Caitanya did not invent a system of religion, as people sometimes assume. Religious systems are meant to show the existence of God, who is then generally approached as the cosmic order-supplier. But Lord Śrī Caitanya Mahāprabhu's transcendental mission is to distribute love of Godhead to everyone. Anyone who accepts God as the Supreme can take to the process of chanting Hare Kṛṣṇa and become a lover of God. Therefore Lord Caitanya is the most magnanimous. This munificent broadcasting of devotional service is possible only for Kṛṣṇa Himself. Therefore Lord Caitanya is Kṛṣṇa.

In the *Bhagavad-gītā* Kṛṣṇa has taught the philosophy of surrender to the Supreme Personality of Godhead. One who has surrendered to the Supreme can make further progress by learning to love Him. Therefore the Kṛṣṇa consciousness movement propagated by Lord Caitanya is especially meant for those who are cognizant of the presence of the Supreme Godhead, the ultimate controller of everything. His mission is to teach people how to dovetail themselves into engagements of transcendental loving service. He is Kṛṣṇa teaching His own service from the position of a devotee. The Lord's acceptance of the role of a devotee in the eternal form of Lord Śrī Caitanya Mahāprabhu is another of the Lord's wonderful features. A conditioned soul cannot reach the absolute Personality of Godhead by his imperfect endeavor, and therefore it is wonderful that Lord Śrī Kṛṣṇa, in the form of Lord Gaurāṅga, has made it easy for everyone to approach Him.

Svarūpa Dāmodara Gosvāmī has described Lord Caitanya as Kṛṣṇa Himself with the attitude of Rādhārāṇī, or a combination of Rādhā and Kṛṣṇa. The intention of Lord Caitanya is to taste Kṛṣṇa's sweetness in transcendental love. He does not care to think of Himself as Kṛṣṇa, because He wants the position of Rādhārāṇī. We should remember this. A class of so-called devotees called the *nadīyā-nāgarīs* or *gaura-nāgarīs* pretend that they have the sentiment of *gopīs* toward Lord Caitanya, but they do not realize that He placed Himself not as the enjoyer, Kṛṣṇa, but as the enjoyed, the devotee of Kṛṣṇa. The concoctions of unauthorized persons pretending to be bona fide have not

been accepted by Lord Caitanya. Presentations such as those of the *gaura-nāgarīs* are only disturbances to the sincere execution of the mission of Lord Caitanya. Lord Caitanya is undoubtedly Kṛṣṇa Himself, and He is always nondifferent from Śrīmatī Rādhārāṇī. But the emotion technically called *vipralambha-bhāva,* which the Lord adopted for confidential reasons, should not be disturbed in the name of service. A mundaner should not unnecessarily intrude into affairs of transcendence and thereby displease the Lord. One must always be on guard against this sort of devotional anomaly. A devotee is not meant to create disturbances to Kṛṣṇa. As Śrīla Rūpa Gosvāmī has explained, devotional service is *ānukūlyena,* or favorable to Kṛṣṇa. Acting unfavorably toward Kṛṣṇa is not devotion. Kaṁsa was the enemy of Kṛṣṇa. He always thought of Kṛṣṇa, but he thought of Him as an enemy. One should always avoid such unfavorable so-called service.

Lord Caitanya has accepted the role of Rādhārāṇī, and we should support that position, as Svarūpa Dāmodara did in the Gambhīrā (the room where Lord Caitanya Mahāprabhu stayed in Purī). He always reminded Lord Caitanya of Rādhā's feelings of separation as they are described in *Śrīmad-Bhāgavatam,* and Lord Caitanya appreciated his assistance. But the *gaura-nāgarīs,* who place Lord Caitanya in the position of enjoyer and themselves as His enjoyed, are not approved by Lord Caitanya or by Lord Caitanya's followers. Instead of being blessed, the foolish imitators are left completely apart. Their concoctions are against the principles of Lord Śrī Caitanya Mahāprabhu. The doctrine of

transcendental enjoyment by Kṛṣṇa cannot be mixed up with the doctrine of transcendental feeling of separation from Kṛṣṇa in the role of Rādhārāṇī.

adi.4.42

> *dāsya, sakhya, vātsalya, āra ye śṛṅgāra*
> *cāri prema, catur-vidha bhakta-i ādhāra*

SYNONYMS

dāsya—servitude; *sakhya*—friendship; *vātsalya*—parental affection; *āra*—and; *ye*—that; *śṛṅgāra*—conjugal love; *cārī*—four types; *prema*—love of God; *catuḥ-vidha*—four kinds; *bhakta-i*—devotees; *ādhāra*—the containers.

TRANSLATION

Four kinds of devotees are the receptacles of the four kinds of mellows in love of God, namely servitude, friendship, parental affection and conjugal love.

adi.4.43

> *nija nija bhāva sabe śreṣṭha kari' māne*
> *nija-bhāve kare kṛṣṇa-sukha āsvādane*

SYNONYMS

nija nija—each his own; *bhāva*—mood; *sabe*—all; *śreṣṭha kari'*—making the best; *māne*—accepts; *nija-bhāve*—in his own mood; *kare*—does; *kṛṣṇa-sukha*—happiness with Lord Kṛṣṇa; *āsvādane*—tasting.

TRANSLATION

Each kind of devotee feels that his sentiment is the most excellent, and thus in that mood he tastes great happiness with Lord Kṛṣṇa.

adi.4.44

> *taṭastha ha-iyā mane vicāra yadi kari*
> *saba rasa haite śṛṅgāre adhika mādhurī*

SYNONYMS

taṭa-stha ha-iyā—becoming impartial; *mane*—in the mind; *vicāra*—consideration; *yadi*—if; *kari*—doing; *sabarasa*—all the mellows; *haite*—than; *śṛṅgāre*—in conjugal love; *adhika*—greater; *mādhurī*—sweetness.

TRANSLATION

But if we compare the sentiments in an impartial mood, we find that the conjugal sentiment is superior to all in sweetness.

PURPORT

No one is higher or lower than anyone else in transcendental relationships with the Lord, for in the absolute realm everything is equal. But although these relationships are absolute, there are also transcendental differences between them. Thus the transcendental relationship of conjugal love is considered the highest perfection.

adi.4.45

> *yathottaram asau svāda-*
> *viśeṣollāsamayy api*
> *ratir vāsanayā svādvī*
> *bhāsate kāpi kasyacit*

SYNONYMS

yathā-uttaram—one after another; *asau*—that; *svāda-viśeṣa*—of particular tastes; *ullāsa-mayī*—consisting of the increase; *api*—although; *ratiḥ*—love; *vāsanayā*—by the different desire; *svādvī*—sweet; *bhāsate*—exists; *kā api*—any; *kasyacit*—of someone (the devotee).

TRANSLATION

"Increasing love is experienced in various tastes, one above another. But that love which has the highest taste

in the gradual succession of desire manifests itself in the form of conjugal love."

PURPORT

This is a verse from Śrīla Rūpa Gosvāmī's *Bhakti-rasāmṛta-sindhu* (2.5.38).

adi.4.46

> *ataeva madhura rasa kahi tara nāma*
> *svakīyā-parakīyā-bhāve dvi-vidha saṁsthāna*

SYNONYMS

ataeva—therefore; *madhura*—sweet; *rasa*—mellow; *kahi*—I say; *tāra*—of that; *nāma*—the name; *svakīyā*—*svakīyā* (own); *parakīyā*—and named *parakīyā* (another's); *bhāve*—in the moods; *dvi-vidha*—two types; *saṁsthāna*—positions.

TRANSLATION

Therefore I call it madhura-rasa. It has two further divisions, namely wedded and unwedded love.

adi.4.47

> *parakīyā-bhāve ati rasera ullāsa*
> *vraja vinā ihāra anyatra nāhi vāsa*

SYNONYMS

parakīyā-bhāve—in the mood of *parakīyā,* or conjugal relations outside of marriage; *ati*—very great; *rasera*—of mellow; *ullāsa*—increase; *vraja vinā*—except for Vraja; *ihāra*—of this; *anyatra*—anywhere else; *nāhi*—there is not; *vāsa*—residence.

TRANSLATION

There is a great increase of mellow in the unwedded conjugal mood. Such love is found nowhere but in Vraja.

adi.4.48

> *vraja-vadhū-gaṇera ei bhāva niravadhi*
> *tāra madhye śrī-rādhāya bhāvera avadhi*

SYNONYMS

vraja-vadhū-gaṇera—of the young wives of Vraja; *ei*—this; *bhāva*—mood; *niravadhi*—unbounded; *tāra madhye*—among them; *śrī-rādhāya*—in Śrīmatī Rādhārāṇī; *bhāvera*—of the mood; *avadhi*—the highest limit.

TRANSLATION

This mood is unbounded in the damsels of Vraja, but among them it finds its perfection in Śrī Rādhā.

adi.4.49

> *prauḍha nirmala-bhāva prema sarvottama*
> *kṛṣṇera mādhurya-rasa-āsvāda-kāraṇa*

SYNONYMS

prauḍha—matured; *nirmala-bhāva*—pure condition; *prema*—love; *sarva-uttama*—best of all; *kṛṣṇera*—of Lord Kṛṣṇa; *mādhurya-rasa*—of the mellow of the conjugal relationship; *āsvāda*—of the tasting; *kāraṇa*—the cause.

TRANSLATION

Her pure, mature love surpasses that of all others. Her love is the cause of Lord Kṛṣṇa's tasting the sweetness of the conjugal relationship.

adi.4.50

> *ataeva sei bhāva aṅgīkāra kari'*
> *sādhilena nija vāñchā gaurāṅga-śrī-hari*

SYNONYMS

ataeva—therefore; *sei bhāva*—that mood; *aṅgīkāra kari'*—accepting; *sādhilena*—fulfilled; *nija*—His own; *vāñchā*—desire; *gaurāṅga*—Lord Caitanya Mahāprabhu; *śrī-hari*—the Supreme Personality of Godhead.

TRANSLATION

Therefore Lord Gaurāṅga, who is Śrī Hari Himself, accepted the sentiments of Rādhā and thus fulfilled His own desires.

PURPORT

Of the four kinds of reciprocation of loving service—*dāsya, sakhya, vātsalya* and *mādhurya-mādhurya* is considered the fullest. But the conjugal relationship is further divided into two varieties, namely *svakīya* and *parakīya*. *Svakīya* is the relationship with Kṛṣṇa as a formally married husband, and *parakīya* is the relationship with Kṛṣṇa as a paramour. Expert analysts have decided that the transcendental ecstasy of the *parakīya* mellow is better because it is more enthusiastic. This phase of conjugal love is found in those who have surrendered to the Lord in intense love, knowing well that such illicit love with a paramour is not morally approved in society. The risks involved in such love of Godhead make this emotion superior to the relationship in which such risk is not involved. The validity of such risk, however, is possible only in the transcendental realm. *Svakīya* and *parakīya* conjugal love of Godhead have no existence in the material world, and *parakīya* is not exhibited anywhere in Vaikuṇṭha, but only in the portion of Goloka Vṛndāvana known as Vraja.

Some devotees think that Kṛṣṇa is eternally the enjoyer in Goloka Vṛndāvana but only sometimes comes to the platform of

Vraja to enjoy *parakīya-rasa*. The six Gosvāmīs of Vṛndāvana, however, have explained that Kṛṣṇa's pastimes in Vraja are eternal, like His other activities in Goloka Vṛndāvana. Vraja is a confidential part of Goloka Vṛndāvana. Kṛṣṇa exhibited His Vraja pastimes on the surface of this world, and similar pastimes are eternally exhibited in Vraja in Goloka Vṛndāvana, where *parakīya-rasa* is ever existent.

In the Third Chapter of this epic, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī has explicitly accepted the fact that Kṛṣṇa appears in this material world at the end of the Dvāpara age of the twenty-eighth *catur-yuga* of Vaivasvata Manu and brings with Him His Vrajadhāma, which is the eternal abode of His highest pastimes. As the Lord appears by His own internal potency, so He also brings all His paraphernalia by the same internal potency, without extraneous help. It is further stated here in *Caitanya-caritāmṛta* that the *parakīya* sentiment is existent only in that transcendental realm and nowhere else. This highest form of ecstasy can exist only in the most confidential part of the transcendental world, but by the causeless mercy of the Lord we can have a peep into that invisible Vraja.

The transcendental mellow relished by the *gopīs* in Vraja is superexcellently featured in Śrīmatī Rādhārāṇī. Mature assimilation of the transcendental humor of conjugal love is represented by Śrīmatī Rādhārāṇī, whose feelings are incomprehensible even to the Lord Himself. The intensity of Her loving service is the highest form of ecstasy. No one can surpass

Śrīmatī Rādhārāṇī in relishing the transcendental mellow qualities of the Lord. Therefore the Lord Himself agreed to assume the position of Rādhārāṇī in the form of Lord Śrī Gauraṅga. He then relished the highest position of *parakīya-rasa,* as exhibited in the transcendental abode of Vraja.

adi.4.51

> *sureśānāṁ durgaṁ gatir atiśayenopaniṣadāṁ*
> *munīnāṁ sarva-svaṁ praṇata-paṭalīnāṁ madhurimā*
> *viniryāsaḥ premṇo nikhila-paśu-pālāmbuja-dṛśāṁ*
> *sa caitanyaḥ kiṁ me punar api dṛśor yāsyati padam*

SYNONYMS

sura-īśānām—of the kings of the demigods; *durgam*—fortress; *gatiḥ*—the goal; *atiśayena*—eminently; *upaniṣadām*—of the *Upaniṣads*; *munīnām*—of the sages; *sarva-svam*—the be-all and end-all; *praṇata-paṭalīnām*—of the groups of the devotees; *madhurimā*—the sweetness; *viniryāsaḥ*—the essence; *premṇaḥ*—of love; *nikhila*—all; *paśu-pālā*—of the cowherd women; *ambuja-dṛśām*—lotus-eyed; *saḥ*—He; *caitanyaḥ*—Lord Caitanya; *kim*—what; *me*—my; *punaḥ*—again; *api*—certainly; *dṛśoḥ*—of the two eyes; *yāsyati*—will come; *padam*—to the abode.

TRANSLATION

"Lord Caitanya is the shelter of the demigods, the goal of the Upaniṣads, the be-all and end-all of the great

sages, the beautiful shelter of His devotees, and the essence of the love for the lotus-eyed gopīs. Will He again be the object of my vision?"

adi.4.52

> *apāraṁ kasyāpi praṇayi-jana-vṛndasya kutukī*
> *rasa-stomaṁ hṛtvā madhuram upabhoktuṁ kam-api yaḥ*
> *rucaṁ svām āvavre dyutim iha tadīyāṁ prakaṭayan*
> *sa devaś caitanyākṛtir atitarāṁ naḥ kṛpayatu*

SYNONYMS

apāram—boundless; *kasya api*—of someone; *praṇayi-jana-vṛndasya*—of the multitude of lovers; *kutukī*—one who is curious; *rasa-stomam*—the group of mellows; *hṛtvā*—stealing; *madhuram*—sweet; *upabhoktum*—to enjoy; *kam api*—some; *yaḥ*—who; *rucam*—luster; *svām*—own; *āvavre*—covered; *dyutim*—luster; *iha*—here; *tadīyām*—related to Him; *prakaṭayan*—manifesting; *saḥ*—He; *devaḥ*—the Supreme Personality of Godhead; *caitanya-ākṛtiḥ*—having the form of Lord Caitanya Mahāprabhu; *atitarām*—greatly; *naḥ*—unto us; *kṛpayatu*—may He show His mercy.

TRANSLATION

"Lord Kṛṣṇa desired to taste the limitless nectarean mellows of the love of one of His multitude of loving damsels [Śrī Rādhā], and so He has assumed the form

of Lord Caitanya. He has tasted that love while hiding His own dark complexion with Her effulgent yellow color. May that Lord Caitanya confer upon us His grace."

PURPORT

Texts 51 and 52 are from the *Stava-mālā* of Śrīla Rūpa Gosvāmī.

adi.4.53

> *bhāva-grahaṇera hetu kaila dharma-sthāpana*
> *tāra mukhya hetu kahi, śuna sarva-jana*

SYNONYMS

bhāva-grahaṇera—of accepting the mood; *hetu*—the reason; *kaila*—did; *dharma*—religion; *sthāpana*—establishing; *tāra*—of that; *mukhya*—principal; *hetu*—reason; *kahi*—I say; *śuna*—please hear; *sarva-jana*—everyone.

TRANSLATION

To accept ecstatic love is the main reason He appeared and reestablished the religious system for this age. I shall now explain that reason. Everyone please listen.

adi.4.54

mūla hetu āge ślokera kaila ābhāsa
ebe kahi sei ślokera artha prakāśa

SYNONYMS

mūla hetu—the root cause; *āge*—in the beginning; *ślokera*—of the verse; *kaila*—gave; *ābhāsa*—hint; *ebe*—now; *kahi*—I shall speak; *sei*—that; *ślokera*—of the verse; *artha*—meaning; *prakāśa*—manifestation.

TRANSLATION

Having first given hints about the verse describing the principal reason why the Lord appeared, now I shall manifest its full meaning.

adi.4.55

rādhā kṛṣṇa-praṇaya-vikṛtir hlādinī śaktir asmād
ekātmānāv api bhuvi purā deha-bhedaṁ gatau tau
caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ
caikyam āptaṁ
rādhā-bhāva-dyuti-suvalitaṁ naumi kṛṣṇa-svarūpam

SYNONYMS

rādhā—Śrīmatī Rādhārāṇī; *kṛṣṇa*—of Lord Kṛṣṇa; *praṇaya*—of love; *vikṛtiḥ*—the transformation; *hlādinī śaktiḥ*—pleasure potency; *asmāt*—from this; *eka-ātmānau*—both the same in identity; *api*—although; *bhuvi*—on earth; *purā*—from beginningless time; *deha-bhedam*—separate forms; *gatau*—obtained; *tau*—these two; *caitanya-ākhyam*—known as Śrī Caitanya; *prakaṭam*—manifest; *adhunā*—now; *tat-dvayam*—the two of Them; *ca*—and; *aikyam*—unity; *āptam*—obtained; *rādhā*—of Śrīmatī Rādhārāṇī; *bhāva*—mood; *dyuti*—the luster; *suvalitam*—who is adorned with; *naumi*—I offer my obeisances; *kṛṣṇa-svarūpam*—to Him who is identical with Śrī Kṛṣṇa.

TRANSLATION

"The loving affairs of Śrī Rādhā and Kṛṣṇa are transcendental manifestations of the Lord's internal pleasure-giving potency. Although Rādhā and Kṛṣṇa are one in Their identity, They separated Themselves eternally. Now these two transcendental identities have again united, in the form of Śrī Kṛṣṇa Caitanya. I bow down to Him, who has manifested Himself with the sentiment and complexion of Śrīmatī Rādhārāṇī although He is Kṛṣṇa Himself."

PURPORT

This text is from the diary of Śrīla Svarūpa Dāmodara Gosvāmī. It appears as the fifth of the first fourteen verses of *Śrī Caitanya-caritāmṛta*.

adi.4.56

> *rādhā-kṛṣṇa eka ātmā, dui deha dhari'*
> *anyonye vilase rasa āsvādana kari'*

SYNONYMS

rādhā-kṛṣṇa—Rādhā and Kṛṣṇa; *eka*—one; *ātmā*—self; *dui*—two; *deha*—bodies; *dhari'*—assuming; *anyonye*—one another; *vilase*—They enjoy; *rasa*—the mellows of love; *āsvādana kari'*—tasting.

TRANSLATION

Rādhā and Kṛṣṇa are one and the same, but They have assumed two bodies. Thus They enjoy each other, tasting the mellows of love.

PURPORT

The two transcendentalists Rādhā and Kṛṣṇa are a puzzle to materialists. The above description of Rādhā and Kṛṣṇa from the diary of Śrīla Svarūpa Dāmodara Gosvāmī is a condensed explanation, but one needs great spiritual insight to understand the mystery of these two personalities. One is enjoying in two. Śrī

Kṛṣṇa is the potent factor, and Śrīmatī Rādhārāṇī is the internal potency. According to Vedānta philosophy, there is no difference between the potent and potency: they are identical. We cannot differentiate between one and the other, any more than we can separate fire from heat.

Everything in the Absolute is inconceivable in relative existence. Therefore in relative cognizance it is very difficult to assimilate this truth of the oneness between the potent and the potency. The philosophy of inconceivable oneness and difference propounded by Lord Caitanya is the only source of understanding for such intricacies of transcendence.

In fact, Rādhārāṇī is the internal potency of Śrī Kṛṣṇa, and She eternally intensifies the pleasure of Śrī Kṛṣṇa. Impersonalists cannot understand this without the help of a *mahā-bhāgavata* devotee. The very name Rādhā suggests that She is eternally the topmost mistress of the comforts of Śrī Kṛṣṇa. As such, She is the medium transmitting the living entities' service to Śrī Kṛṣṇa. Devotees in Vṛndāvana therefore seek the mercy of Śrīmatī Rādhārāṇī in order to be recognized as loving servitors of Śrī Kṛṣṇa.

Lord Caitanya Mahāprabhu personally approaches the fallen conditioned souls of the iron age to deliver the highest principle of transcendental relationships with the Lord. The activities of Lord Caitanya are primarily in the role of the pleasure-giving portion of His internal potency.

The absolute Personality of Godhead, Śrī Kṛṣṇa, is the omnipotent form of transcendental existence, knowledge and bliss in full. His internal potency is exhibited first as *sat,* or existence-or, in other words, as the portion that expands the existence function of the Lord. The same potency while displaying full knowledge is called *cit,* or *samvit,* which expands the transcendental forms of the Lord. Finally, the same potency while playing as a pleasure-giving medium is known as *hlādinī,* or the transcendental blissful potency. Thus the Lord manifests His internal potency in three transcendental divisions.

adi.4.57

> *sei dui eka ebe caitanya gosāñi*
> *rasa āsvādite doṅhe hailā eka-ṭhāṅi*

SYNONYMS

sei—these; *dui*—two; *eka*—one; *ebe*—now; *caitanya gosāñi*—Lord Caitanya Mahāprabhu; *rasa*—mellow; *āsvādite*—to taste; *doṅhe*—the two; *hailā*—have become; *eka-ṭhāṅi*—one body.

TRANSLATION

Now, to enjoy rasa, They have appeared in one body as Lord Caitanya Mahāprabhu.

adi.4.58

> *ithi lāgi' āge kari tāra vivaraṇa*
> *yāhā haite haya gaurera mahimā-kathana*

SYNONYMS

ithi lāgi'—for this; *āge*—first; *kari*—I shall do; *tāra*—of that; *vivaraṇa*—description; *yāhā haite*—from which; *haya*—there is; *gaurera*—of Lord Caitanya Mahāprabhu; *mahimā*—the glory; *kathana*—relating.

TRANSLATION

Therefore I shall first delineate the position of Rādhā and Kṛṣṇa. From that the glory of Lord Caitanya will be known.

adi.4.59

> *rādhikā hayena kṛṣṇera praṇaya-vikāra*
> *svarūpa-śakti—'hlādinī' nāma yāṅhāra*

SYNONYMS

rādhikā—Śrīmatī Rādhārāṇī; *hayena*—is; *kṛṣṇera*—of Lord Kṛṣṇa; *praṇaya-vikāra*—transformation of love; *svarūpa-śakti*—personal energy; *hlādinī—hlādinī*; *nāma*—name; *yāṅhāra*—whose.

TRANSLATION

Śrīmatī Rādhikā is the transformation of Kṛṣṇa's love. She is His internal energy called hlādinī.

adi.4.60

> *hlādinī karāya kṛṣṇe ānandāsvādana*
> *hlādinīra dvārā kare bhaktera poṣaṇa*

SYNONYMS

hlādinī—the *hlādinī* energy; *karāya*—causes to do; *kṛṣṇe*—in Lord Kṛṣṇa; *ānanda-āsvādana*—the tasting of bliss; *hlādinīra dvārā*—by the pleasure potency; *kare*—does; *bhaktera*—of the devotee; *poṣaṇa*—nourishing.

TRANSLATION

That hlādinī energy gives Kṛṣṇa pleasure and nourishes His devotees.

PURPORT

Śrīla Jīva Gosvāmī has elaborately discussed the *hlādinī* potency in his *Prīti-sandarbha*. He says that the *Vedas* clearly state, "Only devotional service can lead one to the Personality of Godhead. Only devotional service can help a devotee meet the Supreme Lord face to face. The Supreme Personality of Godhead is attracted by devotional service, and as such the ultimate

supremacy of Vedic knowledge rests in knowing the science of devotional service."

What is the particular attraction that makes the Supreme Lord enthusiastic to accept devotional service, and what is the nature of such service? The Vedic scriptures inform us that the Supreme Personality of Godhead, the Absolute Truth, is self sufficient, and that *māyā,* nescience, can never influence Him at all. As such, the potency that overcomes the Supreme must be purely spiritual. Such a potency cannot be anything of the material manifestation. The bliss enjoyed by the Supreme Personality of Godhead cannot be of material composition like the impersonalist conception of the bliss of Brahman. Devotional service is reciprocation between two, and therefore it cannot be located simply within one's self. Therefore the bliss of self-realization, *brahmānanda,* cannot be equated with devotional service.

The Supreme Personality of Godhead has three kinds of internal potency, namely, the *hlādinī-śakti,* or pleasure potency, the *sandhinī-śakti,* or existential potency, and the *samvit-śakti,* or cognitive potency. In the *Viṣṇu Purāṇa* (1.12.69) the Lord is addressed as follows: "O Lord, You are the support of everything. The three attributes *hlādinī, sandhinī* and *samvit* exist in You as one spiritual energy. But the material modes, which cause happiness, misery and mixtures of the two, do not exist in You, for You have no material qualities."

Hlādinī is the personal manifestation of the blissfulness of the Supreme Personality of Godhead, by which He enjoys pleasure. Because the pleasure potency is perpetually present in the Supreme Lord, the theory of the impersonalist that the Lord appears in the material mode of goodness cannot be accepted. The impersonalist conclusion is against the Vedic version that the Lord possesses a transcendental pleasure potency. When the pleasure potency of the Supreme Personality of Godhead is exhibited by His grace in the person of a devotee, that manifestation is called love of God. Love of God is another epithet of the pleasure potency of the Lord. Therefore devotional service reciprocated between the Lord and His devotee is an exhibition of the transcendental pleasure potency of the Lord.

The potency of the Supreme Personality of Godhead that always enriches Him with transcendental bliss is not material, but the Śaṅkarites have accepted it as such because they are ignorant of the identity of the Supreme Lord and His pleasure potency. Those ignorant persons cannot understand the distinction between impersonal spiritual bliss and the variegatedness of the spiritual pleasure potency. The *hlādinī* potency gives the Lord all transcendental pleasure, and the Lord bestows such a potency upon His pure devotee.

adi.4.61

> *sac-cid-ānanda, pūrṇa, kṛṣṇera svarūpa*
> *eka-i cic-chakti tāṅra dhare tina rūpa*

SYNONYMS

sat-cit-ānanda—eternity, knowledge and bliss; *pūrṇa*—full; *kṛṣṇera*—of Lord Kṛṣṇa; *sva-rūpa*—own form; *eka-i*—one; *cit-śakti*—spiritual energy; *tāṅra*—of Him; *dhare*—manifests; *tina*—three; *rūpa*—forms.

TRANSLATION

Lord Kṛṣṇa's body is eternal [sat], full of knowledge [cit] and full of bliss [ānanda]. His one spiritual energy manifests three forms.

adi.4.62

> *ānandāṁśe hlādinī, sad-aṁśe sandhinī*
> *cid-aṁśe samvit—yāre jñāna kari' māni*

SYNONYMS

ānanda-aṁśe—in the bliss portion; *hlādinī*—the pleasure energy; *sat-aṁśe*—in the eternal portion; *sandhinī*—the existence-expanding energy; *cit-aṁśe*—in the cognizant portion; *samvit*—the full energy of knowledge; *yāre*—which; *jñāna kari'*—as knowledge; *māni*—I accept.

TRANSLATION

Hlādinī is His aspect of bliss; sandhinī, of eternal existence; and samvit, of cognizance, which is also accepted as knowledge.

PURPORT

In his thesis *Bhagavat-sandarbha* (verse 102), Śrīla Jīva Gosvāmī explains the potencies of the Lord as follows: The transcendental potency of the Supreme Personality of Godhead by which He maintains His existence is called *sandhinī*. The transcendental potency by which He knows Himself and causes others to know Him is called *samvit*. The transcendental potency by which He possesses transcendental bliss and causes His devotees to have bliss is called *hlādinī*.

The total exhibition of these potencies is called *viśuddha-sattva,* and this platform of spiritual variegatedness is displayed even in the material world, when the Lord appears here. The pastimes and manifestations of the Lord in the material world are therefore not at all material: they belong to the pure transcendental state. The *Bhagavad-gītā* confirms that anyone who understands the transcendental nature of the Lord's appearance, activities and disappearance becomes eligible for freedom from material bondage upon quitting the present material tabernacle. He can enter the spiritual kingdom to associate with the Supreme Personality of Godhead and reciprocate the *hlādinī* potency in transactions between him and

the Lord. In the mundane mode of goodness there are tinges of passion and ignorance. Therefore mundane goodness, being mixed, is called *miśra-sattva*. But the transcendental variegatedness of *viśuddha-sattva* is completely free from all mundane qualities. *Viśuddha-sattva* is therefore the proper atmosphere in which to experience the Personality of Godhead and His transcendental pastimes. Spiritual variegatedness is eternally independent of all material conditions and is nondifferent from the Supreme Personality of Godhead, both being absolute. The Lord and His devotees simultaneously perceive the *hlādinī* potency directly by the power of the *samvit* potency.

The material modes of nature control the conditioned souls, but the Supreme Personality of Godhead is never influenced by these modes, as all Vedic literature directly and indirectly corroborates. Lord Kṛṣṇa Himself says in the Eleventh Canto of *Śrīmad-Bhāgavatam* (11.25.12), *sattvaṁ rajas tama iti guṇā jīvasya naiva me:* "The material modes of goodness, passion and ignorance are connected with the conditioned souls, but never with Me, the Supreme Personality of Godhead." The *Viṣṇu Purāṇa* confirms this as follows:

> *sattvādayo na santīśe*
> *yatra na prākṛtā gunāḥ*
> *sa śuddhaḥ sarva-śuddhebhyaḥ*
> *pumān ādyaḥ prasīdatu*

"The Supreme Personality of Godhead, Viṣṇu, is beyond the three qualities goodness, passion and ignorance. No material qualities exist in Him. May that original person, Nārāyaṇa, who is situated in a completely transcendental position, be pleased with us." In the Tenth Canto of *Śrīmad-Bhāgavatam* (10.27.4), Indra praised Kṛṣṇa as follows:

> *viśuddha-sattvaṁ tava dhāma śāntaṁ*
> *tapo-mayaṁ dhvasta-rajas-tamaskam*
> *māyā-mayo 'yaṁ guṇa-sampravāho*
> *na vidyate te 'grahaṇānubandhaḥ*

"My dear Lord, Your abode is *viśuddha-sattva,* always undisturbed by the material qualities, and the activities there are in transcendental loving service unto Your feet. The goodness, austerity and penance of the devotees enhance such activities, which are always free from the contamination of passion and ignorance. Material qualities cannot touch You under any circumstances."

When not manifested, the modes of material nature are said to be in goodness. When they are externally manifested and active in producing the varieties of material existence, they are said to be in passion. And when there is a lack of activity and variegatedness, they are said to be in ignorance. In other words, the pensive mood is goodness, activity is passion, and inactivity is ignorance. Above all these mundane qualitative manifestations is *viśuddha-sattva*. When it is predominated by the *sandhinī*

potency, it is perceivable as the existence of all that be. When predominated by the *samvit* potency, it is perceived as knowledge in transcendence. And when predominated by the *hlādinī* potency, it is perceived as the most confidential love of Godhead. *Viśuddha-sattva,* the simultaneous manifestation of these three in one, is the main feature of the kingdom of God.

The Absolute Truth is therefore the substance of reality, eternally manifest in three energies. The manifestation of the internal energy of the Lord is the inconceivably variegated spiritual world, the manifestation of the marginal energy is the living entities, and the manifestation of the external energy is the material cosmos. Therefore the Absolute Truth includes these four principles—the Supreme Personality of Godhead Himself, His internal energy, His marginal energy and His external energy. The form of the Lord and the expansions of His form as *svayaṁ-rūpa* and *vaibhava-prakāśa* are directly the enjoyers of the internal energy, which is the eternal exhibitor of the spiritual world, the most confidential of the manifestations of energy. The external manifestation, the material energy, provides the covering bodies of the conditioned living entities, from Brahmā down to the insignificant ant. This covering energy is manifested under the three modes of material nature and appreciated in various ways by living entities in both the higher and lower forms of life.

Each of the three divisions of the internal potency—the *sandhinī, samvit* and *hlādinī* energies-influences one of the

external potencies by which the conditioned souls are conducted. Such influence manifests the three qualitative modes of material nature, proving definitely that the living entities, the marginal potency, are eternally servitors of the Lord and are therefore controlled by either the internal or the external potency.

adi.4.63

> *hlādinī sandhinī samvit*
> *tvayy ekā sarva-saṁsthitau*
> *hlāda-tāpa-karī miśrā*
> *tvayi no guṇa-varjite*

SYNONYMS

hlādinī—pleasure potency; *sandhinī*—existence potency; *samvit*—knowledge potency; *tvayi*—in You; *ekā*—one; *sarva-saṁsthitau*—who are the basis of all things; *hlāda*—pleasure; *tāpa*—and misery; *karī*—causing; *miśrā*—a mixture of the two; *tvayi*—in You; *na u*—not; *guṇa-varjite*—who are without the three modes of material nature.

TRANSLATION

"O Lord, You are the support of everything. The three attributes hlādinī, sandhinī and samvit exist in You as one spiritual energy. But the material modes, which cause happiness, misery and mixtures of the two, do not exist in You, for You have no material qualities."

PURPORT

This text is from the *Viṣṇu Purāṇa* (1.12.69).

adi.4.64

> *sandhinīra sāra aṁśa—'śuddha-sattva' nāma*
> *bhagavānera sattā haya yāhāte viśrāma*

SYNONYMS

sandhinīra—of the existence potency; *sāra*—essence; *aṁśa*—portion; *śuddha-sattva*—*śuddha-sattva* (pure existence); *nāma*—named; *bhagavānera*—of the Supreme Personality of Godhead; *sattā*—the existence; *haya*—is; *yāhāte*—in which; *viśrāma*—the resting place.

TRANSLATION

The essential portion of the sandhinī potency is śuddha-sattva. Lord Kṛṣṇa's existence rests upon it.

adi.4.65

> *mātā, pitā, sthāna, gṛha, śayyāsana āra*
> *e-saba kṛṣṇera śuddha-sattvera vikāra*

SYNONYMS

mātā—mother; *pitā*—father; *sthāna*—place; *gṛha*—house; *śayya-āsana*—beds and seats; *āra*—and; *e-saba*—all these; *kṛṣṇera*—of Lord Kṛṣṇa; *śuddha-sattvera*—of the *śuddha-sattva*; *vikāra*—transformations.

TRANSLATION

Kṛṣṇa's mother, father, abode, house, bedding, seats and so on are all transformations of śuddha-sattva.

PURPORT

Lord Kṛṣṇa's father, mother and household affairs are all displayed in the same *viśuddha-sattva* existence. A living entity situated in the status of pure goodness can understand the form, quality and other features of the Supreme Personality of Godhead. Kṛṣṇa consciousness begins on the platform of pure goodness. Although there is a faint realization of Kṛṣṇa at first, Kṛṣṇa is actually realized as Vāsudeva, the absolute proprietor of omnipotence or the prime predominating Deity of all potencies. When the living entity is situated in *viśuddha-sattva,* transcendental to the three material modes of nature, he can perceive the form, quality and other features of the Supreme Personality of Godhead through his service attitude. The status of pure goodness is the platform of understanding, for the Supreme Lord is always in spiritual existence.

Kṛṣṇa is always all-spiritual. Aside from the parents of the Personality of Godhead, all the other paraphernalia of His existence is also essentially a manifestation of *sandhinī-śakti,* or a transformation of *viśuddha-sattva*. To make this more clear, it may be said that this *sandhinī-śakti* of the internal potency maintains and manifests all the variegatedness of the spiritual world. In the kingdom of God, the Lord's servants and maidservants, His consorts, His father and mother and everything else are all transformations of the spiritual existence of *sandhinī-śakti*. The existential *sandhinī-śakti* in the external potency similarly expands all the variegatedness of the material cosmos, from which we can have a glimpse of the spiritual field.

adi.4.66

> *sattvaṁ viśuddhaṁ vasudeva-śabditaṁ*
> *yad īyate tatra pumān apāvṛtaḥ*
> *sattve ca tasmin bhagavān vāsudevo*
> *hy adhokṣajo me manasā vidhīyate*

SYNONYMS

sattvam—existence; *viśuddham*—pure; *vasudeva-śabditam*—named *vasudeva*; *yat*—from which; *īyate*—appears; *tatra*—in that; *pumān*—the Supreme Personality of Godhead; *apāvṛtaḥ*—without any covering; *sattve*—in goodness; *ca*—and; *tasmin*—that; *bhagavān*—the Supreme Personality of Godhead; *vāsudevaḥ*—

Vāsudeva; *hi*—certainly; *adhokṣajaḥ*—who is beyond the senses; *me*—my; *manasā*—by the mind; *vidhīyate*—is procured.

TRANSLATION

"The condition of pure goodness [śuddha-sattva], in which the Supreme Personality of Godhead is revealed without any covering, is called vasudeva. In that pure state the Supreme Godhead, who is beyond the material senses and who is known as Vāsudeva, is perceived by my mind."

PURPORT

This text from *Śrīmad-Bhāgavatam* (4.3.23), spoken by Lord Śiva when he condemned Dakṣa, the father of Satī, as an opponent of Viṣṇu, confirms beyond a doubt that Lord Kṛṣṇa, His name, His fame, His qualities and everything in connection with His paraphernalia exist in the *sandhinī-śakti* of the Lord's internal potency.

adi.4.67

> *kṛṣṇe bhagavattā-jñāna—saṁvitera sāra*
> *brahma-jñānādika saba tāra parivāra*

SYNONYMS

kṛṣṇe—in Kṛṣṇa; *bhagavattā*—of the quality of being the original Supreme Personality of Godhead; *jñāna*—knowledge; *saṁvitera*—of

the knowledge potency; *sāra*—the essence; *brahma-jñāna*—knowledge of Brahman; *ādika*—and so on; *saba*—all; *tāra*—of that; *parivāra*—dependents.

TRANSLATION

The essence of the samvit potency is knowledge that the Supreme Personality of Godhead is Lord Kṛṣṇa. All other kinds of knowledge, such as the knowledge of Brahman, are its components.

PURPORT

The activities of the *samvit-śakti* produce the effect of cognition. Both the Lord and the living entities are cognizant. Śrī Kṛṣṇa, as the Supreme Personality of Godhead, has full knowledge of everything everywhere, and therefore there are no hindrances to His cognition. He can have knowledge merely by glancing over an object, whereas innumerable impediments block the cognition of ordinary living beings. The cognition of the living beings has three divisions: direct knowledge, indirect knowledge and perverted knowledge. Sense perception of material objects by the mundane senses, such as the eye, ear, nose and hand, always produces definitely perverted knowledge. This illusion is a presentation of the material energy, which is influenced by the *samvit-śakti* in a perverted manner. Negative cognition of an object beyond the reach of sense perception is the way of indirect knowledge, which is not altogether imperfect but which produces only fragmentary knowledge in the form of impersonal spiritual

realization and monism. But when the *samvit* factor of cognition is enlightened by the *hlādinī* potency of the same internal energy, they work together, and only thus can one attain knowledge of the Personality of Godhead. The *samvit-śakti* should be maintained in that state. Material knowledge and indirect spiritual knowledge are by-products of the *samvit-śakti*.

adi.4.68

> *hlādinīra sāra 'prema', prema-sāra 'bhāva'*
> *bhāvera parama-kāṣṭhā, nāma—'mahā-bhāva'*

SYNONYMS

hlādinīra—of the pleasure potency; *sāra*—the essence; *prema*—love for God; *prema-sāra*—the essence of such love; *bhāva*—emotion; *bhāvera*—of emotion; *parama-kāṣṭhā*—the highest limit; *nāma*—named; *mahā-bhāva*—*mahābhāva*.

TRANSLATION

The essence of the hlādinī potency is love of God, the essence of love of God is emotion [bhāva], and the ultimate development of emotion is mahābhāva.

PURPORT

The product of the *hlādinī-śakti* is love of Godhead, which has two divisions-namely, pure love of Godhead and adulterated love of Godhead. Only when the *hlādinī śakti* emanates from Śrī

Kṛṣṇa and is bestowed upon the living being to attract Him does the living being become a pure lover of God. But when the same *hlādinī-śakti* is adulterated by the external, material energy and emanates from the living being, it does not attract Kṛṣṇa; on the contrary, the living being becomes attracted by the glamor of the material energy. At that time instead of becoming mad with love of Godhead, the living being becomes mad after material sense enjoyment, and because of his association with the qualitative modes of material nature, he is captivated by its interactions of distressful, unhappy feelings.

adi.4.69

> *mahābhāva-svarūpā śrī-rādhā-ṭhākurāṇī*
> *sarva-guṇa-khani kṛṣṇa-kāntā-śiromaṇi*

SYNONYMS

mahā-bhāva—of *mahābhāva*; *svarūpā*—the form; *śrī-rādhā-ṭhākurāṇī*—Śrīmatī Rādhārāṇī; *sarva-guṇa*—of all good qualities; *khani*—mine; *kṛṣṇa-kāntā*—of the lovers of Lord Kṛṣṇa; *śiromaṇi*—crown jewel.

TRANSLATION

Śrī Rādhā Ṭhākurāṇī is the embodiment of mahābhāva. She is the repository of all good qualities and the crest jewel among all the lovely consorts of Lord Kṛṣṇa.

PURPORT

The unadulterated action of the *hlādinī-śakti* is displayed in the dealings of the damsels of Vraja and Śrīmatī Rādhārāṇī, who is the topmost participant in that transcendental group. The essence of the *hlādinī-śakti* is love of Godhead, the essence of love of Godhead is *bhāva,* or transcendental sentiment, and the highest pitch of that *bhāva* is called *mahābhāva*. Śrīmatī Rādhārāṇī is the personified embodiment of these three aspects of transcendental consciousness. She is therefore the highest principle in love of Godhead and is the supreme lovable object of Śrī Kṛṣṇa.

adi.4.70

tayor apy ubhayor madhye
rādhikā sarvathādhikā
mahābhāva-svarūpeyaṁ
guṇair ativarīyasī

SYNONYMS

tayoḥ—of them; *api*—even; *ubhayoḥ*—of both (Candrāvalī and Rādhārāṇī); *madhye*—in the middle; *rādhikā*—Śrīmatī Rādhārāṇī; *sarvathā*—in every way; *adhikā*—greater; *mahā-bhāva-svarūpā*—the form of *mahābhāva*; *iyam*—this one; *guṇaiḥ*—with good qualities; *ativarīyasī*—the best of all.

TRANSLATION

"Of these two gopīs [Rādhārāṇī and Candrāvalī], Śrīmatī Rādhārāṇī is superior in all respects. She is the embodiment of mahābhāva, and She surpasses all in good qualities."

PURPORT

This text is verse 2 of the *Ujjvala-nīlamaṇi* of Śrīla Rūpa Gosvāmī.

adi.4.71

> *kṛṣṇa-prema-bhāvita yāṅra cittendriya-kāya*
> *kṛṣṇa-nija-śakti rādhā krīḍāra sahāya*

SYNONYMS

kṛṣṇa-prema—love for Lord Kṛṣṇa; *bhāvita*—steeped in; *yāṅra*—whose; *citta*—mind; *indriya*—senses; *kāya*—body; *kṛṣṇa*—of Lord Kṛṣṇa; *nija-śakti*—His own energy; *rādhā*—Śrīmatī Rādhārāṇī; *krīḍāra*—of pastimes; *sahāya*—companion.

TRANSLATION

Her mind, senses and body are steeped in love for Kṛṣṇa. She is Kṛṣṇa's own energy, and She helps Him in His pastimes.

PURPORT

Śrīmatī Rādhārāṇī is as fully spiritual as Kṛṣṇa. No one should consider Her to be material. She is definitely not like the conditioned souls, who have material bodies, gross and subtle, covered by material senses. She is all-spiritual, and both Her body and mind are of the same spiritual embodiment. Because Her body is spiritual, Her senses are also spiritual. Thus Her body, mind and senses fully shine in love of Kṛṣṇa. She is the personified *hlādinī-śakti* (the pleasure-giving energy of the Lord's internal potency), and therefore She is the only source of enjoyment for Śrī Kṛṣṇa.

Śrī Kṛṣṇa cannot enjoy anything that is internally different from Him. Therefore Rādhā and Śrī Kṛṣṇa are identical. The *sandhinī* portion of Śrī Kṛṣṇa's internal potency has manifested the all-attractive form of Śrī Kṛṣṇa, and the same internal potency, in the *hlādinī* feature, has presented Śrīmatī Rādhārāṇī, who is the attraction for the all-attractive. No one can match Śrīmatī Rādhārāṇī in the transcendental pastimes of Śrī Kṛṣṇa.

adi.4.72

ānanda-cinmaya-rasa-pratibhāvitābhis
tābhir ya eva nija-rūpatayā kalābhiḥ
goloka eva nivasaty akhilātma-bhūto
govindam ādi-puruṣaṁ tam ahaṁ bhajāmi

SYNONYMS

ānanda—bliss; *cit*—and knowledge; *maya*—consisting of; *rasa*—mellows; *prati*—at every second; *bhāvitābhiḥ*—who are engrossed with; *tābhiḥ*—with those; *yaḥ*—who; *eva*—certainly; *nija-rūpatayā*—with His own form; *kalābhiḥ*—who are parts of portions of His pleasure potency; *goloke*—in Goloka Vṛndāvana; *eva*—certainly; *nivasati*—resides; *akhila-ātma*—as the soul of all; *bhūtaḥ*—who exists; *govindam*—Lord Govinda; *ādi-puruṣam*—the original personality; *tam*—Him; *aham*—I; *bhajāmi*—worship.

TRANSLATION

"I worship Govinda, the primeval Lord, who resides in His own realm, Goloka, with Rādhā, who resembles His own spiritual figure and who embodies the ecstatic potency [hlādinī]. Their companions are Her confidantes, who embody extensions of Her bodily form and who are imbued and permeated with ever-blissful spiritual rasa."

PURPORT

This text is from the *Brahma-saṁhitā* (5.37).

adi.4.73

> *kṛṣṇere karāya yaiche rasa āsvādana*
> *krīḍāra sahāya yaiche, śuna vivaraṇa*

SYNONYMS

kṛṣṇere—unto Lord Kṛṣṇa; *karāya*—causes to do; *yaiche*—how; *rasa*—the mellows; *āsvādana*—tasting; *krīḍāra*—of pastimes; *sahāya*—helper; *yaiche*—how; *śuna*—please hear; *vivaraṇa*—the description.

TRANSLATION

Now please listen to how Lord Kṛṣṇa's consorts help Him taste rasa and how they help in His pastimes.

adi.4.74-75

> *kṛṣṇa-kāntā-gaṇa dekhi tri-vidha prakāra*
> *eka lakṣmī-gaṇa, pure mahiṣī-gaṇa āra*
>
> *vrajāṅganā-rūpa, āra kāntā-gaṇa-sāra*
> *śrī-rādhikā haite kāntā-gaṇera vistāra*

SYNONYMS

kṛṣṇa-kāntā-gaṇa—the lovers of Lord Kṛṣṇa; *dekhi*—I see; *tri-vidha*—three; *prakāra*—kinds; *eka*—one; *lakṣmī-gaṇa*—the goddesses of fortune; *pure*—in the city; *mahiṣī-gaṇa*—the queens; *āra*—and; *vraja-aṅganā*—of the beautiful women of Vraja; *rūpa*—having the form; *āra*—another type; *kāntā-gaṇa*—of the lovers; *sāra*—the essence; *śrī-rādhikā haite*—from Śrīmatī Rādhārāṇī; *kāntā-gaṇera*—of the lovers of Kṛṣṇa; *vistāra*—the expansion.

TRANSLATION

The beloved consorts of Lord Kṛṣṇa are of three kinds: the goddesses of fortune, the queens, and the milkmaids of Vraja, who are the foremost of all. These consorts all proceed from Rādhikā.

adi.4.76

> *avatārī kṛṣṇa yaiche kare avatāra*
> *aṁśinī rādhā haite tina gaṇera vistāra*

SYNONYMS

avatārī—the source of all incarnations; *kṛṣṇa*—Lord Kṛṣṇa; *yaiche*—just as; *kare*—makes; *avatāra*—incarnation; *aṁśinī*—the source of all portions; *rādhā*—Śrīmatī Rādhārāṇī; *haite*—from; *tina*—three; *gaṇera*—of the groups; *vistāra*—expansion.

TRANSLATION

Just as the fountainhead, Lord Kṛṣṇa, is the cause of all incarnations, so Śrī Rādhā is the cause of all these consorts.

adi.4.77

> *vaibhava-gaṇa yena tāṅra aṅga-vibhūti*
> *bimba-pratibimba-rūpa mahiṣīra tati*

SYNONYMS

vaibhava-gaṇa—the expansions; *yena*—as it were; *tāṅra*—of Her; *aṅga*—of the body; *vibhūti*—powerful expansions; *bimba*—reflections; *pratibimba*—counterreflections; *rūpa*—having the form; *mahiṣīra*—of the queens; *tati*—the expansion.

TRANSLATION

The goddesses of fortune are partial manifestations of Śrīmatī Rādhikā, and the queens are reflections of Her image.

adi.4.78

> *laksmī-gaṇa tāṅra vaibhava-vilāsāṁśa-rūpa*
> *mahiṣī-gaṇa vaibhava-prakāśa-svarūpa*

SYNONYMS

lakṣmī-gaṇa—the goddesses of fortune; *tāṅra*—Her; *vaibhava-vilāsa*—as *vaibhava-vilāsa*; *aṁśa*—of plenary portions; *rūpa*—having the form; *mahiṣī-gaṇa*—the queens; *vaibhava-prakāśa*—of *vaibhava-prakāśa*; *svarūpa*—having the nature.

TRANSLATION

The goddesses of fortune are Her plenary portions, and they display the forms of vaibhava-vilāsa. The queens are of the nature of Her vaibhava-prakāśa.

adi.4.79

> *ākāra svabhāva-bhede vraja-devī-gaṇa*
> *kāya-vyūha-rūpa tāṅra rasera kāraṇa*

SYNONYMS

ākāra—of features; *svabhāva*—of natures; *bhede*—with differences; *vraja-devī-gaṇa*—the *gopīs*; *kāya*—of Her body; *vyūha*—of expansions; *rūpa*—having the form; *tāṅra*—of Her; *rasera*—of mellows; *kāraṇa*—instruments.

TRANSLATION

The Vraja-devīs have diverse bodily features. They are Her expansions and are the instruments for expanding rasa.

adi.4.80

> *bahu kāntā vinā nahe rasera ullāsa*
> *līlāra sahāya lāgi' bahuta prakāśa*

SYNONYMS

bahu—many; *kāntā*—lovers; *vinā*—without; *nahe*—there is not; *rasera*—of mellow; *ullāsa*—exultation; *līlāra*—of pastimes; *sahāya*—helper; *lāgi'*—for the purpose of being; *bahuta*—many; *prakāśa*—manifestations.

TRANSLATION

Without many consorts, there is not such exultation in rasa. Therefore there are many manifestations of Śrīmatī Rādhārāṇī to assist in the Lord's pastimes.

adi.4.81

> *tāra madhye vraje nānā bhāva-rasa-bhede*
> *kṛṣṇake karāya rāsādika-līlāsvāde*

SYNONYMS

tāra madhye—among them; *vraje*—in Vraja; *nānā*—various; *bhāva*—of moods; *rasa*—and of mellows; *bhede*—by differences; *kṛṣṇake*—Lord Kṛṣṇa; *karāya*—cause to do; *rāsa-ādika*—beginning with the *rāsa* dance; *līlā*—of the pastimes; *āsvāde*—tasting.

TRANSLATION

Among them are various groups of consorts in Vraja who have varieties of sentiments and mellows. They help Lord Kṛṣṇa taste all the sweetness of the rāsa dance and other pastimes.

PURPORT

As already explained, Kṛṣṇa and Rādhā are one in two. They are identical. Kṛṣṇa expands Himself in multi-incarnations and plenary portions like the *puruṣas*. Similarly, Śrīmatī Rādhārāṇī

expands Herself in multiforms as the goddesses of fortune, the queens and the damsels of Vraja. Such expansions from Śrīmatī Rādhārāṇī are all Her plenary portions. All these womanly forms of Kṛṣṇa are expansions corresponding to His plenary expansions of Viṣṇu forms. These expansions have been compared to reflected forms of the original form. There is no difference between the original and reflected forms. The female reflections of Kṛṣṇa's pleasure potency are as good as Kṛṣṇa Himself.

The plenary expansions of Kṛṣṇa's personality are called *vaibhava-vilāsa* and *vaibhava-prakāśa,* and Rādhā's expansions are similarly described. The goddesses of fortune are Her *vaibhava-vilāsa* forms, and the queens are her *vaibhava-prakāśa* forms. The personal associates of Rādhārāṇī, the damsels of Vraja, are direct expansions of Her body. As expansions of Her personal form and transcendental disposition, they are agents of different reciprocations of love in the pastimes of Lord Kṛṣṇa, under the supreme direction of Śrīmatī Rādhārāṇī. In the transcendental realm, enjoyment is fully relished in variety. The exuberance of transcendental mellow is increased by the association of a large number of personalities similar to Rādhārāṇī, who are also known as *gopīs* or *sakhīs*. The variety of innumerable mistresses is a source of relish for Śrī Kṛṣṇa, and therefore these expansions from Śrīmatī Rādhārāṇī are necessary for enhancing the pleasure potency of Śrī Kṛṣṇa. Their transcendental exchanges of love are the superexcellent affairs of the pastimes in Vṛndāvana. By these expansions of

Śrīmatī Rādhārāṇī's personal body, She helps Lord Kṛṣṇa taste the *rāsa* dance and similar other activities. Śrīmatī Rādhārāṇī, being the central petal of the *rāsa-līlā* flower, is also known by the names found in the following verses.

adi.4.82

> *govindānandinī rādhā, govinda-mohinī*
> *govinda-sarvasva, sarva-kāntā-śiromaṇi*

SYNONYMS

govinda-ānandinī—She who gives pleasure to Govinda; *rādhā*—Śrīmatī Rādhārāṇī; *govinda-mohinī*—She who mystifies Govinda; *govinda-sarvasva*—the be-all and end-all of Lord Govinda; *sarva-kāntā*—of all the Lord's lovers; *śiromaṇi*—the crown jewel.

TRANSLATION

Rādhā is the one who gives pleasure to Govinda, and She is also the enchantress of Govinda. She is the be-all and end-all of Govinda, and the crest jewel of all His consorts.

adi.4.83

> *devī kṛṣṇa-mayī proktā*
> *rādhikā para-devatā*

sarva-lakṣmī-mayī sarva-
kāntiḥ sammohinī parā

SYNONYMS

devī—who shines brilliantly; *kṛṣṇa-mayī*—nondifferent from Lord Kṛṣṇa; *proktā*—called; *rādhikā*—Śrīmatī Rādhārāṇī; *para-devatā*—most worshipable; *sarva-lakṣmī-mayī*—presiding over all the goddesses of fortune; *sarva-kāntiḥ*—in whom all splendor exists; *sammohinī*—whose character completely bewilders Lord Kṛṣṇa; *parā*—the superior energy.

TRANSLATION

"The transcendental goddess Śrīmatī Rādhārāṇī is the direct counterpart of Lord Śrī Kṛṣṇa. She is the central figure for all the goddesses of fortune. She possesses all the attractiveness to attract the all-attractive Personality of Godhead. She is the primeval internal potency of the Lord."

PURPORT

This text is from the *Bṛhad-gautamīya-tantra*.

adi.4.84

'devī' kahi dyotamānā, paramā sundarī
kimvā, kṛṣṇa-pūjā-krīḍāra vasati nagarī

SYNONYMS

devī—the word *devī*; *kahi*—I say; *dyotamānā*—shining; *paramā*—most; *sundarī*—beautiful; *kimvā*—or; *kṛṣṇa-pūjā*—of the worship of Lord Kṛṣṇa; *krīḍāra*—and of sports; *vasati*—the abode; *nagarī*—the town.

TRANSLATION

"Devī" means "resplendent and most beautiful." Or else it means "the lovely abode of the worship and love sports of Lord Kṛṣṇa."

adi.4.85

> *kṛṣṇa-mayī—kṛṣṇa yāra bhitare bāhire*
> *yāṅhā yāṅhā netra paḍe tāṅhā kṛṣṇa sphure*

SYNONYMS

kṛṣṇa-mayī—the word *kṛṣṇa-mayī*; *kṛṣṇa*—Lord Kṛṣṇa; *yāra*—of whom; *bhitare*—the within; *bāhire*—the without; *yāṅhā yāṅhā*—wherever; *netra*—the eyes; *paḍe*—fall; *tāṅhā*—there; *kṛṣṇa*—Lord Kṛṣṇa; *sphure*—manifests.

TRANSLATION

"Kṛṣṇa-mayī" means "one whose within and without are Lord Kṛṣṇa." She sees Lord Kṛṣṇa wherever She casts Her glance.

adi.4.86

> *kimvā, prema-rasa-maya kṛṣṇera svarūpa*
> *tāṅra śakti tāṅra saha haya eka-rūpa*

SYNONYMS

kimvā—or; *prema-rasa*—the mellows of love; *maya*—made of; *kṛṣṇera*—of Lord Kṛṣṇa; *svarūpa*—the real nature; *tāṅra*—of Him; *śakti*—the energy; *tāṅra saha*—with Him; *haya*—there is; *eka-rūpa*—oneness.

TRANSLATION

Or, She is identical with Lord Kṛṣṇa, for She embodies the mellows of love. The energy of Lord Kṛṣṇa is identical with Him.

PURPORT

Kṛṣṇa-mayī has two different imports. First, a person who always thinks of Kṛṣṇa both within and without and who always remembers only Kṛṣṇa, wherever he goes or whatever he sees, is called *kṛṣṇa-mayī*. Also, since Kṛṣṇa's personality is full of love, His loving potency, Rādhārāṇī, being nondifferent from Him, is called *kṛṣṇa-mayī*.

adi.4.87

> *kṛṣṇa-vāñchā-pūrti-rūpa kare ārādhane*
> *ataeva 'rādhikā' nāma purāṇe vākhāne*

SYNONYMS

kṛṣṇa-vāñchā—of the desire of Lord Kṛṣṇa; *pūrti-rūpa*—of the nature of fulfillment; *kare*—does; *ārādhane*—worship; *ataeva*—therefore; *rādhikā*—Śrīmatī Rādhikā; *nāma*—named; *purāṇe*—in the *Purāṇas*; *vākhāne*—in the description.

TRANSLATION

Her worship [ārādhana] consists of fulfilling the desires of Lord Kṛṣṇa. Therefore the Purāṇas call Her Rādhikā.

PURPORT

The name Rādhā is derived from the root word *ārādhana,* which means "worship." The personality who excels all in worshiping Kṛṣṇa may therefore be called Rādhikā, the greatest servitor.

adi.4.88

> *anayārādhito nūnaṁ*
> *bhagavān harir īśvaraḥ*

yan no vihāya govindaḥ
prīto yām anayad rahaḥ

SYNONYMS

anayā—by this one; *ārādhitaḥ*—worshiped; *nūnam*—certainly; *bhagavān*—the Supreme Personality of Godhead; *hariḥ*—Lord Kṛṣṇa; *īśvaraḥ*—the Supreme Lord; *yat*—from which; *naḥ*—us; *vihāya*—leaving aside; *govindaḥ*—Govinda; *prītaḥ*—pleased; *yām*—whom; *anayat*—lead; *rahaḥ*—to a lonely place.

TRANSLATION

"Truly the Personality of Godhead has been worshiped by Her. Therefore Lord Govinda, being pleased, has brought Her to a lonely spot, leaving us all behind."

PURPORT

This text is from *Śrīmad-Bhāgavatam* (10.30.28).

adi.4.89

ataeva sarva-pūjyā, parama-devatā
sarva-pālikā, sarva jagatera mātā

SYNONYMS

ataeva—therefore; *sarva-pūjyā*—worshipable by all; *parama*—supreme; *devatā*—goddess; *sarva-pālikā*—the protectress of all; *sarva jagatera*—of all the universes; *mātā*—the mother.

TRANSLATION

Therefore Rādhā is parama-devatā, the supreme goddess, and She is worshipable for everyone. She is the protectress of all, and She is the mother of the entire universe.

adi.4.90

> *'sarva-lakṣmī'-śabda pūrve kariyāchi vyākhyāna*
> *sarva-lakṣmī-gaṇera tiṅho hana adhiṣṭhāna*

SYNONYMS

sarva-lakṣmī-śabda—the word *sarva-lakṣmī*; *pūrve*—previously; *kariyāchi*—I have done; *vyākhyāna*—explanation; *sarva-lakṣmī-gaṇera*—of all the goddesses of fortune; *tiṅho*—She; *hana*—is; *adhiṣṭhāna*—abode.

TRANSLATION

I have already explained the meaning of "sarva-lakṣmī." Rādhā is the original source of all the goddesses of fortune.

adi.4.91

> *kimvā, 'sarva-lakṣmī'—kṛṣṇera ṣaḍ-vidha aiśvarya*
> *tāṅra adhiṣṭhātrī śakti—sarva-śakti-varya*

SYNONYMS

kimvā—or; *sarva-lakṣmī*—the word *sarva-lakṣmī*; *kṛṣṇera*—of Lord Kṛṣṇa; *ṣaṭ-vidha*—six kinds; *aiśvarya*—opulences; *tāṅra*—of Him; *adhiṣṭhātrī*—chief; *śakti*—energy; *sarva-śakti*—of all energies; *varya*—the best.

TRANSLATION

Or "sarva-lakṣmī" indicates that She fully represents the six opulences of Kṛṣṇa. Therefore She is the supreme energy of Lord Kṛṣṇa.

adi.4.92

> *sarva-saundarya-kānti vaisaye yāṅhāte*
> *sarva-lakṣmī-gaṇera śobhā haya yāṅhā haite*

SYNONYMS

sarva-saundarya—of all beauty; *kānti*—the splendor; *vaisaye*—sits; *yāṅhāte*—in whom; *sarva-lakṣmī-gaṇera*—of all the goddesses of fortune; *śobhā*—the splendor; *haya*—is; *yāṅhā haite*—from whom.

TRANSLATION

The word "sarva-kānti" indicates that all beauty and luster rest in Her body. All the lakṣmīs derive their beauty from Her.

adi.4.93

> *kimvā 'kānti'-śabde kṛṣṇera saba icchā kahe*
> *kṛṣṇera sakala vāñchā rādhātei rahe*

SYNONYMS

kimvā—or; *kānti-śabde*—by the word *kānti*; *kṛṣṇera*—of Lord Kṛṣṇa; *saba*—all; *icchā*—desires; *kahe*—says; *kṛṣṇera*—of Lord Kṛṣṇa; *sakala*—all; *vāñchā*—desires; *rādhātei*—in Śrīmatī Rādhārāṇī; *rahe*—remain.

TRANSLATION

"Kānti" may also mean "all the desires of Lord Kṛṣṇa." All the desires of Lord Kṛṣṇa rest in Śrīmatī Rādhārāṇī.

adi.4.94

> *rādhikā karena kṛṣṇera vāñchita pūraṇa*
> *'sarva-kānti'-śabdera ei artha vivaraṇa*

SYNONYMS

rādhikā—Śrīmatī Rādhārāṇī; *karena*—does; *kṛṣṇera*—of Lord Kṛṣṇa; *vāñchita*—desired object; *pūraṇa*—fulfilling; *sarva-kānti-śabdera*—of the word *sarva-kānti*; *ei*—this; *artha*—meaning; *vivaraṇa*—the description.

TRANSLATION

Śrīmatī Rādhikā fulfills all the desires of Lord Kṛṣṇa. This is the meaning of "sarva-kānti."

adi.4.95

> *jagat-mohana kṛṣṇa, tāṅhāra mohinī*
> *ataeva samastera parā ṭhākurāṇī*

SYNONYMS

jagat-mohana—enchanting the universe; *kṛṣṇa*—Lord Kṛṣṇa; *tāṅhāra*—of Him; *mohinī*—the enchantress; *ataeva*—therefore; *samastera*—of all; *parā*—foremost; *ṭhākurāṇī*—goddess.

TRANSLATION

Lord Kṛṣṇa enchants the world, but Śrī Rādhā enchants even Him. Therefore She is the supreme goddess of all.

adi.4.96

> *rādhā—pūrṇa-śakti, kṛṣṇa—pūrṇa-śaktimān*
> *dui vastu bheda nāi, śāstra-paramāṇa*

SYNONYMS

rādhā—Śrīmatī Rādhārāṇī; *pūrṇa-śakti*—the complete energy; *kṛṣṇa*—Lord Kṛṣṇa; *pūrṇa-śaktimān*—the complete possessor of energy; *dui*—two; *vastu*—things; *bheda*—difference; *nāi*—there is not; *śāstra-paramāṇa*—the evidence of revealed scripture.

TRANSLATION

Śrī Rādhā is the full power, and Lord Kṛṣṇa is the possessor of full power. The two are not different, as evidenced by the revealed scriptures.

adi.4.97

> *mṛgamada, tāra gandha—yaiche aviccheda*
> *agni, jvālāte—yaiche kabhu nāhi bheda*

SYNONYMS

mṛga-mada—musk; *tāra*—of that; *gandha*—fragrance; *yaiche*—just as; *aviccheda*—inseparable; *agni*—the fire; *jvālāte*—temperature; *yaiche*—just as; *kabhu*—any; *nāhi*—there is not; *bheda*—difference.

TRANSLATION

They are indeed the same, just as musk and its scent are inseparable, or as fire and its heat are nondifferent.

adi.4.98

> *rādhā-kṛṣṇa aiche sadā eka-i svarūpa*
> *līlā-rasa āsvādite dhare dui-rūpa*

SYNONYMS

rādhā-kṛṣṇa—Rādhā and Kṛṣṇa; *aiche*—in this way; *sadā*—always; *eka-i*—one; *svarūpa*—nature; *līlā-rasa*—the mellows of a pastime; *āsvādite*—to taste; *dhare*—manifest; *dui-rūpa*—two forms.

TRANSLATION

Thus Rādhā and Lord Kṛṣṇa are one, yet They have taken two forms to enjoy the mellows of pastimes.

adi.4.99-100

> *prema-bhakti śikhāite āpane avatari*
> *rādhā-bhāva-kānti dui aṅgīkāra kari'*

> *śrī-kṛṣṇa-caitanya-rūpe kaila avatāra*
> *ei ta' pañcama ślokera artha paracāra*

SYNONYMS

prema-bhakti—devotional service in love of Godhead; *śikhāite*—to teach; *āpane*—Himself; *avatari*—descending; *rādhā-bhāva*—the mood of Śrīmatī Rādhārāṇī; *kānti*—and luster; *dui*—two; *aṅgīkāra kari'*—accepting; *śrī-kṛṣṇa-caitanya*—of Lord Caitanya Mahāprabhu; *rūpe*—in the form; *kaila*—made; *avatāra*—incarnation; *ei*—this; *ta'*—certainly; *pañcama*—fifth; *ślokera*—of the verse; *artha*—meaning; *paracāra*—proclamation.

TRANSLATION

To promulgate prema-bhakti [devotional service in love of Godhead], Kṛṣṇa appeared as Śrī Kṛṣṇa Caitanya with the mood and complexion of Śrī Rādhā. Thus I have explained the meaning of the fifth verse.

adi.4.101

> *ṣaṣṭha ślokera artha karite prakāśa*
> *prathame kahiye sei ślokera ābhāsa*

SYNONYMS

ṣaṣṭha—sixth; *ślokera*—of the verse; *artha*—meaning; *karite*—to do; *prakāśa*—manifestation; *prathame*—first; *kahiye*—I shall speak; *sei*—that; *ślokera*—of the verse; *ābhāsa*—hint.

TRANSLATION

To explain the sixth verse, I shall first give a hint of its meaning.

adi.4.102

> *avatari' prabhu pracārila saṅkīrtana*
> *eho bāhya hetu, pūrve kariyāchi sūcana*

SYNONYMS

avatari'—incarnating; *prabhu*—the Lord; *pracārila*—propagated; *saṅkīrtana*—the congregational chanting of the holy name; *eho*—this; *bāhya*—external; *hetu*—reason; *pūrve*—previously; *kariyāchi*—I have given; *sūcana*—indication.

TRANSLATION

The Lord came to propagate saṅkīrtana. That is an external purpose, as I have already indicated.

adi.4.103

> *avatārera āra eka āche mukhya-bīja*
> *rasika-śekhara kṛṣṇera sei kārya nija*

SYNONYMS

avatārera—of the incarnation; *āra*—another; *eka*—one; *āche*—there is; *mukhya-bīja*—principal seed; *rasika-śekhara*—the foremost enjoyer of the mellows of love; *kṛṣṇera*—of Lord Kṛṣṇa; *sei*—that; *kārya*—business; *nija*—own.

TRANSLATION

There is a principal cause for Lord Kṛṣṇa's appearance. It grows from His own engagements as the foremost enjoyer of loving exchanges.

adi.4.104

> *ati gūḍha hetu sei tri-vidha prakāra*
> *dāmodara-svarūpa haite yāhāra pracāra*

SYNONYMS

ati—very; *gūḍha*—esoteric; *hetu*—reason; *sei*—that; *tri-vidha*—three; *prakāra*—kinds; *dāmodara-svarūpa haite*—from Svarūpa Dāmodara; *yāhāra*—of which; *pracāra*—the proclamation.

TRANSLATION

That most confidential cause is threefold. Svarūpa Dāmodara has revealed it.

adi.4.105

> *svarūpa-gosāñi—prabhura ati antaraṅga*
> *tāhāte jānena prabhura e-saba prasaṅga*

SYNONYMS

svarūpa-gosāñi—Svarūpa Dāmodara Gosāñi; *prabhura*—of Lord Caitanya Mahāprabhu; *ati*—very; *antaraṅga*—confidential associate; *tāhāte*—by that; *jānena*—he knows; *prabhura*—of Lord Caitanya Mahāprabhu; *e-saba*—all these; *prasaṅga*—topics.

TRANSLATION

Svarūpa Gosāñi is the most intimate associate of the Lord. He, therefore, knows all these topics well.

PURPORT

Prior to the Lord's acceptance of the renounced order, Puruṣottama Bhaṭṭācārya, a resident of Navadvīpa, desired to enter the renounced order of life. Therefore he left home and went to Benares, where he accepted the position of *brahmacarya* from a Māyāvādī *sannyāsī.* When he became a *brahmacārī,* he was given the name Śrī Dāmodara Svarūpa. He left Benares shortly after, without taking *sannyāsa,* and he came to Nīlācala, Jagannātha Purī, where Lord Caitanya was staying. He met Caitanya Mahāprabhu there and dedicated his life for the service of the Lord. He became Lord Caitanya's secretary and constant

companion. He used to enhance the pleasure potency of the Lord by singing appropriate songs, which were very much appreciated. Svarūpa Dāmodara could understand the secret mission of Lord Caitanya, and it was by his grace only that all the devotees of Lord Caitanya could know the real purpose of the Lord.

Svarūpa Dāmodara has been identified as Lalitā-devī, the second expansion of Rādhārāṇī. However, the authoritative *Gaura-gaṇoddeśa-dīpikā* of Kavi-karṇapūra describes Svarūpa Dāmodara as the same Viśākhā-devī who serves the Lord in Goloka Vṛndāvana. Therefore it is to be understood that Śrī Svarūpa Dāmodara is a direct expansion of Rādhārāṇī who helps the Lord experience the attitude of Rādhārāṇī.

adi.4.106

> *rādhikāra bhāva-mūrti prabhura antara*
> *sei bhāve sukha-duḥkha uṭhe nirantara*

SYNONYMS

rādhikāra—of Śrīmatī Rādhārāṇī; *bhāva-mūrti*—the form of the emotions; *prabhura*—of Lord Caitanya Mahāprabhu; *antara*—the heart; *sei*—that; *bhāve*—in the condition; *sukha-duḥkha*—happiness and distress; *uṭhe*—arise; *nirantara*—constantly.

TRANSLATION

The heart of Lord Caitanya is the image of Śrī Rādhikā's emotions. Thus feelings of pleasure and pain arise constantly therein.

PURPORT

Lord Caitanya's heart was full of the feelings of Śrīmatī Rādhārāṇī, and His appearance resembled Hers. Svarūpa Dāmodara has explained His attitude as *rādhā-bhāva-mūrti,* the attitude of Rādhārāṇī. One who engages in sense gratification on the material platform can hardly understand *rādhā-bhāva,* but one who is freed from the demands of sense gratification can understand it. *Rādhā-bhāva* must be understood from the Gosvāmīs, those who are actually controllers of the senses. From such authorized sources it is to be known that the attitude of Śrīmatī Rādhārāṇī is the highest perfection of conjugal love, which is the highest of the five transcendental mellows, and it is the complete perfection of love of Kṛṣṇa.

These transcendental affairs can be understood on two platforms. One is called elevated, and the other is called superelevated. The loving affairs exhibited in Dvārakā are the elevated form. The superelevated position is reached in the manifestations of the pastimes of Vṛndāvana. The attitude of Lord Caitanya is certainly superelevated.

From the life of Śrī Caitanya Mahāprabhu, an intelligent person engaged in pure devotional service can understand that

He always felt separation from Kṛṣṇa within Himself. In that separation He sometimes felt that He had found Kṛṣṇa and was enjoying the meeting. The significance of this separation and meeting is very specific. If someone tries to understand the exalted position of Lord Caitanya without knowing this, he is sure to misunderstand it. One must first become fully self-realized. Otherwise he may misidentify the Lord as *nāgara,* or the enjoyer of the damsels of Vraja, thus committing the mistake of *rasābhāsa,* or overlapping understanding.

adi.4.107

> *śeṣa-līlāya prabhura kṛṣṇa-viraha-unmāda*
> *bhrama-maya ceṣṭā, āra pralāpa-maya vāda*

SYNONYMS

śeṣa-līlāya—in the final pastimes; *prabhura*—of Lord Caitanya Mahāprabhu; *kṛṣṇa-viraha*—from separation from Lord Kṛṣṇa; *unmāda*—the madness; *bhrama-maya*—erroneous; *ceṣṭā*—efforts; *āra*—and; *pralāpa-maya*—delirious; *vāda*—talk.

TRANSLATION

In the final portion of His pastimes, Lord Caitanya was obsessed with the madness of separation from Lord Kṛṣṇa. He acted in erroneous ways and talked deliriously.

PURPORT

Lord Śrī Caitanya exhibited the highest stage of the feelings of a devotee in separation from the Lord. This exhibition was sublime because He was completely perfect in the feelings of separation. Materialists, however, cannot understand this. Sometimes materialistic scholars think He was diseased or crazy. Their problem is that they always engage in material sense gratification and can never understand the feelings of the devotees and the Lord. Materialists are most abominable in their ideas. They think that they can enjoy directly perceivable gross objects by their senses and that they can similarly deal with the transcendental features of Lord Caitanya. But the Lord is understood only in pursuance of the principles laid down by the Gosvāmīs, headed by Svarūpa Dāmodara. Doctrines like those of the *nadīyā-nāgarīs,* a class of so-called devotees, are never presented by authorized persons like Svarūpa Dāmodara or the six Gosvāmīs. The ideas of the *gaurāṅga-nāgarīs* are simply a mental concoction, and they are completely on the mental platform.

adi.4.108

> *rādhikāra bhāva yaiche uddhava-darśane*
> *sei bhāve matta prabhu rahe rātri-dine*

SYNONYMS

rādhikāra—of Śrīmatī Rādhārāṇī; *bhāva*—emotion; *yaiche*—just as; *uddhava-darśane*—in seeing Śrī Uddhava; *sei*—that; *bhāve*—in the

state; *matta*—maddened; *prabhu*—Lord Caitanya Mahāprabhu; *rahe*—remains; *rātri-dine*—day and night.

TRANSLATION

Just as Rādhikā went mad at the sight of Uddhava, so Lord Caitanya was obsessed day and night with the madness of separation.

PURPORT

Those under the shelter of the lotus feet of Śrī Caitanya Mahāprabhu can understand that His mode of worship of the Supreme Lord Kṛṣṇa in separation is the real worship of the Lord. When the feelings of separation become very intense, one attains the stage of meeting Śrī Kṛṣṇa.

So-called devotees like the *sahajiyās* cheaply imagine they are meeting Kṛṣṇa in Vṛndāvana. Such thinking may be useful, but actually meeting Kṛṣṇa is possible through the attitude of separation taught by Śrī Caitanya Mahāprabhu.

adi.4.109

> *rātre pralāpa kare svarūpera kaṇṭha dhari'*
> *āveśe āpana bhāva kahaye ughāḍi'*

SYNONYMS

rātre—at night; *pralāpa*—delirium; *kare*—does; *svarūpera*—of Svarūpa Dāmodara; *kaṇṭha dhari'*—embracing the neck; *āveśe*—in ecstasy; *āpana*—His own; *bhāva*—mood; *kahaye*—speaks; *ughāḍi'*—exuberantly.

TRANSLATION

At night He talked incoherently in grief with His arms around Svarūpa Dāmodara's neck. He spoke out His heart in ecstatic inspiration.

adi.4.110

> *yabe yei bhāva uṭhe prabhura antara*
> *sei gīti-śloke sukha dena dāmodara*

SYNONYMS

yabe—when; *yei*—that; *bhāva*—mood; *uṭhe*—arises; *prabhura*—of Lord Caitanya Mahāprabhu; *antara*—in the heart; *sei*—that; *gīti*—by the song; *śloke*—or verse; *sukha*—happiness; *dena*—gives; *dāmodara*—Svarūpa Dāmodara.

TRANSLATION

Whenever a particular sentiment arose in His heart, Svarūpa Dāmodara satisfied Him by singing songs or reciting verses of the same nature.

adi.4.111

> *ebe kārya nāhi kichu e-saba vicāre*
> *āge ihā vivariba kariyā vistāre*

SYNONYMS

ebe—now; *kārya*—business; *nāhi*—there is not; *kichu*—any; *e-saba*—all these; *vicāre*—in the considerations; *āge*—ahead; *ihā*—this; *vivariba*—I shall describe; *kariyā*—doing; *vistāre*—in expanded detail.

TRANSLATION

To analyze these pastimes is not necessary now. Later I shall describe them in detail.

adi.4.112

> *pūrve vraje kṛṣṇera tri-vidha vayo-dharma*
> *kaumāra, paugaṇḍa, āra kaiśora atimarma*

SYNONYMS

pūrve—previously; *vraje*—in Vraja; *kṛṣṇera*—of Lord Kṛṣṇa; *tri-vidha*—three sorts; *vayaḥ-dharma*—characteristics of age; *kaumāra*—childhood; *paugaṇḍa*—boyhood; *āra*—and; *kaiśora*—adolescence; *ati-marma*—the very core.

TRANSLATION

Formerly in Vraja Lord Kṛṣṇa displayed three ages, namely childhood, boyhood and adolescence. His adolescence is especially significant.

adi.4.113

> *vātsalya-āveśe kaila kaumqāra saphala*
> *paugaṇḍa saphala kaila lañā sakhāvala*

SYNONYMS

vātsalya—of parental love; *āveśe*—in the attachment; *kaila*—made; *kaumāra*—childhood; *sa-phala*—fruitful; *paugaṇḍa*—boyhood; *sa-phala*—fruitful; *kaila*—made; *lañā*—taking along; *sakhā-āvala*—friends.

TRANSLATION

Parental affection made His childhood fruitful. His boyhood was successful with His friends.

adi.4.114

> *rādhikādi lañā kaila rāsādi-vilāsa*
> *vāñchā bhari' āsvādila rasera niryāsa*

SYNONYMS

rādhikā-ādi—Śrīmatī Rādhārāṇī and the other *gopīs*; *lañā*—taking along; *kaila*—did; *rāsa-ādi*—beginning with the *rāsa* dance; *vilāsa*—pastimes; *vāñchā bhari'*—fulfilling desires; *āsvādila*—He tasted; *rasera*—of mellow; *niryāsa*—the essence.

TRANSLATION

In youth He tasted the essence of rasa, fulfilling His desires in pastimes like the rāsa dance with Śrīmatī Rādhikā and the other gopīs.

adi.4.115

> *kaiśora-vayase kāma, jagat-sakala*
> *rāsādi-līlāya tina karila saphala*

SYNONYMS

kaiśora-vayase—in the adolescent age; *kāma*—amorous love; *jagat-sakala*—the entire universe; *rāsa-ādi*—such as the *rāsa* dance; *līlāya*—by pastimes; *tina*—three; *karila*—made; *sa-phala*—successful.

TRANSLATION

In His youth Lord Kṛṣṇa made all three of His ages, and the entire universe, successful by His pastimes of amorous love like the rāsa dance.

adi.4.116

so 'pi kaiśoraka-vayo
mānayan madhusūdanaḥ
reme strī-ratna-kūṭa-sthaḥ
kṣapāsu kṣapitāhitaḥ

SYNONYMS

saḥ—He; *api*—especially; *kaiśoraka-vayaḥ*—the age of adolescence; *mānayan*—honoring; *madhu-sūdanaḥ*—the killer of the Madhu demon; *reme*—enjoyed; *strī-ratna*—of the gopīs; *kūṭa*—in multitudes; *sthaḥ*—situated; *kṣapāsu*—in the autumn nights; *kṣapita-ahitaḥ*—who destroys misfortune.

TRANSLATION

"Lord Madhusūdana enjoyed His youth with pastimes on autumn nights in the midst of the jewellike milkmaids. Thus He dispelled all the misfortunes of the world."

PURPORT

This is a verse from the *Viṣṇu Purāṇa* (5.13.60).

adi.4.117

vācā sūcita-śarvarī-rati-kalā-prāgalbhyayā rādhikāṁ
vrīḍā-kuñcita-locanāṁ viracayann agre sakhīnām
asau
tad-vakṣo-ruha-citra-keli-makarī-pāṇḍitya-pāraṁ
gataḥ
kaiśoraṁ saphalī-karoti kalayan kuñje vihāraṁ hariḥ

SYNONYMS

vācā—by speech; *sūcita*—revealing; *śarvarī*—of the night; *rati*—in amorous pastimes; *kalā*—of the portion; *prāgalbhyayā*—the importance; *rādhikām*—Śrīmatī Rādhārāṇī; *vrīḍā*—from shame; *kuñcita-locanām*—having Her eyes closed; *viracayan*—making; *agre*—before; *sakhīnām*—Her friends; *asau*—that one; *tat*—of Her; *vakṣaḥ-ruha*—on the breasts; *citra-keli*—with variegated pastimes; *makarī*—in drawing dolphins; *pāṇḍitya*—of cleverness; *pāram*—the limit; *gataḥ*—who reached; *kaiśoram*—adolescence; *sa-phalī-karoti*—makes successful; *kalayan*—performing; *kuñje*—in the bushes; *vihāram*—pastimes; *hariḥ*—the Supreme Personality of Godhead.

TRANSLATION

"Lord Kṛṣṇa made Śrīmatī Rādhārāṇī close Her eyes in shame before Her friends by His words relating Their amorous activities on the previous night. Then He showed the highest limit of cleverness in drawing

pictures of dolphins in various playful sports on Her breasts. In this way Lord Hari made His youth successful by performing pastimes in the bushes with Śrī Rādhā and Her friends."

PURPORT

This is a verse from the *Bhakti-rasāmṛta-sindhu* (2.1.231) of Śrīla Rūpa Gosvāmī.

adi.4.118

> *harir eṣa na ced avātariṣyan*
> *mathurāyāṁ madhurākṣi rādhikā ca*
> *abhaviṣyad iyaṁ vṛthā visṛṣṭir*
> *makarāṅkas tu viśeṣatas tadātra*

SYNONYMS

hariḥ—Lord Kṛṣṇa; *eṣaḥ*—this; *na*—not; *cet*—if; *avātariṣyat*—would have descended; *mathurāyām*—in Mathurā; *madhura-akṣi*—O lovely-eyed one (Paurṇamāsī); *rādhikā*—Śrīmatī Rādhikā; *ca*—and; *abhaviṣyat*—would have been; *iyam*—this; *vṛthā*—useless; *visṛṣṭiḥ*—the whole creation; *makara-aṅkaḥ*—the demigod of love, Cupid; *tu*—then; *viśeṣataḥ*—above all; *tadā*—then; *atra*—in this.

TRANSLATION

"O Paurṇamāsī, if Lord Hari had not descended in Mathurā with Śrīmatī Rādhārāṇī, this entire creation-

and especially Cupid, the demigod of love-would have been useless."

PURPORT

This verse is spoken by Śrī Vṛndā-devī in the *Vidagdha-mādhava* (7.3) of Śrīla Rūpa Gosvāmī.

adi.4.119-120

> *ei mata pūrve kṛṣṇa rasera sadana*
> *yadyapi karila rasa-niryāsa-carvaṇa*
>
> *tathāpi nahila tina vāñchita pūraṇa*
> *tāhā āsvādite yadi karila yatana*

SYNONYMS

ei mata—like this; *pūrve*—previously; *kṛṣṇa*—Lord Kṛṣṇa; *rasera*—of mellows; *sadana*—the reservoir; *yadyapi*—even though; *karila*—did; *rasa*—of the mellows; *niryāsa*—the essence; *carvaṇa*—chewing; *tathāpi*—still; *nahila*—was not; *tina*—three; *vāñchita*—desired objects; *pūraṇa*—fulfilling; *tāhā*—that; *āsvādite*—to taste; *yadi*—though; *karila*—were made; *yatana*—efforts.

TRANSLATION

Even though Lord Kṛṣṇa, the abode of all mellows, had previously in this way chewed the essence of the

mellows of love, still He was unable to fulfill three desires, although He made efforts to taste them.

adi.4.121

> *tāṅhāra prathama vāñchā kariye vyākhyāna*
> *kṛṣṇa kahe,—'āmi ha-i rasera nidāna*

SYNONYMS

tāṅhāra—His; *prathama*—first; *vāñchā*—desire; *kariye*—I do; *vyākhyāna*—explanation; *kṛṣṇa*—Lord Kṛṣṇa; *kahe*—says; *āmi*—I; *ha-i*—am; *rasera*—of mellow; *nidāna*—primary cause.

TRANSLATION

I shall explain His first desire. Kṛṣṇa says, "I am the primary cause of all rasas.

adi.4.122

> *pūrṇānanda-maya āmi cin-maya pūrṇa-tattva*
> *rādhikāra preme āmā karāya unmatta*

SYNONYMS

pūrṇa-ānanda-maya—made of full joy; *āmi*—I; *cit-maya*—spiritual; *pūrṇa-tattva*—full of truth; *rādhikāra*—of Śrīmatī

Rādhārāṇī; *preme*—the love; *āmā*—Me; *karāya*—makes; *unmatta*—maddened.

TRANSLATION

"I am the full spiritual truth and am made of full joy, but the love of Śrīmatī Rādhārāṇī drives Me mad.

adi.4.123

> *nā jāni rādhāra preme āche kata bala*
> *ye bale āmāre kare sarvadā vihvala*

SYNONYMS

nā jāni—I do not know; *rādhāra*—of Śrīmatī Rādhārāṇī; *preme*—in the love; *āche*—there is; *kata*—how much; *bala*—strength; *ye*—which; *bale*—strength; *āmāre*—Me; *kare*—makes; *sarvadā*—always; *vihvala*—overwhelmed.

TRANSLATION

"I do not know the strength of Rādhā's love, with which She always overwhelms Me.

adi.4.124

> *rādhikāra prema—guru, āmi—śiṣya naṭa*
> *sadā āmā nānā nṛtye nācāya udbhaṭa*

SYNONYMS

rādhikāra—of Śrīmatī Rādhārāṇī; *prema*—the love; *guru*—teacher; *āmi*—I; *śiṣya*—disciple; *naṭa*—dancer; *sadā*—always; *āmā*—Me; *nānā*—various; *nṛtye*—in dances; *nācāya*—causes to dance; *udbhaṭa*—novel.

TRANSLATION

"The love of Rādhikā is My teacher, and I am Her dancing pupil. Her prema makes Me dance various novel dances."

adi.4.125

> *kasmād vṛnde priya-sakhi hareḥ pāda-mūlāt kuto 'sau*
> *kuṇḍāraṇye kim iha kurute nṛtya-śikṣāṁ guruḥ kaḥ*
> *taṁ tvan-mūrtiḥ prati-taru-lataṁ dig-vidikṣu*
> *sphurantī*
> *śailūṣīva bhramati parito nartayantī sva-paścāt*

SYNONYMS

kasmāt—from where; *vṛnde*—O Vṛndā; *priyā-sakhi*—O dear friend; *hareḥ*—of Lord Hari; *pāda-mūlāt*—from the lotus feet; *kutaḥ*—where; *asau*—that one (Lord Kṛṣṇa); *kuṇḍa-araṇye*—in the forest on the bank of Rādhā-kuṇḍa; *kim*—what; *iha*—here; *kurute*—He does; *nṛtya-śikṣām*—dancing practice; *guruḥ*—teacher; *kaḥ*—who; *tam*—Him; *tvat-mūrtiḥ*—Your form; *prati-taru-latam*—on every

tree and vine; *dik-vidikṣu*—in all directions; *sphurantī*—appearing; *śailūṣī*—expert dancer; *iva*—like; *bhramati*—wanders; *paritaḥ*—all around; *nartayantī*—causing to dance; *sva-paścāt*—behind.

TRANSLATION

"O my beloved friend Vṛndā, where are you coming from?" \\ "I am coming from the feet of Śrī Hari." \\ "Where is He?" \\ "In the forest on the bank of Rādhā-kuṇḍa." \\ "What is He doing there?" \\ "He is learning dancing." \\ "Who is His master?" \\ "Your image, Rādhā, revealing itself in every tree and creeper in every direction, is roaming like a skillful dancer, making Him dance behind."

PURPORT

This text is from the *Govinda-līlāmṛta* (8.77) of Kṛṣṇadāsa Kavirāja Gosvāmī.

adi.4.126

> *nija-premāsvāde mora haya ye āhlāda*
> *tāhā ha'te koṭi-guṇa rādhā-premāsvāda*

SYNONYMS

nija—own; *prema*—love; *āsvāde*—in tasting; *mora*—My; *haya*—there is; *ye*—whatever; *āhlāda*—pleasure; *tāhā ha'te*—than that;

koṭi-guṇa—ten million times greater; *rādhā*—of Śrīmatī Rādhārāṇī; *prema-āsvāda*—the tasting of love.

TRANSLATION

"Whatever pleasure I get from tasting My love for Śrīmatī Rādhārāṇī, She tastes ten million times more than Me by Her love.

adi.4.127

> *āmi yaiche paraspara viruddha-dharmāśraya*
> *rādhā-prema taiche sadā viruddha-dharma-maya*

SYNONYMS

āmi—I; *yaiche*—just as; *paraspara*—mutually; *viruddha-dharma*—of conflicting characteristics; *āśraya*—the abode; *rādhā-prema*—the love of Śrīmatī Rādhārāṇī; *taiche*—just so; *sadā*—always; *viruddha-dharma-maya*—consists of conflicting characteristics.

TRANSLATION

"Just as I am the abode of all mutually contradictory characteristics, so Rādhā's love is always full of similar contradictions.

adi.4.128

> *rādhā-premā vibhu—yāra bāḍite nāhi ṭhāñi*
> *tathāpi se kṣaṇe kṣaṇe bāḍaye sadāi*

SYNONYMS

rādhā-premā—the love of Śrīmatī Rādhārāṇī; *vibhu*—all-pervading; *yāra*—of which; *bāḍite*—to increase; *nāhi*—there is not; *ṭhāñi*—space; *tathāpi*—still; *se*—that; *kṣaṇe kṣaṇe*—every second; *bāḍaye*—increases; *sadāi*—always.

TRANSLATION

"Rādhā's love is all-pervading, leaving no room for expansion. But still it is expanding constantly.

adi.4.129

> *yāhā va-i guru vastu nāhi suniścita*
> *tathāpi gurura dharma gaurava-varjita*

SYNONYMS

yāhā—which; *va-i*—besides; *guru*—great; *vastu*—thing; *nāhi*—there is not; *suniścita*—quite certainly; *tathāpi*—still; *gurura*—of greatness; *dharma*—characteristics; *gaurava-varjita*—devoid of pride.

TRANSLATION

"There is certainly nothing greater than Her love. But Her love is devoid of pride. That is the sign of its greatness.

adi.4.130

> *yāhā haite sunirmala dvitīya nāhi āra*
> *tathāpi sarvadā vāmya-vakra-vyavahāra*

SYNONYMS

yāhā haite—than which; *su-nirmala*—very pure; *dvitīya*—second; *nāhi*—there is not; *āra*—another; *tathāpi*—still; *sarvadā*—always; *vāmya*—perverse; *vakra*—crooked; *vyavahāra*—behavior.

TRANSLATION

"Nothing is purer than Her love. But its behavior is always perverse and crooked."

adi.4.131

> *vibhur api kalayan sadābhivṛddhiṁ*
> *gurur api gaurava-caryayā vihīnaḥ*
> *muhur upacita-vakrimāpi śuddho*
> *jayati mura-dviṣi rādhikānurāgaḥ*

SYNONYMS

vibhuḥ—all-pervading; *api*—although; *kalayan*—making; *sadā*—always; *abhivṛddhim*—increase; *guruḥ*—important; *api*—although; *gaurava-caryayā vihīnaḥ*—without proud behavior; *muhuḥ*—again and again; *upacita*—increased; *vakrimā*—duplicity; *api*—although; *śuddhaḥ*—pure; *jayati*—all glories to; *mura-dviṣi*—for Kṛṣṇa, the enemy of the demon Mura; *rādhikā*—of Śrīmatī Rādhārāṇī; *anurāgaḥ*—the love.

TRANSLATION

"All glories to Rādhā's love for Kṛṣṇa, the enemy of the demon Mura. Although it is all-pervading, it tends to increase at every moment. Although it is important, it is devoid of pride. And although it is pure, it is always beset with duplicity."

PURPORT

This is a verse from the *Dāna-keli-kaumudī* (2) of Śrīla Rūpa Gosvāmī.

adi.4.132

> *sei premāra śrī-rādhikā parama 'āśraya'*
> *sei premāra āmi ha-i kevala 'viṣaya'*

SYNONYMS

sei—that; *premāra*—of the love; *śrī-rādhikā*—Śrīmatī Rādhārāṇī; *parama*—highest; *āśraya*—abode; *sei*—that; *premāra*—of the love; *āmi*—I; *ha-i*—am; *kevala*—only; *viṣaya*—object.

TRANSLATION

"Śrī Rādhikā is the highest abode of that love, and I am its only object.

adi.4.133

> *viṣaya-jātīya sukha āmāra āsvāda*
> *āmā haite koṭi-guṇa āśrayera āhlāda*

SYNONYMS

viṣaya jātīya—relating to the object; *sukha*—happiness; *āmāra*—My; *āsvāda*—tasting; *āmā haite*—than Me; *koṭi-guṇa*—ten million times more; *āśrayera*—of the abode; *āhlāda*—pleasure.

TRANSLATION

"I taste the bliss to which the object of love is entitled. But the pleasure of Rādhā, the abode of that love, is ten million times greater.

adi.4.134

> *āśraya-jātiya sukha pāite mana dhāya*
> *yatne āsvādite nāri, ki kari upāya*

SYNONYMS

āśraya-jātīya—relating to the abode; *sukha*—happiness; *pāite*—to obtain; *mana*—the mind; *dhāya*—chases; *yatne*—by effort; *āsvādite*—to taste; *nāri*—I am unable; *ki*—what; *kari*—I do; *upāya*—way.

TRANSLATION

"My mind races to taste the pleasure experienced by the abode, but I cannot taste it, even by My best efforts. How may I taste it?

adi.4.135

> *kabhu yadi ei premāra ha-iye āśraya*
> *tabe ei premānandera anubhava haya*

SYNONYMS

kabhu—sometime; *yadi*—if; *ei*—this; *premāra*—of the love; *ha-iye*—I become; *āśraya*—the abode; *tabe*—then; *ei*—this; *prema-ānandera*—of the joy of love; *anubhava*—experience; *haya*—there is.

TRANSLATION

"If sometime I can be the abode of that love, only then may I taste its joy."

PURPORT

Viṣaya and *āśraya* are two very significant words relating to the reciprocation between Kṛṣṇa and His devotee. The devotee is called the *āśraya,* and his beloved, Kṛṣṇa, is the *viṣaya*. Different ingredients are involved in the exchange of love between the *āśraya* and *viṣaya,* which are known as *vibhāva, anubhāva, sāttvika* and *vyabhicārī*. *Vibhāva* is divided into the two categories *ālambana* and *uddīpana*. *Ālambana* may be further divided into *āśraya* and *viṣaya*. In the loving affairs of Rādhā and Kṛṣṇa, Rādhārāṇī is the *āśraya* feature and Kṛṣṇa the *viṣaya*. The transcendental consciousness of the Lord tells Him, "I am Kṛṣṇa, and I experience pleasure as the *viṣaya*. The pleasure enjoyed by Rādhārāṇī, the *āśraya,* is many times greater than the pleasure I feel." Therefore, to feel the pleasure of the *āśraya* category, Lord Kṛṣṇa appeared as Śrī Caitanya Mahāprabhu.

adi.4.136

> *eta cinti' rahe kṛṣṇa parama-kautukī*
> *hṛdaye bāḍaye prema-lobha dhakdhaki*

SYNONYMS

eta cinti'—thinking this; *rahe*—remains; *kṛṣṇa*—Lord Kṛṣṇa; *parama-kautukī*—the supremely curious; *hṛdaye*—in the heart; *bāḍaye*—increases; *prema-lobha*—eager desire for love; *dhakdhaki*—blazing.

TRANSLATION

Thinking in this way, Lord Kṛṣṇa was curious to taste that love. His eager desire for that love increasingly blazed in His heart.

adi.4.137

> *ei eka, śuna āra lobhera prakāra*
> *sva-mādhurya dekhi' kṛṣṇa karena vicāra*

SYNONYMS

ei—this; *eka*—one; *śuna*—please hear; *āra*—another; *lobhera*—of eager desire; *prakāra*—type; *sva-mādhurya*—own sweetness; *dekhi'*—seeing; *kṛṣṇa*—Lord Kṛṣṇa; *karena*—does; *vicāra*—consideration.

TRANSLATION

That is one desire. Now please hear of another. Seeing His own beauty, Lord Kṛṣṇa began to consider.

adi.4.138

> *adbhuta, ananta, pūrṇa mora madhurimā*
> *tri-jagate ihāra keha nāhi pāya sīmā*

SYNONYMS

adbhuta—wonderful; *ananta*—unlimited; *pūrṇa*—full; *mora*—My; *madhurimā*—sweetness; *tri-jagate*—in the three worlds; *ihāra*—of this; *keha*—someone; *nāhi*—not; *pāya*—obtains; *sīmā*—limit.

TRANSLATION

"My sweetness is wonderful, infinite and full. No one in the three worlds can find its limit.

adi.4.139

> *ei prema-dvāre nitya rādhikā ekali*
> *āmāra mādhuryāmṛta āsvāde sakali*

SYNONYMS

ei—this; *prema-dvāre*—by means of the love; *nitya*—always; *rādhikā*—Śrīmatī Rādhārāṇī; *ekali*—only; *āmāra*—of Me; *mādhurya-amṛta*—the nectar of the sweetness; *āsvāde*—tastes; *sakali*—all.

TRANSLATION

"Only Rādhikā, by the strength of Her love, tastes all the nectar of My sweetness.

adi.4.140

> *yadyapi nirmala rādhāra sat-prema-darpaṇa*
> *tathāpi svacchatā tāra bāḍhe kṣaṇe kṣaṇa*

SYNONYMS

yadyapi—although; *nirmala*—pure; *rādhāra*—of Śrīmatī Rādhārāṇī; *sat-prema*—of real love; *darpaṇa*—the mirror; *tathāpi*—still; *svacchatā*—transparency; *tāra*—of that; *bāḍhe*—increases; *kṣaṇe kṣaṇa*—every moment.

TRANSLATION

"Although Rādhā's love is pure like a mirror, its purity increases at every moment.

adi.4.141

> *āmāra mādhurya nāhi bāḍhite avakāśe*
> *e-darpaṇera āge nava nava rūpe bhāse*

SYNONYMS

āmāra—of Me; *mādhurya*—sweetness; *nāhi*—not; *bāḍhite*—to increase; *avakāśe*—opportunity; *e-darpaṇera āge*—in front of this mirror; *nava nava*—newer and newer; *rūpe*—in beauty; *bhāse*—shines.

TRANSLATION

"My sweetness also has no room for expansion, yet it shines before that mirror in newer and newer beauty.

adi.4.142

> *man-mādhurya rādhāra prema—doṅhe hoḍa kari'*
> *kṣaṇe kṣaṇe bāḍe doṅhe, keha nāhi hāri*

SYNONYMS

mat-mādhurya—My sweetness; *rādhāra*—of Śrīmatī Rādhārāṇī; *prema*—the love; *doṅhe*—both together; *hoḍa kari'*—challenging; *kṣaṇe kṣaṇe*—every second; *bāḍe*—increase; *doṅhe*—both; *keha nāhi*—no one; *hāri*—defeated.

TRANSLATION

"There is constant competition between My sweetness and the mirror of Rādhā's love. They both go on increasing, but neither knows defeat.

adi.4.143

> *āmāra mādhurya nitya nava nava haya*
> *sva-sva-prema-anurūpa bhakte āsvādaya*

SYNONYMS

āmāra—of Me; *mādhurya*—the sweetness; *nitya*—always; *nava nava*—newer and newer; *haya*—is; *sva-sva-prema-anurūpa*—according to one's own love; *bhakte*—the devotee; *āsvādaya*—tastes.

TRANSLATION

"My sweetness is always newer and newer. Devotees taste it according to their own respective love.

adi.4.144

> *darpaṇādye dekhi' yadi āpana mādhurī*
> *āsvādite haya lobha, āsvādite nāri*

SYNONYMS

darpaṇa-ādye—beginning in a mirror; *dekhi'*—seeing; *yadi*—if; *āpana*—own; *mādhurī*—sweetness; *āsvādite*—to taste; *haya*—there is; *lobha*—desire; *āsvādite*—to taste; *nāri*—I am not able.

TRANSLATION

"If I see My sweetness in a mirror, I am tempted to taste it, but nevertheless I cannot.

adi.4.145

> *vicāra kariye yadi āsvāda-upāya*
> *rādhikā-svarūpa ha-ite tabe mana dhāya*

SYNONYMS

vicāra—consideration; *kariye*—I do; *yadi*—if; *āsvāda*—to taste; *upāya*—way; *rādhikā-svarūpa*—the nature of Śrīmatī Rādhārāṇī; *ha-ite*—to become; *tabe*—then; *mana*—mind; *dhāya*—chases.

TRANSLATION

"If I deliberate on a way to taste it, I find that I hanker for the position of Rādhikā."

PURPORT

Kṛṣṇa's attractiveness is wonderful and unlimited. No one can know the end of it. Śrīmatī Rādhārāṇī alone can relish such extensiveness from Her position in the *āśraya* category. The mirror of Śrīmatī Rādhārāṇī's transcendental love is perfectly clear, yet it appears clearer and clearest in the transcendental method of understanding Kṛṣṇa. In the mirror of Rādhārāṇī's heart, the transcendental features of Kṛṣṇa appear increasingly

new and fresh. In other words, the attraction of Kṛṣṇa increases in proportion to the understanding of Śrīmatī Rādhārāṇī. Each tries to supersede the other. Neither wants to be defeated in increasing the intensity of love. Desiring to understand Rādhārāṇī's attitude of increasing love, Lord Kṛṣṇa appeared as Śrī Caitanya Mahāprabhu.

adi.4.146

> *aparikalita-pūrvaḥ kaś camatkāra-kārī*
> *sphurati mama garīyān eṣa mādhurya-pūraḥ*
> *ayam aham api hanta prekṣya yaṁ lubdha-cetāḥ*
> *sarabhasam upabhoktuṁ kāmaye rādhikeva*

SYNONYMS

aparikalita—not experienced; *pūrvaḥ*—previously; *kaḥ*—who; *camatkāra-kārī*—causing wonder; *sphurati*—manifests; *mama*—My; *garīyān*—more great; *eṣaḥ*—this; *mādhurya-pūraḥ*—abundance of sweetness; *ayam*—this; *aham*—I; *api*—even; *hanta*—alas; *prekṣya*—seeing; *yam*—which; *lubdha-cetāḥ*—My mind being bewildered; *sa-rabhasam*—impetuously; *upabhoktum*—to enjoy; *kāmaye*—desire; *rādhikā iva*—like Śrīmatī Rādhārāṇī.

TRANSLATION

"Who manifests an abundance of sweetness greater than Mine, which has never been experienced before and which causes wonder to all? Alas, I Myself, My

mind bewildered upon seeing this beauty, impetuously desire to enjoy it like Śrīmatī Rādhārāṇī.

PURPORT

This text is from the *Lalita-mādhava* (8.34) of Śrīla Rūpa Gosvāmī. It was spoken by Lord Kṛṣṇa when He saw the beauty of His own reflection in a jeweled fountain in Dvārakā.

adi.4.147

> *kṛṣṇa-mādhuryera eka svābhāvika bala*
> *kṛṣṇa-ādi nara-nārī karaye cañcala*

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; *mādhuryera*—of the sweetness; *eka*—one; *svābhāvika*—natural; *bala*—strength; *kṛṣṇa*—Lord Kṛṣṇa; *ādi*—beginning with; *nara-nārī*—men and women; *karaye*—makes; *cañcala*—perturbed.

TRANSLATION

The beauty of Kṛṣṇa has one natural strength: it thrills the hearts of all men and women, beginning with Lord Kṛṣṇa Himself.

adi.4.148

> *śravaṇe, darśane ākarṣaye sarva-mana*
> *āpanā āsvādite kṛṣṇa karena yatana*

SYNONYMS

śravaṇe—in hearing; *darśane*—in seeing; *ākarṣaye*—attracts; *sarva-mana*—all minds; *āpanā*—Himself; *āsvādite*—to taste; *kṛṣṇa*—Lord Kṛṣṇa; *karena*—makes; *yatana*—efforts.

TRANSLATION

All minds are attracted by hearing His sweet voice and flute, or by seeing His beauty. Even Lord Kṛṣṇa Himself makes efforts to taste that sweetness.

adi.4.149

> *e mādhuryāmṛta pāna sadā yei kare*
> *tṛṣṇā-śānti nahe, tṛṣṇā bāḍhe nirantare*

SYNONYMS

e—this; *mādhurya-amṛta*—nectar of sweetness; *pāna*—drinks; *sadā*—always; *yei*—that person who; *kare*—does; *tṛṣṇā-śānti*—satisfaction of thirst; *nahe*—there is not; *tṛṣṇā*—thirst; *bāḍhe*—increases; *nirantare*—constantly.

TRANSLATION

The thirst of one who always drinks the nectar of that sweetness is never satisfied. Rather, that thirst increases constantly.

adi.4.150

> *atṛpta ha-iyā kare vidhira nindana*
> *avidagdha vidhi bhāla nā jāne sṛjana*

SYNONYMS

atṛpta—unsatisfied; *ha-iyā*—being; *kare*—do; *vidhira*—of Lord Brahmā; *nindana*—blaspheming; *avidagdha*—inexperienced; *vidhi*—Lord Brahmā; *bhāla*—well; *nā jāne*—does not know; *sṛjana*—creating.

TRANSLATION

Such a person, being unsatisfied, begins to blaspheme Lord Brahmā, saying that he does not know the art of creating well and is simply inexperienced.

adi.4.151

> *koṭi netra nāhi dila, sabe dila dui*
> *tāhāte nimeṣa,—kṛṣṇa ki dekhiba muñi*

SYNONYMS

koṭi—ten million; *netra*—eyes; *nāhi dila*—did not give; *sabe*—to all; *dila*—gave; *dui*—two; *tāhāte*—in that; *nimeṣa*—a blink; *kṛṣṇa*—Lord Kṛṣṇa; *ki*—how; *dekhiba*—shall see; *muñi*—I.

TRANSLATION

He has not given millions of eyes to see the beauty of Kṛṣṇa. He has given only two eyes, and even those eyes blink. How then shall I see the lovely face of Kṛṣṇa?

adi.4.152

> *aṭati yad bhavān ahni kānanaṁ*
> *truṭir yugāyate tvām apaśyatām*
> *kuṭila-kuntalaṁ śrī-mukhaṁ ca te*
> *jaḍa udīkṣatāṁ pakṣma-kṛd dṛśām*

SYNONYMS

aṭati—goes; *yat*—when; *bhavān*—Your Lordship; *ahni*—in the day; *kānanam*—to the forest; *truṭiḥ*—half a second; *yugāyate*—appears like a *yuga*; *tvām*—You; *apaśyatām*—of those not seeing; *kuṭila-kuntalam*—adorned with curled hair; *śrī-mukham*—beautiful face; *ca*—and; *te*—Your; *jaḍaḥ*—stupid; *udīkṣatām*—looking at; *pakṣma-kṛt*—the maker of eyelashes; *dṛśām*—of the eyes.

TRANSLATION

[The gopīs say:] "O Kṛṣṇa, when You go to the forest during the day and we do not see Your sweet face, which is surrounded by beautiful curling hair, half a second becomes as long as an entire age for us. And we consider the creator, who has put eyelids on the eyes we use for seeing You, to be simply a fool."

PURPORT

This verse is spoken by the *gopīs* in *Śrīmad-Bhāgavatam* (10.31.15).

adi.4.153

> *gopyaś ca kṛṣṇam upalabhya cirād abhīṣṭaṁ*
> *yat-prekṣaṇe dṛśiṣu pakṣma-kṛtaṁ śapanti*
> *dṛgbhir hṛdi kṛtam alaṁ parirabhya sarvās*
> *tad-bhāvam āpur api nitya-yujāṁ durāpam*

SYNONYMS

gopyaḥ—the *gopīs*; *ca*—and; *kṛṣṇam*—Lord Kṛṣṇa; *upalabhya*—seeing; *cirāt*—after a long time; *abhīṣṭam*—desired object; *yat-prekṣaṇe*—in the seeing of whom; *dṛśiṣu*—in the eyes; *pakṣma-kṛtam*—the maker of eyelashes; *śapanti*—curse; *dṛgbhiḥ*—with the eyes; *hṛdi kṛtam*—who entered the heart; *alam*—enough; *parirabhya*—embracing; *sarvāḥ*—all; *tat-bhāvam*—that highest

stage of joy; *āpuḥ*—obtained; *api*—although; *nitya-yujām*—by perfected *yogīs*; *durāpam*—difficult to obtain.

TRANSLATION

"The gopīs saw their beloved Kṛṣṇa at Kurukṣetra after a long separation. They secured and embraced Him in their hearts through their eyes, and they attained a joy so intense that not even perfect yogīs can attain it. The gopīs cursed the creator for creating eyelids that interfered with their vision."

PURPORT

This text is from *Śrīmad-Bhāgavatam* (10.82.39).

adi.4.154

> *kṛṣṇāvalokana vinā netra phala nāhi āna*
> *yei jana kṛṣṇa dekhe, sei bhāgyavān*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *avalokana*—looking at; *vinā*—without; *netra*—the eyes; *phala*—fruit; *nāhi*—not; *āna*—other; *yei*—who; *jana*—the person; *kṛṣṇa*—Lord Kṛṣṇa; *dekhe*—sees; *sei*—he; *bhāgyavān*—very fortunate.

TRANSLATION

There is no other consummation for the eyes than the sight of Kṛṣṇa. Whoever sees Him is most fortunate indeed.

adi.4.155

> *akṣaṇvatāṁ phalam idaṁ na paraṁ vidāmaḥ*
> *sakhyaḥ paśūn anuviveśayator vayasyaiḥ*
> *vaktraṁ vrajeśa-sutayor anuveṇu-juṣṭaṁ*
> *yair vā nipītam anurakta-kaṭākṣa-mokṣam*

SYNONYMS

akṣaṇvatām—of those who have eyes; *phalam*—the fruit; *idam*—this; *na*—not; *param*—other; *vidāmaḥ*—we know; *sakhyaḥ*—O friends; *paśūn*—the cows; *anuviveśayatoḥ*—causing to enter one forest from another; *vayasyaiḥ*—with Their friends of the same age; *vaktram*—the faces; *vraja-īśa*—of Mahārāja Nanda; *sutayoḥ*—of the two sons; *anuveṇu-juṣṭam*—possessed of flutes; *yaiḥ*—by which; *vā*—or; *nipītam*—imbibed; *anurakta*—loving; *kaṭa-akṣa*—glances; *mokṣam*—giving off.

TRANSLATION

[The gopīs say:] "O friends, those eyes that see the beautiful faces of the sons of Mahārāja Nanda are certainly fortunate. As these two sons enter the forest,

surrounded by Their friends, driving the cows before Them, They hold Their flutes to Their mouths and glance lovingly upon the residents of Vṛndāvana. For those who have eyes, we think there is no greater object of vision."

PURPORT

Like the *gopīs,* one can see Kṛṣṇa continuously if one is fortunate enough. In the *Brahma-saṁhitā* it is said that sages whose eyes have been smeared with the ointment of pure love can see the form of Śyāmasundara (Kṛṣṇa) continuously in the centers of their hearts. This text from *Śrīmad-Bhāgavatam* (10.21.7) was sung by the *gopīs* on the advent of the *śarat* season.

adi.4.156

> *gopyas tapaḥ kim acaran yad amuṣya rūpaṁ*
> *lāvaṇya-sāram asamordhvam ananya-siddham*
> *dṛgbhiḥ pibanty anusavābhinavaṁ durāpam*
> *ekānta-dhāma yaśasaḥ śriya aiśvarasya*

SYNONYMS

gopyaḥ—the *gopīs*; *tapaḥ*—austerities; *kim*—what; *acaran*—performed; *yat*—from which; *amuṣya*—of such a one (Lord Kṛṣṇa); *rūpam*—the form; *lāvaṇya-sāram*—the essence of loveliness; *asama-ūrdhvam*—not paralleled or surpassed; *ananya-siddham*—not perfected by any other ornament (self-perfect); *dṛgbhiḥ*—by the

eyes; *pibanti*—they drink; *anusava-abhinavam*—constantly new; *durāpam*—difficult to obtain; *ekānta-dhāma*—the only abode; *yaśasaḥ*—of fame; *śriyaḥ*—of beauty; *aiśvarasya*—of opulence.

TRANSLATION

[The women of Mathurā say:] "What austerities must the gopīs have performed? With their eyes they always drink the nectar of the form of Lord Kṛṣṇa, which is the essence of loveliness and is not to be equaled or surpassed. That loveliness is the only abode of beauty, fame and opulence. It is self-perfect, ever fresh and extremely rare."

PURPORT

This text from *Śrīmad-Bhāgavatam* (10.44.14) was spoken by the women of Mathurā when they saw Kṛṣṇa and Balarāma in the arena with King Kaṁsa's great wrestlers Muṣṭika and Cāṇūra.

adi.4.157

> *apūrva mādhurī kṛṣṇera, apūrva tāra bala*
> *yāhāra śravaṇe mana haya ṭalamala*

SYNONYMS

apūrva—unprecedented; *mādhurī*—sweetness; *kṛṣṇera*—of Lord Kṛṣṇa; *apūrva*—unprecedented; *tāra*—of that; *bala*—the strength;

yāhāra—of which; *śravaṇe*—in hearing; *mana*—the mind; *haya*—becomes; *ṭalamala*—unsteady.

TRANSLATION

The sweetness of Lord Kṛṣṇa is unprecedented, and its strength is also unprecedented. Simply by one's hearing of such beauty, the mind becomes unsteady.

adi.4.158

> *kṛṣṇera mādhurye kṛṣṇe upajaya lobha*
> *samyak āsvādite nāre, mane rahe kṣobha*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *mādhurye*—in the sweetness; *kṛṣṇe*—in Lord Kṛṣṇa; *upajaya*—arises; *lobha*—eager desire; *samyak*—fully; *āsvādite*—to taste; *nāre*—is not able; *mane*—in the mind; *rahe*—remains; *kṣobha*—sorrow.

TRANSLATION

Lord Kṛṣṇa's own beauty attracts Lord Kṛṣṇa Himself. But because He cannot fully enjoy it, His mind remains full of sorrow.

adi.4.159

> *ei ta' dvitīya hetura kahila vivaraṇa*
> *tṛtīya hetura ebe śunaha lakṣaṇa*

SYNONYMS

ei—this; *ta'*—certainly; *dvitīya*—second; *hetura*—of the reason; *kahila*—has been said; *vivaraṇa*—description; *tṛtīya*—the third; *hetura*—of the reason; *ebe*—now; *śunaha*—please hear; *lakṣaṇa*—the characteristic.

TRANSLATION

This is a description of His second desire. Now please listen as I describe the third.

adi.4.160

> *atyanta-nigūḍha ei rasera siddhānta*
> *svarūpa-gosāñi mātra jānena ekānta*

SYNONYMS

atyanta—extremely; *nigūḍha*—deep; *ei*—this; *rasera*—of mellow; *siddhānta*—conclusion; *svarūpa-gosāñi*—Svarūpa Dāmodara Gosvāmī; *mātra*—only; *jānena*—knows; *ekānta*—much.

TRANSLATION

This conclusion of rasa is extremely deep. Only Svarūpa Dāmodara knows much about it.

adi.4.161

> *yebā keha anya jāne, seho tāṅhā haite*
> *caitanya-gosāñira teṅha atyanta marma yāte*

SYNONYMS

yebā—whoever; *keha*—someone; *anya*—other; *jāne*—knows; *seho*—he; *tāṅhāhaite*—from him (Svarūpa Dāmodara); *caitanya-gosāñira*—of Lord Caitanya Mahāprabhu; *teṅha*—he; *atyanta*—extremely; *marma*—secret core; *yāte*—since.

TRANSLATION

Anyone else who claims to know it must have heard it from him, for he was the most intimate companion of Lord Caitanya Mahāprabhu.

adi.4.162

> *gopī-gaṇera premera 'rūḍha-bhāva' nāma*
> *viśuddha nirmala prema, kabhu nahe kāma*

SYNONYMS

gopī-gaṇera—of the *gopīs*; *premera*—of the love; *rūḍha-bhāva*—*rūḍha-bhāva*; *nāma*—named; *viśuddha*—pure; *nirmala*—spotless; *prema*—love; *kabhu*—at anytime; *nahe*—is not; *kāma*—lust.

TRANSLATION

The love of the gopīs is called rūḍha-bhāva. It is pure and spotless. It is not at any time lust.

PURPORT

As already explained, the position of the *gopīs* in their loving dealings with Kṛṣṇa is transcendental. Their emotion is called *rūḍha-bhāva*. Although it is apparently like mundane sex, one should not confuse it with mundane sexual love, for it is pure and unadulterated love of Godhead.

adi.4.163

> *premaiva gopa-rāmānāṁ*
> *kāma ity agamat prathām*
> *ity uddhavādayo 'py etaṁ*
> *vāñchanti bhagavat-priyāḥ*

SYNONYMS

prema—love; *eva*—only; *gopa-rāmānām*—of the women of Vraja; *kāmaḥ*—lust; *iti*—as; *agamat*—went to; *prathām*—fame; *iti*—thus;

uddhava-ādayaḥ—headed by Śrī Uddhava; *api*—even; *etam*—this; *vāñchanti*—desire; *bhagavat-priyāḥ*—dear devotees of the Supreme Personality of Godhead.

TRANSLATION

"The pure love of the gopīs has become celebrated by the name 'lust.' The dear devotees of the Lord, headed by Śrī Uddhava, desire to taste that love."

PURPORT

This is a verse from *Bhakti-rasāmṛta-sindhu* (1.2.285).

adi.4.164

> *kāma, prema,—doṅhākāra vibhinna lakṣaṇa*
> *lauha āra hema yaiche svarūpe vilakṣaṇa*

SYNONYMS

kāma—lust; *prema*—love; *doṅhākāra*—of the two; *vibhinna*—separate; *lakṣaṇa*—symptoms; *lauha*—iron; *āra*—and; *hema*—gold; *yaiche*—just as; *svarūpe*—in nature; *vilakṣaṇa*—different.

TRANSLATION

Lust and love have different characteristics, just as iron and gold have different natures.

PURPORT

One should try to discriminate between sexual love and pure love, for they belong to different categories, with a gulf of difference between them. They are as different from one another as iron is from gold.

adi.4.165

> *ātmendriya-prīti-vāñchā—tāre bali 'kāma'*
> *kṛṣṇendriya-prīti-icchā dhare 'prema' nāma*

SYNONYMS

ātma-indriya-prīti—for the pleasure of one's own senses; *vāñchā*—desires; *tāre*—to that; *bali*—I say; *kāma*—lust; *kṛṣṇa-indriya-prīti*—for the pleasure of Lord Kṛṣṇa's senses; *icchā*—desire; *dhare*—holds; *prema*—love; *nāma*—the name.

TRANSLATION

The desire to gratify one's own senses is kāma [lust], but the desire to please the senses of Lord Kṛṣṇa is prema [love].

PURPORT

The revealed scriptures describe pure love as follows:

sarvathā dhvaṁsa-rahitaṁ
saty api dhvaṁsa-kāraṇe
yad bhāva-bandhanaṁ yūnoḥ
sa premā parikīrtitaḥ

"If there is ample reason for the dissolution of a conjugal relationship and yet such a dissolution does not take place, such a relationship of intimate love is called pure."

The predominated *gopīs* were bound to Kṛṣṇa in such pure love. For them there was no question of sexual love based on sense gratification. Their only engagement in life was to see Kṛṣṇa happy in all respects, regardless of their own personal interests. They dedicated their souls only for the satisfaction of the Personality of Godhead, Śrī Kṛṣṇa. There was not the slightest tinge of sexual love between the *gopīs* and Kṛṣṇa.

The author of *Śrī Caitanya-caritāmṛta* asserts with authority that sexual love is a matter of personal sense enjoyment. All the regulative principles in the *Vedas* pertaining to desires for popularity, fatherhood, wealth and so on are different phases of sense gratification. Acts of sense gratification may be performed under the cover of public welfare, nationalism, religion, altruism, ethical codes, Biblical codes, health directives, fruitive action, bashfulness, tolerance, personal comfort, liberation from material bondage, progress, family affection or fear of social ostracism or legal punishment, but all these categories are different subdivisions of one substance-sense gratification. All

such good acts are performed basically for one's own sense gratification, for no one can sacrifice his personal interest while discharging these much-advertised moral and religious principles. But above all this is a transcendental stage in which one feels himself to be only an eternal servitor of Kṛṣṇa, the absolute Personality of Godhead. All acts performed in this sense of servitude are called pure love of God because they are performed for the absolute sense gratification of Śrī Kṛṣṇa. However, any act performed for the purpose of enjoying its fruits or results is an act of sense gratification. Such actions are visible sometimes in gross and sometimes in subtle forms.

adi.4.166

> *kāmera tātparya—nija-sambhoga kevala*
> *kṛṣṇa-sukha-tātparya-mātra prema ta' prabala*

SYNONYMS

kāmera—of lust; *tātparya*—the intent; *nija*—own; *sambhoga*—enjoyment; *kevala*—only; *kṛṣṇa-sukha*—for Lord Kṛṣṇa's happiness; *tātparya*—the intent; *mātra*—only; *prema*—love; *ta'*—certainly; *prabala*—powerful.

TRANSLATION

The object of lust is only the enjoyment of one's own senses. But love caters to the enjoyment of Lord Kṛṣṇa, and thus it is very powerful.

adi.4.167-169

> *loka-dharma, veda-dharma, deha-dharma, karma*
> *lajjā, dhairya, deha-sukha, ātma-sukha-marma*

> *dustyaja ārya-patha, nija parijana*
> *sva-jane karaye yata tāḍana-bhartsana*

> *sarva-tyāga kari' kare kṛṣṇera bhajana*
> *kṛṣṇa-sukha-hetu kare prema-sevana*

SYNONYMS

loka-dharma—customs of the people; *veda-dharma*—Vedic injunctions; *deha-dharma*—necessities of the body; *karma*—fruitive work; *lajjā*—bashfulness; *dhairya*—patience; *deha-sukha*—the happiness of the body; *ātma-sukha*—the happiness of the self; *marma*—the essence; *dustyaja*—difficult to give up; *ārya-patha*—the path of *varṇāśrama*; *nija*—own; *parijana*—family members; *sva-jane*—one's own family; *karaye*—do; *yata*—all; *tāḍana*—punishment; *bhartsana*—scolding; *sarva-tyāga kari'*—giving up everything; *kare*—do; *kṛṣṇera*—of Lord Kṛṣṇa; *bhajana*—worship; *kṛṣṇa-sukha-hetu*—for the purpose of Lord Kṛṣṇa's happiness; *kare*—do; *prema*—out of love; *sevana*—service.

TRANSLATION

Social customs, scriptural injunctions, bodily demands, fruitive action, shyness, patience, bodily pleasures, self-

gratification and the path of varṇāśrama-dharma, which is difficult to give up—the gopīs have forsaken all these, as well as their own relatives and their punishment and scolding, for the sake of serving Lord Kṛṣṇa. They render loving service to Him for the sake of His enjoyment.

adi.4.170

> *ihāke kahiye kṛṣṇe dṛḍha anurāga*
> *svaccha dhauta-vastre yaiche nāhi kona dāga*

SYNONYMS

ihāke—this; *kahiye*—I say; *kṛṣṇe*—in Lord Kṛṣṇa; *dṛḍha*—strong; *anurāga*—love; *svaccha*—pure; *dhauta*—clean; *vastre*—in cloth; *yaiche*—just as; *nāhi*—not; *kona*—some; *dāga*—mark.

TRANSLATION

That is called firm attachment to Lord Kṛṣṇa. It is spotlessly pure, like a clean cloth that has no stain.

PURPORT

The author of *Śrī Caitanya-caritāmṛta* advises everyone to give up all engagements of sense gratification and, like the *gopīs,* dovetail oneself entirely with the will of the Supreme Lord. That is the ultimate instruction of Kṛṣṇa in the *Bhagavad-gītā*. We should be prepared to do anything and everything to please the

Lord, even at the risk of violating the Vedic principles or ethical laws. That is the standard of love of Godhead. Such activities in pure love of Godhead are as spotless as white linen that has been completely washed. Śrīla Bhaktivinoda Ṭhākura warns us in this connection that we should not mistakenly think that the idea of giving up everything implies the renunciation of duties necessary in relation to the body and mind. Even such duties are not sense gratification if they are undertaken in a spirit of service to Kṛṣṇa.

adi.4.171

> *ataeva kāma-preme bahuta antara*
> *kāma—andha-tamaḥ, prema—nirmala bhāskara*

SYNONYMS

ataeva—therefore; *kāma-preme*—in lust and love; *bahuta*—much; *antara*—space between; *kāma*—lust; *andha-tamaḥ*—blind darkness; *prema*—love; *nirmala*—pure; *bhāskara*—sun.

TRANSLATION

Therefore lust and love are quite different. Lust is like dense darkness, but love is like the bright sun.

adi.4.172

> *ataeva gopī-gaṇera nāhi kāma-gandha*
> *kṛṣṇa-sukha lāgi mātra, kṛṣṇa se sambandha*

SYNONYMS

ataeva—therefore; *gopī-gaṇera*—of the *gopīs*; *nāhi*—not; *kāma-gandha*—the slightest bit of lust; *kṛṣṇa-sukha*—the happiness of Lord Kṛṣṇa; *lāgi*—for; *mātra*—only; *kṛṣṇa*—Lord Kṛṣṇa; *se*—that; *sambandha*—the relationship.

TRANSLATION

Thus there is not the slightest taint of lust in the gopīs' love. Their relationship with Kṛṣṇa is only for the sake of His enjoyment.

adi.4.173

> *yat te sujāta-caraṇāmburuhaṁ staneṣu*
> *bhītāḥ śanaiḥ priya dadhīmahi karkaśeṣu*
> *tenāṭavīm aṭasi tad vyathate na kiṁ svit*
> *kūrpādibhir bhramati dhīr bhavad-āyuṣāṁ naḥ*

SYNONYMS

yat—which; *te*—Your; *sujāta*—very fine; *caraṇa-ambu-ruham*—lotus feet; *staneṣu*—on the breasts; *bhītāḥ*—being afraid; *śanaiḥ*—gently; *priya*—O dear one; *dadhīmahi*—we place; *karkaśeṣu*—rough; *tena*—with them; *aṭavīm*—the path; *aṭasi*—You roam; *tat*—they; *vyathate*—are distressed; *na*—not; *kim svit*—we wonder; *kūrpa-ādibhiḥ*—by small stones and so on; *bhramati*—flutters; *dhīḥ*

—the mind; *bhavat-āyuṣām*—of those of whom Your Lordship is the very life; *naḥ*—of us.

TRANSLATION

"O dearly beloved! Your lotus feet are so soft that we place them gently on our breasts, fearing that Your feet will be hurt. Our life rests only in You. Our minds, therefore, are filled with anxiety that Your tender feet might be wounded by pebbles as You roam about on the forest path."

PURPORT

This text from *Śrīmad-Bhāgavatam* (10.31.19) was spoken by the *gopīs* when Kṛṣṇa left them in the midst of the *rāsa-līlā*.

adi.4.174

> *ātma-sukha-duḥkhe gopīra nāhika vicāra*
> *kṛṣṇa-sukha-hetu ceṣṭā mano-vyavahāra*

SYNONYMS

ātma-sukha-duḥkhe—in personal happiness or distress; *gopīra*—of the *gopīs*; *nāhika*—not; *vicāra*—consideration; *kṛṣṇa-sukha-hetu*—for the purpose of Lord Kṛṣṇa's happiness; *ceṣṭā*—activity; *manaḥ*—of the mind; *vyavahāra*—the business.

TRANSLATION

The gopīs do not care for their own pleasures or pains. All their physical and mental activities are directed toward offering enjoyment to Lord Kṛṣṇa.

adi.4.175

> *kṛṣṇa lāgi' āra saba kare parityāga*
> *kṛṣṇa-sukha-hetu kare śuddha anurāga*

SYNONYMS

kṛṣṇa lāgi'—for Lord Kṛṣṇa; *āra*—other; *saba*—all; *kare*—do; *parityāga*—give up; *kṛṣṇa-sukha-hetu*—for the purpose of Lord Kṛṣṇa's happiness; *kare*—do; *śuddha*—pure; *anurāga*—attachments.

TRANSLATION

They renounced everything for Kṛṣṇa. They have pure attachment to giving Kṛṣṇa pleasure.

adi.4.176

> *evaṁ mad-arthojjhita-loka-veda-*
> *svānāṁ hi vo mayy anuvṛttaye 'balāḥ*
> *mayā parokṣaṁ bhajatā tirohitaṁ*
> *māsūyituṁ mārhatha tat priyaṁ priyāḥ*

SYNONYMS

evam—thus; *mat-artha*—for Me; *ujjhita*—rejected; *loka*—popular customs; *veda*—Vedic injunctions; *svānām*—own families; *hi*—certainly; *vaḥ*—of you; *mayi*—Me; *anuvṛttaye*—to increase regard for; *abalāḥ*—O women; *mayā*—by Me; *parokṣam*—invisible; *bhajatā*—favoring; *tirohitam*—withdrawn from sight; *mā*—Me; *asūyitum*—to be displeased with; *mā arhatha*—you do not deserve; *tat*—therefore; *priyam*—who is dear; *priyāḥ*—O dear ones.

TRANSLATION

"O My beloved gopīs, you have renounced social customs, scriptural injunctions and your relatives for My sake. I disappeared behind you only to increase your concentration upon Me. Since I disappeared for your benefit, you should not be displeased with Me."

PURPORT

This text from *Śrīmad-Bhāgavatam* (10.32.21) was spoken by Lord Kṛṣṇa when He returned to the arena of the *rāsa-līlā*.

adi.4.177

> *kṛṣṇera pratijñā eka āche pūrva haite*
> *ye yaiche bhaje, kṛṣṇa tāre bhaje taiche*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *pratijñā*—promise; *eka*—one; *āche*—there is; *pūrva haite*—from before; *ye*—whoever; *yaiche*—just as; *bhaje*—he worships; *kṛṣṇa*—Lord Kṛṣṇa; *tāre*—to him; *bhaje*—reciprocates; *taiche*—just so.

TRANSLATION

Lord Kṛṣṇa has a promise from before to reciprocate with His devotees according to the way they worship Him.

adi.4.178

> *ye yathā māṁ prapadyante*
> *tāṁs tathaiva bhajāmy aham*
> *mama vartmānuvartante*
> *manuṣyāḥ pārtha sarvaśaḥ*

SYNONYMS

ye—those who; *yathā*—as; *mām*—to Me; *prapadyante*—surrender; *tān*—them; *tathā*—so; *eva*—certainly; *bhajāmi*—reward; *aham*—I; *mama*—My; *vartma*—path; *anuvartante*—follow; *manuṣyāḥ*—men; *pārtha*—O son of Pṛthā; *sarvaśaḥ*—in all respects.

TRANSLATION

"In whatever way My devotees surrender unto Me, I reward them accordingly. Everyone follows My path in all respects, O son of Pṛthā."

PURPORT

Kṛṣṇa was never ungrateful to the *gopīs,* for as He declares to Arjuna in this verse from the *Bhagavad-gītā* (Bg. 4.11), He reciprocates with His devotees in proportion to the transcendental loving service they render unto Him. Everyone follows the path that leads toward Him, but there are different degrees of progress on that path, and the Lord is realized in proportion to one's advancement. The path is one, but the progress in approaching the ultimate goal is different, and therefore the proportion of realization of this goal-namely the absolute Personality of Godhead-is also different. The *gopīs* attained the highest goal, and Lord Caitanya affirmed that there is no higher method of worshiping God than that followed by the *gopīs*.

adi.4.179

> *se pratijñā bhaṅga haila gopīra bhajane*
> *tāhāte pramāṇa kṛṣṇa-śrī-mukha-vacane*

SYNONYMS

se—that; *pratijñā*—promise; *bhaṅga haila*—was broken; *gopīra*—of the *gopīs*; *bhajane*—by the worship; *tāhāte*—in that; *pramāṇa*—the proof; *kṛṣṇa*—of Lord Kṛṣṇa; *śrī-mukha-vacane*—by the words from the mouth.

TRANSLATION

That promise has been broken by the worship of the gopīs, as Lord Kṛṣṇa Himself admits.

adi.4.180

> *na pāraye 'haṁ niravadya-saṁyujāṁ*
> *sva-sādhu-kṛtyaṁ vibudhāyuṣāpi vaḥ*
> *yā mābhajan durjaya-geha-śṛṅkhalāḥ*
> *saṁvṛścya tad vaḥ pratiyātu sādhunā*

SYNONYMS

na—not; *pāraye*—am able to make; *aham*—I; *niravadya-saṁyujām*—to those who are completely free from deceit; *sva-sādhu-kṛtyam*—proper compensation; *vibudha-āyuṣā*—with a lifetime as long as that of the demigods; *api*—although; *vaḥ*—to you; *yāḥ*—who; *mā*—Me; *abhajan*—have worshiped; *durjaya-geha-śṛṅkhalāḥ*—the chains of household life, which are difficult to overcome; *saṁvṛścya*—cutting; *tat*—that; *vaḥ*—of you; *pratiyātu*—let it be returned; *sādhunā*—by the good activity itself.

TRANSLATION

"O gopīs, I am not able to repay My debt for your spotless service, even within a lifetime of Brahmā. Your connection with Me is beyond reproach. You have worshiped Me, cutting off all domestic ties, which are difficult to break. Therefore please let your own glorious deeds be your compensation."

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.32.22) was spoken by Śrī Kṛṣṇa Himself when He returned to the *gopīs* upon hearing their songs of separation.

adi.4.181

> *tabe ye dekhiye gopīra nija-dehe prīta*
> *seho ta' kṛṣṇera lāgi, jāniha niścita*

SYNONYMS

tabe—now; *ye*—whatever; *dekhiye*—we see; *gopīra*—of the *gopīs*; *nija-dehe*—in their own bodies; *prīta*—affection; *seho*—that; *ta'*—certainly; *kṛṣṇera lāgi*—for Lord Kṛṣṇa; *jāniha*—know; *niścita*—for certain.

TRANSLATION

Now, whatever affection we see the gopīs show in their own bodies, know it for certain to be only for the sake of Lord Kṛṣṇa.

PURPORT

The selfless love of Godhead exhibited by the *gopīs* cannot have any parallel. We should not, therefore, misunderstand the carefulness of the *gopīs* in their personal decoration. The *gopīs* dressed themselves as beautifully as possible, just to make Kṛṣṇa happy by seeing them. They had no ulterior desires. They dedicated their bodies, and everything they possessed, to the service of Śrī Kṛṣṇa, taking for granted that their bodies were meant for His enjoyment. They dressed themselves on the understanding that Kṛṣṇa would be happy by seeing and touching them.

adi.4.182

> *'ei deha kailuṅ āmi kṛṣṇe samarpaṇa*
> *tāṅra dhana tāṅra ihā sambhoga-sādhana*

SYNONYMS

ei—this; *deha*—body; *kailuṅ*—have done; *āmi*—I; *kṛṣṇe*—to Lord Kṛṣṇa; *samarpaṇa*—offering; *tāṅra*—of Him; *dhana*—the wealth;

tāṅra—of Him; *ihā*—this; *sambhoga-sādhana*—brings about the enjoyment.

TRANSLATION

[The gopīs think:] "I have offered this body to Lord Kṛṣṇa. He is its owner, and it brings Him enjoyment.

adi.4.183

> *e-deha-darśana-sparśe kṛṣṇa-santoṣaṇa'*
> *ei lāgi' kare dehera mārjana-bhūsaṇa*

SYNONYMS

e-deha—of this body; *darśana*—by sight; *sparśe*—and touch; *kṛṣṇa*—of Lord Kṛṣṇa; *santoṣaṇa*—the satisfaction; *ei lāgi'*—for this; *kare*—they do; *dehera*—of the body; *mārjana*—cleaning; *bhūṣaṇa*—decorating.

TRANSLATION

"Kṛṣṇa finds joy in seeing and touching this body." It is for this reason that they cleanse and decorate their bodies.

adi.4.184

> *nijāṅgam api yā gopyo*
> *mameti samupāsate*

tābhyaḥ paraṁ na me pārtha
nigūḍha-prema-bhājanam

SYNONYMS

nija-aṅgam—own body; *api*—although; *yāḥ*—who; *gopyaḥ*—the *gopīs*; *mama*—Mine; *iti*—thus thinking; *samupāsate*—engage in decorating; *tābhyaḥ*—than them; *param*—greater; *na*—not; *me*—for Me; *pārtha*—O Arjuna; *nigūḍha-prema*—of deep love; *bhājanam*—receptacles.

TRANSLATION

"O Arjuna, there are no greater receptacles of deep love for Me than the gopīs, who cleanse and decorate their bodies because they consider them Mine."

PURPORT

This verse is spoken by Lord Kṛṣṇa in the *Ādi Purāṇa*.

adi.4.185

āra eka adbhuta gopī-bhāvera svabhāva
buddhira gocara nahe yāhāra prabhāva

SYNONYMS

āra—another; *eka*—one; *adbhuta*—wonderful; *gopī-bhāvera*—of the emotion of the *gopīs*; *svabhāva*—nature; *buddhira*—of the

intelligence; *gocara*—an object of perception; *nahe*—is not; *yāhāra*—of which; *prabhāva*—the power.

TRANSLATION

There is another wonderful feature of the emotion of the gopīs. Its power is beyond the comprehension of the intelligence.

adi.4.186

> *gopī-gaṇa kare yabe kṛṣṇa-daraśana*
> *sukha-vāñchā nāhi, sukha haya koṭi-guṇa*

SYNONYMS

gopī-gaṇa—the *gopīs*; *kare*—do; *yabe*—when; *kṛṣṇa-daraśana*—seeing Lord Kṛṣṇa; *sukha-vāñchā*—desire for happiness; *nāhi*—there is not; *sukha*—the happiness; *haya*—there is; *koṭi-guṇa*—ten million times.

TRANSLATION

When the gopīs see Lord Kṛṣṇa, they derive unbounded bliss, although they have no desire for such pleasure.

adi.4.187

> *gopīkā-darśane kṛṣṇera ye ānanda haya*
> *tāhā haite koṭi-guṇa gopī āsvādaya*

SYNONYMS

gopikā-darśane—in seeing the *gopīs*; *kṛṣṇera*—of Lord Kṛṣṇa; *ye*—whatever; *ānanda*—joy; *haya*—there is; *tāhā haite*—than that; *koṭi-guṇa*—ten million times more; *gopī*—the *gopīs*; *āsvādaya*—taste.

TRANSLATION

The gopīs taste a pleasure ten million times greater than the pleasure Lord Kṛṣṇa derives from seeing them.

PURPORT

The wonderful characteristics of the *gopīs* are beyond imagination. They have no desire for personal satisfaction, yet when Kṛṣṇa is happy by seeing them, that happiness of Kṛṣṇa makes the *gopīs* a million times more happy than Kṛṣṇa Himself.

adi.4.188

> *tāṅ sabāra nāhi nija-sukha-anurodha*
> *tathāpi bāḍhaye sukha, paḍila virodha*

SYNONYMS

tāṅ sabāra—of all of them; *nāhi*—not; *nija-sukha*—for their own happiness; *anurodha*—entreaty; *tathāpi*—still; *bāḍhaye*—increases; *sukha*—happiness; *paḍila*—happened; *virodha*—contradiction.

TRANSLATION

The gopīs have no inclination for their own enjoyment, and yet their joy increases. That is indeed a contradiction.

adi.4.189

> *e virodhera eka mātra dekhi samādhāna*
> *gopikāra sukha kṛṣṇa-sukhe paryavasāna*

SYNONYMS

e—this; *virodhera*—of the contradiction; *eka*—one; *mātra*—only; *dekhi*—I see; *samādhāna*—solution; *gopikāra*—of the *gopīs*; *sukha*—the happiness; *kṛṣṇa-sukhe*—in the happiness of Lord Kṛṣṇa; *paryavasāna*—the conclusion.

TRANSLATION

For this contradiction I see only one solution: the joy of the gopīs lies in the joy of their beloved Kṛṣṇa.

PURPORT

The situation of the *gopīs* is perplexing, for although they did not want personal happiness, it was imposed upon them. The solution to this perplexity is that Śrī Kṛṣṇa's sense of happiness is limited by the happiness of the *gopīs*. Devotees at Vṛndāvana therefore try to serve the *gopīs,* namely Rādhārāṇī and Her associates. If one gains the favor of the *gopīs,* he easily gains the favor of Kṛṣṇa because on the recommendation of the *gopīs* Kṛṣṇa at once accepts the service of a devotee. Lord Caitanya, therefore, wanted to please the *gopīs* instead of Kṛṣṇa. But His contemporaries misunderstood Him, and for this reason Lord Caitanya renounced the order of householder life and became a *sannyāsī*.

adi.4.190

> *gopikā-darśane kṛṣṇera bāḍhe praphullatā*
> *se mādhurya bāḍhe yāra nāhika samatā*

SYNONYMS

gopikā-darśane—in seeing the *gopīs*; *kṛṣṇera*—of Lord Kṛṣṇa; *bāḍhe*—increases; *praphullatā*—the cheerfulness; *se*—that; *mādhurya*—sweetness; *bāḍhe*—increases; *yāra*—of which; *nāhika*—there is not; *samatā*—equality.

TRANSLATION

When Lord Kṛṣṇa sees the gopīs, His joy increases, and His unparalleled sweetness increases also.

adi.4.191

> *āmāra darśane kṛṣṇa pāila eta sukha*
> *ei sukhe gopīra praphulla aṅga-mukha*

SYNONYMS

āmāra darśane—in seeing me; *kṛṣṇa*—Lord Kṛṣṇa; *pāila*—obtained; *eta*—so much; *sukha*—happiness; *ei*—this; *sukhe*—in happiness; *gopīra*—of the *gopīs*; *praphulla*—full-blown; *aṅga-mukha*—bodies and faces.

TRANSLATION

[The gopīs think:] "Kṛṣṇa has obtained so much pleasure by seeing me." That thought increases the fullness and beauty of their faces and bodies.

adi.4.192

> *gopī-śobhā dekhi' kṛṣṇera śobhā bāḍhe yata*
> *kṛṣṇa-śobhā dekhi' gopīra śobhā bāḍhe tata*

SYNONYMS

gopī-śobhā—the beauty of the *gopīs*; *dekhi'*—seeing; *kṛṣṇera*—of Lord Kṛṣṇa; *śobhā*—the beauty; *bāḍhe*—increases; *yata*—as much as; *kṛṣṇa-śobhā*—the beauty of Lord Kṛṣṇa; *dekhi'*—seeing; *gopīra*—of the *gopīs*; *śobhā*—the beauty; *bāḍhe*—increases; *tata*—that much.

TRANSLATION

The beauty of Lord Kṛṣṇa increases at the sight of the beauty of the gopīs. And the more the gopīs see Lord Kṛṣṇa's beauty, the more their beauty increases.

adi.4.193

> *ei-mata paraspara paḍe huḍāhuḍi*
> *paraspara bāḍhe, keha mukha nāhi muḍi*

SYNONYMS

ei mata—like this; *paraspara*—reciprocal; *paḍe*—happens; *huḍāhuḍi*—jostling; *paraspara*—mutually; *bāḍhe*—increases; *keha*—someone; *mukha*—face; *nāhi*—not; *muḍi*—covering.

TRANSLATION

In this way a competition takes place between them in which no one acknowledges defeat.

adi.4.194

> *kintu kṛṣṇera sukha haya gopī-rūpa-guṇe*
> *tāṅra sukhe sukha-vṛddhi haye gopī-gaṇe*

SYNONYMS

kintu—but; *kṛṣṇera*—of Lord Kṛṣṇa; *sukha*—the happiness; *haya*—is; *gopī-rūpa-guṇe*—in the qualities and beauty of the *gopīs*; *tāṅra*—of Him; *sukhe*—in the happiness; *sukha-vṛddhi*—increase of happiness; *haye*—there is; *gopī-gaṇe*—in the *gopīs*.

TRANSLATION

Kṛṣṇa, however, derives pleasure from the beauty and good qualities of the gopīs. And when the gopīs see His pleasure, the joy of the gopīs increases.

adi.4.195

> *ataeva sei sukha kṛṣṇa-sukha poṣe*
> *ei hetu gopī-preme nāhi kāma-doṣe*

SYNONYMS

ataeva—therefore; *sei*—that; *sukha*—happiness; *kṛṣṇa-sukha*—the happiness of Lord Kṛṣṇa; *poṣe*—nourishes; *ei*—this; *hetu*—reason; *gopī-preme*—in the love of the *gopīs*; *nāhi*—there is not; *kāma-doṣe*—the fault of lust.

TRANSLATION

Therefore we find that the joy of the gopīs nourishes the joy of Lord Kṛṣṇa. For that reason the fault of lust is not present in their love.

PURPORT

By looking at the beautiful *gopīs* Kṛṣṇa becomes enlivened, and this enlivens the *gopīs,* whose youthful faces and bodies blossom. This competition of increasing beauty between the *gopīs* and Kṛṣṇa, which is without limitations, is so delicate that sometimes mundane moralists mistake these dealings to be purely amorous. But these affairs are not at all mundane, because the *gopīs'* intense desire to satisfy Kṛṣṇa surcharges the entire scene with pure love of Godhead, with not a spot of sexual indulgence.

adi.4.196

> *upetya pathi sundarī-tatibhir ābhir abhyarcitaṁ*
> *smitāṅkura-karambitair naṭad-apāṅga-bhaṅgī-śataiḥ*
> *stana-stavaka-sañcaran-nayana-cañcarīkāñcalaṁ*
> *vraje vijayinaṁ bhaje vipina-deśataḥ keśavam*

SYNONYMS

upetya—having mounted their palaces; *pathi*—on the path; *sundarī-tatibhiḥ ābhiḥ*—by the women of Vraja; *abhyarcitam*—who is worshiped; *smita-aṅkura-karambitaiḥ*—intermingled with the

sprouts of gentle smiles; *naṭat*—dancing; *apāṅga*—of glances; *bhaṅgī-śataiḥ*—with a hundred manners; *stana-stavaka*—the multitude of breasts; *sañcarat*—wandering about; *nayana*—of the two eyes; *cañcarīka*—like bees; *añcalam*—Him whose corners; *vraje*—in Vraja; *vijayinam*—coming; *bhaje*—I worship; *vipina-deśataḥ*—from the forest; *keśavam*—Lord Keśava.

TRANSLATION

"I worship Lord Keśava. Coming back from the forest of Vraja, He is worshiped by the gopīs, who mount the roofs of their palaces and meet Him on the path with a hundred manners of dancing glances and gentle smiles. The corners of His eyes wander, like large black bees, around the gopīs' breasts."

PURPORT

This statement appears in the *Keśavāṣṭaka* (8) of the *Stava-mālā,* compiled by Śrīla Rūpa Gosvāmī.

adi.4.197

> *āra eka gopī-premera svābhāvika cihna*
> *ye prakāre haya prema kāma-gandha-hīna*

SYNONYMS

āra—another; *eka*—one; *gopī-premera*—of the love of the *gopīs*; *svābhāvika*—natural; *cihna*—symptom; *ye*—which; *prakāre*—in the

way; *haya*—is; *prema*—the love; *kāma-gandha-hīna*—without a trace of lust.

TRANSLATION

There is another natural symptom of the gopīs' love that shows it to be without a trace of lust.

adi.4.198

> *gopī-preme kare kṛṣṇa-mādhuryera puṣṭi*
> *mādhurye bāḍhāya prema hañā mahā-tuṣṭi*

SYNONYMS

gopī-preme—the love of the *gopīs*; *kare*—does; *kṛṣṇa-mādhuryera*—of the sweetness of Lord Kṛṣṇa; *puṣṭi*—nourishment; *mādhurye*—the sweetness; *bāḍhāya*—causes to increase; *prema*—the love; *hañā*—being; *mahā-tuṣṭi*—greatly pleased.

TRANSLATION

The love of the gopīs nourishes the sweetness of Lord Kṛṣṇa. That sweetness in turn increases their love, for they are greatly satisfied.

adi.4.199

> *prīti-viṣayānande tad-āśrayānanda*
> *tāṅhā nāhi nija-sukha-vāñchāra sambandha*

SYNONYMS

prīti-viṣaya-ānande—in the joy of the object of love; *tat*—of that love; *āśraya-ānanda*—the joy of the abode; *tāṅhā*—that; *nāhi*—not; *nija-sukha-vāñchāra*—of desire for one's own happiness; *sambandha*—relationship.

TRANSLATION

The happiness of the abode of love is in the happiness of the object of that love. This is not a relationship of desire for personal gratification.

adi.4.200-201

> *nirupādhi prema yāṅhā, tāṅhā ei rīti*
> *prīti-viṣaya-sukhe āśrayera prīti*

> *nija-premānande kṛṣṇa-sevānanda bādhe*
> *se ānandera prati bhaktera haya mahā-krodhe*

SYNONYMS

nirupādhi—without identification; *prema*—love; *yāṅhā*—which; *tāṅhā*—that; *ei*—this; *rīti*—style; *prīti-viṣaya*—of the object of love; *sukhe*—in the happiness; *āśrayera*—of the abode of that love; *prīti*—the pleasure; *nija*—one's own; *prema*—of love; *ānande*—by the joy; *kṛṣṇa*—to Lord Kṛṣṇa; *seva-ānanda*—the joy of service; *bādhe*—is obstructed; *se*—that; *ānandera prati*—toward the joy; *bhaktera*—of the devotee; *haya*—is; *mahā-krodhe*—great anger.

TRANSLATION

Whenever there is unselfish love, that is its style. The reservoir of love derives pleasure when the lovable object is pleased. When the pleasure of love interferes with the service of Lord Kṛṣṇa, the devotee becomes angry toward such ecstasy.

PURPORT

As mentioned above, the *gopīs* are the predominated lovers, and Śrī Kṛṣṇa is the predominator, the beloved. The love of the predominated nourishes the love of the predominator. The *gopīs* had no desire for selfish enjoyment. Their feeling of happiness was indirect, for it was dependent on the pleasure of Kṛṣṇa. Causeless love of Godhead is always so. Such pure love is possible only when the predominated is made happy by the happiness of the predominator. Such unadulterated love is exemplified when the lover deprecates her happiness in service that hinders her from discharging it.

adi.4.202

> *aṅga-stambhārambham uttuṅgayantaṁ*
> *premānandaṁ dāruko nābhyanandat*
> *kaṁsārāter vījane yena sākṣād*
> *akṣodīyān antarāyo vyadhāyi*

SYNONYMS

aṅga—of the limbs; *stambha-ārambham*—the beginning of stupefaction; *uttuṅgayantam*—which was causing him to reach; *prema-ānandam*—the joy of love; *dārukaḥ*—Dāruka, the Lord's chariot driver; *na*—not; *abhyanandat*—welcomed; *kaṁsa-arāteḥ*—of Lord Kṛṣṇa, the enemy of Kaṁsa; *vījane*—in fanning with a *cāmara* fan; *yena*—by which; *sākṣāt*—clearly; *akṣodīyān*—greater; *antarāyaḥ*—obstacle; *vyadhāyi*—has been created.

TRANSLATION

"Śrī Dāruka did not relish his ecstatic feelings of love, for they caused his limbs to become stunned and thus obstructed his service of fanning Lord Kṛṣṇa."

PURPORT

This verse is from *Bhakti-rasāmṛta-sindhu* (3.2.62).

adi.4.203

govinda-prekṣaṇākṣepi-
bāṣpa-pūrābhivarṣiṇam
uccair anindad ānandam
aravinda-vilocanā

SYNONYMS

govinda—of Lord Govinda; *prekṣaṇa*—the seeing; *ākṣepi*—hindering; *bāṣpa-pūra*—groups of tears; *abhivarṣiṇam*—which cause to rain; *uccaiḥ*—powerfully; *anindat*—condemned; *ānandam*—the bliss; *aravinda-vilocanā*—the lotus-eyed Rādhārāṇī.

TRANSLATION

"The lotus-eyed Rādhārāṇī powerfully condemned the ecstatic love that caused a flow of tears that hindered Her sight of Govinda."

PURPORT

This verse is also from *Bhakti-rasāmṛta-sindhu* (2.3.54).

adi.4.204

āra śuddha-bhakta kṛṣṇa-prema-sevā vine
sva-sukhārtha sālokyādi nā kare grahaṇe

SYNONYMS

āra—and; *śuddha-bhakta*—the pure devotee; *kṛṣṇa-prema*—out of love for Lord Kṛṣṇa; *sevā*—service; *vine*—without; *sva-sukha-artha*—for the purpose of one's own pleasure; *sālokya-ādi*—the five types of liberation, beginning from *sālokya* (residing on the same spiritual planet as the Lord); *nā kare*—do not do; *grahaṇe*—acceptance.

TRANSLATION

Furthermore, pure devotees never forsake the loving service of Lord Kṛṣṇa to aspire for their own personal pleasure through the five kinds of liberation.

PURPORT

A pure devotee of Kṛṣṇa who loves Him exclusively will flatly refuse to accept any sort of liberation, beginning from merging in the body of the Lord and extending to the other varieties of liberation, such as equality of form, opulence or abode and the opulence of living near the Lord.

adi.4.205

> *mad-guṇa-śruti-mātreṇa*
> *mayi sarva-guhāśaye*
> *mano-gatir avicchinnā*
> *yathā gaṅgāmbhaso 'mbudhau*

SYNONYMS

mat—of Me; *guṇa*—of the qualities; *śruti-mātreṇa*—only by hearing; *mayi*—to Me; *sarva-guhā*—in all hearts; *āśaye*—who am situated; *manaḥ-gatiḥ*—the movement of the mind; *avicchinnā*—unobstructed; *yathā*—just as; *gaṅgā-ambhasaḥ*—of the celestial waters of the Ganges; *ambudhau*—to the ocean.

TRANSLATION

"Just as the celestial waters of the Ganges flow unobstructed into the ocean, so when My devotees simply hear of Me, their minds come to Me, who resides in the hearts of all.

adi.4.206

lakṣaṇaṁ bhakti-yogasya
nirguṇasya hy udāhṛtam
ahaituky avyavahitā
yā bhaktiḥ puruṣottame

SYNONYMS

lakṣaṇam—the symptom; *bhakti-yogasya*—of devotional service; *nirguṇasya*—beyond the three modes of nature; *hi*—certainly; *udāhṛtam*—is cited; *ahaitukī*—causeless; *avyavahitā*—uninterrupted; *yā*—which; *bhaktiḥ*—devotional service; *puruṣottame*—to the Supreme Personality of Godhead.

TRANSLATION

"These are the characteristics of transcendental loving service to Puruṣottama, the Supreme Personality of Godhead: it is causeless, and it cannot be obstructed in any way.

adi.4.207

> *sālokya-sārṣṭi-sārūpya-*
> *sāmīpyaikatvam apy uta*
> *dīyamānaṁ na gṛhṇanti*
> *vinā mat-sevanaṁ janāḥ*

SYNONYMS

sālokya—being on the same planet as Me; *sārṣṭi*—having opulence equal to Mine; *sārūpya*—having the same form as Me; *sāmīpya*—having direct association with Me; *ekatvam*—oneness with Me; *api*—even; *uta*—or; *dīyamānam*—being given; *na*—not; *gṛhṇanti*—accept; *vinā*—without; *mat-sevanam*—My service; *janāḥ*—the devotees.

TRANSLATION

"My devotees do not accept sālokya, sārṣṭi, sārūpya, sāmīpya or oneness with Me-even if I offer these liberations-in preference to serving Me."

PURPORT

These three verses from *Śrīmad-Bhāgavatam* (3.29.11-13) were spoken by Lord Kṛṣṇa in the form of Kapiladeva.

adi.4.208

> *mat-sevayā pratītaṁ te*
> *sālokyādi-catuṣṭayam*
> *necchanti sevayā pūrṇāḥ*
> *kuto 'nyat kāla-viplutam*

SYNONYMS

mat—of Me; *sevayā*—by service; *pratītam*—obtained; *te*—they; *sālokya-ādi*—liberation, beginning *sālokya*; *catuṣṭayam*—four kinds of; *na icchanti*—do not desire; *sevayā*—by service; *pūrṇāḥ*—complete; *kutaḥ*—where; *anyat*—other things; *kāla-viplutam*—which are lost in time.

TRANSLATION

"My devotees, having fulfilled their desires by serving Me, do not accept the four kinds of salvation that are easily earned by such service. Why then should they accept any pleasures that are lost in the course of time?"

PURPORT

This verse from *Śrīmad-Bhāgavatam* (9.4.67) was spoken by the Lord in connection with the characteristics of Mahārāja Ambarīṣa. Merging into the existence of the Absolute is as temporary as living in the celestial kingdom. Both of them are controlled by time; neither position is permanent.

adi.4.209

> *kama-gandha-hīna svābhāvika gopī-prema*
> *nirmala, ujjvala, śuddha yena dagdha hema*

SYNONYMS

kāma-gandha-hīna—without any scent of lust; *svābhāvika*—natural; *gopī-prema*—the love of the *gopīs*; *nirmala*—spotless; *ujjvala*—blazing; *śuddha*—pure; *yena*—like; *dagdha hema*—molten gold.

TRANSLATION

The natural love of the gopīs is devoid of any trace of lust. It is faultless, bright and pure, like molten gold.

adi.4.210

> *kṛṣṇera sahāya, guru, bāndhava, preyasī*
> *gopikā hayena priyā śiṣyā, sakhī dāsī*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *sahāya*—helpers; *guru*—teachers; *bāndhava*—friends; *preyasī*—wives; *gopikā*—the *gopīs*; *hayena*—are; *priyā*—dear; *śiṣyā*—students; *sakhī*—confidantes; *dāsī*—servants.

TRANSLATION

The gopīs are the helpers, teachers, friends, wives, dear disciples, confidantes and serving maids of Lord Kṛṣṇa.

adi.4.211

sahāyā guravaḥ śiṣyā
bhujiṣyā bāndhavāḥ striyaḥ
satyaṁ vadāmi te pārtha
gopyaḥ kiṁ me bhavanti na

SYNONYMS

sahāyāḥ—helpers; *guravaḥ*—teachers; *śiṣyāḥ*—students; *bhujiṣyāḥ*—servants; *bāndhavāḥ*—friends; *striyaḥ*—wives; *satyam*—truthfully; *vadāmi*—I say; *te*—unto you; *pārtha*—O Arjuna; *gopyaḥ*—the *gopīs*; *kim*—what; *me*—for Me; *bhavanti*—are; *na*—not.

TRANSLATION

"O Pārtha, I speak to you the truth. The gopīs are My helpers, teachers, disciples, servants, friends and consorts. I do not know what they are not to Me."

PURPORT

This is a verse from the *Gopī-premāmṛta*.

adi.4.212

> *gopikā jānena kṛṣṇera manera vāñchita*
> *prema-sevā-paripāṭī, iṣṭa-samīhita*

SYNONYMS

gopikā—the *gopīs*; *jānena*—know; *kṛṣṇera*—of Lord Kṛṣṇa; *manera*—of the mind; *vāñchita*—the desired object; *prema-sevā*—of service in love; *paripāṭī*—perfection; *iṣṭa-samīhita*—achievement of the desired goal of life.

TRANSLATION

The gopīs know Kṛṣṇa's desires, and they know how to render perfect loving service for His enjoyment. They perform their service expertly for the satisfaction of their beloved.

adi.4.213

man-māhātmyaṁ mat-saparyāṁ
mac-chraddhāṁ man-mano-gatam
jānanti gopikāḥ pārtha
nānye jānanti tattvataḥ

SYNONYMS

mat-māhātmyam—My greatness; *mat-saparyām*—My service; *mat-śraddhām*—respect for Me; *mat-manaḥ-gatam*—the intention of My mind; *jānanti*—they know; *gopikāḥ*—the *gopīs*; *pārtha*—O Arjuna; *na*—not; *anye*—others; *jānanti*—know; *tattvataḥ*—factually.

TRANSLATION

"O Pārtha, the gopīs know My greatness, My loving service, respect for Me, and My mentality. Others cannot really know these."

PURPORT

This verse was spoken by Lord Kṛṣṇa to Arjuna in the *Ādi Purāṇa*.

adi.4.214

> *sei gopī-gaṇa-madhye uttamā rādhikā*
> *rūpe, guṇe, saubhāgye, preme sarvādhikā*

SYNONYMS

sei—those; *gopī-gaṇa*—the *gopīs*; *madhye*—among; *uttamā*—the highest; *rādhikā*—Śrīmatī Rādhārāṇī; *rūpe*—in beauty; *guṇe*—in qualities; *saubhāgye*—in good fortune; *preme*—in love; *sarva-adhikā*—above all.

TRANSLATION

Among the gopīs, Śrīmatī Rādhikā is the foremost. She surpasses all in beauty, in good qualities, in good fortune and, above all, in love.

PURPORT

Among all the *gopīs,* Śrīmatī Rādhārāṇī is the most exalted. She is the most beautiful, the most qualified, and above all the greatest lover of Kṛṣṇa.

adi.4.215

> *yathā rādhā priyā viṣṇos*
> *tasyāḥ kuṇḍaṁ priyaṁ tathā*

sarva-gopīṣu saivaikā
viṣṇor atyanta-vallabhā

SYNONYMS

yathā—just as; *rādhā*—Śrīmatī Rādhārāṇī; *priyā*—very dear; *viṣṇoḥ*—to Lord Kṛṣṇa; *tasyāḥ*—Her; *kuṇḍam*—bathing place; *priyam*—very dear; *tathā*—so also; *sarva-gopīṣu*—among all the *gopīs*; *sā*—She; *eva*—certainly; *ekā*—alone; *viṣṇoḥ*—of Lord Kṛṣṇa; *atyanta-vallabhā*—most dear.

TRANSLATION

"Just as Śrīmatī Rādhārāṇī is most dear to Śrī Kṛṣṇa, Her bathing place [Rādhā-kuṇḍa] is also dear to Him. She alone is His most beloved of all the gopīs, Śrīmatī Rādhārāṇī is supermost and very dear to Lord Kṛṣṇa."

PURPORT

This verse is from the *Padma Purāṇa*.

adi.4.216

trai-lokye pṛthivī dhanyā
yatra vṛndāvanaṁ purī
tatrāpi gopikāḥ pārtha
yatra rādhābhidhā mama

SYNONYMS

trai-lokye—in the three worlds; *pṛthivī*—the earth; *dhanyā*—fortunate; *yatra*—where; *vṛndāvanam*—Vṛndāvana; *purī*—the town; *tatra*—there; *api*—certainly; *gopikāḥ*—the *gopīs*; *pārtha*—O Arjuna; *yatra*—where; *rādhā*—Śrīmatī Rādhārāṇī; *abhidhā*—named; *mama*—My.

TRANSLATION

"O Pārtha, in all the three planetary systems, this earth is especially fortunate, for on earth is the town of Vṛndāvana. And there the gopīs are especially glorious because among them is My Śrīmatī Rādhārāṇī."

PURPORT

This verse, spoken by Lord Kṛṣṇa to Arjuna, is cited from the *Ādi Purāṇa*.

adi.4.217

> *rādhā-saha krīḍā rasa-vṛddhira kāraṇa*
> *āra saba gopī-gaṇa rasopakaraṇa*

SYNONYMS

rādhā-saha—with Śrīmatī Rādhārāṇī; *krīḍā*—pastimes; *rasa*—of mellow; *vṛddhira*—of the increase; *kāraṇa*—the cause; *āra*—the

other; *saba*—all; *gopī-gaṇa*—*gopīs*; *rasa-upakaraṇa*—accessories of mellow.

TRANSLATION

All the other gopīs help increase the joy of Kṛṣṇa's pastimes with Rādhārāṇī. The gopīs act as the instruments of Their mutual enjoyment.

PURPORT

It is said that the *gopīs* are divided into five groups, namely the *sakhīs, nitya-sakhīs, prāṇa-sakhīs, priya-sakhīs* and *parama-preṣṭha-sakhīs*. All these fair-complexioned associates of Śrīmatī Rādhārāṇī, the Queen of Vṛndāvana-dhāma, are expert artists in evoking erotic sentiments in Kṛṣṇa. The *parama-preṣṭha-sakhīs* are eight in number, and in the ecstatic dealings of Kṛṣṇa and Rādhā they side sometimes with Kṛṣṇa and at other times with Rādhārāṇī, just to create a situation in which it appears that they favor one against the other. That makes the exchange of mellows more palatable.

adi.4.218

> *kṛṣṇera vallabhā rādhā kṛṣṇa-prāṇa-dhana*
> *tāṅhā vinu sukha-hetu nahe gopī-gaṇa*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *vallabhā*—beloved; *rādhā*—Śrīmatī Rādhārāṇī; *kṛṣṇa-prāṇa-dhana*—the wealth of the life of Lord Kṛṣṇa; *tāṅhā*—Her; *vinu*—without; *sukha-hetu*—cause of happiness; *nahe*—are not; *gopī-gaṇa*—the *gopīs*.

TRANSLATION

Rādhā is the beloved consort of Kṛṣṇa, and She is the wealth of His life. Without Her, the gopīs cannot give Him pleasure.

adi.4.219

kaṁsārir api saṁsāra-
vāsanā-baddha-śṛṅkhalām
rādhām ādhāya hṛdaye
tatyāja vraja-sundarīḥ

SYNONYMS

kaṁsa-ariḥ—Lord Kṛṣṇa, the enemy of Kaṁsa; *api*—moreover; *saṁsāra*—for the essence of enjoyment (*rāsa-līlā*); *vāsanā*—by the desire; *baddha*—tied on; *śṛṅkhalām*—who was like the chains; *rādhām*—Śrīmatī Rādhārāṇī; *ādhāya*—taking; *hṛdaye*—in the heart; *tatyāja*—left aside; *vraja-sundarīḥ*—the other *gopīs*.

TRANSLATION

"Lord Kṛṣṇa, the enemy of Kaṁsa, left aside the other gopīs during the rāsa dance and took Śrīmatī Rādhārāṇī to His heart, for She is the helper of the Lord in realizing the essence of His desires."

PURPORT

In this verse from the *Gīta-govinda* (3.1), Jayadeva Gosvāmī describes Śrī Kṛṣṇa's leaving the *rāsa-līlā* to search for Śrīmatī Rādhārāṇī.

adi.4.220

> *sei rādhāra bhāva lañā caitanyāvatāra*
> *yuga-dharma nāma-prema kaila paracāra*

SYNONYMS

sei—that; *rādhāra*—of Śrīmatī Rādhārāṇī; *bhāva*—the emotion; *lañā*—taking; *caitanya*—of Lord Caitanya; *avatāra*—the incarnation; *yuga-dharma*—the religion of the age; *nāma-prema*—the holy name and love of Godhead; *kaila*—did; *paracāra*—preaching.

TRANSLATION

Lord Caitanya appeared with the sentiment of Rādhā. He preached the dharma of this age—the chanting of the holy name and pure love of God.

adi.4.221

> *sei bhāve nija-vāñchā karila pūraṇa*
> *avatārera ei vāñchā mūla-kāraṇa*

SYNONYMS

sei—that; *bhāve*—in the mood; *nija-vāñchā*—His own desires; *karila*—did; *pūraṇa*—fulfilling; *avatārera*—of the incarnation; *ei*—this; *vāñchā*—desire; *mūla*—root; *kāraṇa*—cause.

TRANSLATION

In the mood of Śrīmatī Rādhārāṇī, He also fulfilled His own desires. This is the principal reason for His appearance.

adi.4.222

> *śrī-kṛṣṇa-caitanya gosāñi vrajendra-kumāra*
> *rasa-maya-mūrti kṛṣṇa sākṣāt śṛṅgāra*

SYNONYMS

śrī-kṛṣṇa-caitanya gosāñi—Śrī Caitanya Mahāprabhu; *vrajendra-kumāra*—the child of King Nanda; *rasa-maya*—consisting of mellows; *mūrti*—the form; *kṛṣṇa*—Lord Kṛṣṇa; *sākṣāt*—directly; *śṛṅgāra*—amorous love.

TRANSLATION

Lord Śrī Kṛṣṇa Caitanya is Kṛṣṇa [Vrajendra-kumāra], the embodiment of rasas. He is amorous love personified.

adi.4.223

> *sei rasa āsvādite kaila avatāra*
> *ānusaṅge kaila saba rasera pracāra*

SYNONYMS

sei—that; *rasa*—mellow; *āsvādite*—to taste; *kaila*—made; *avatāra*—incarnation; *ānusaṅge*—as a secondary motive; *kaila*—did; *saba*—all; *rasera*—of mellows; *pracāra*—broadcasting.

TRANSLATION

He made His appearance to taste that conjugal mellow and incidentally to broadcast all the rasas.

adi.4.224

viśveṣām anurañjanena janayann ānandam indīvara-
śreṇī-śyāmala-komalair upanayann aṅgair
anaṅgotsavam
svacchandaṁ vraja-sundarībhir abhitaḥ praty-aṅgam
āliṅgitaḥ
śṛṅgāraḥ sakhi mūrtimān iva madhau mugdho hariḥ
krīḍati

SYNONYMS

viśveṣām—of all the *gopīs*; *anurañjanena*—by the act of pleasing; *janayan*—producing; *ānandam*—the bliss; *indīvara-śreṇī*—like a row of blue lotuses; *śyāmala*—bluish black; *komalaiḥ*—and soft; *upanayan*—bringing; *aṅgaiḥ*—with His limbs; *anaṅga-utsavam*—a festival for Cupid; *svacchandam*—without restriction; *vraja-sundarībhiḥ*—by the young women of Vraja; *abhitaḥ*—on both sides; *prati-aṅgam*—each limb; *āliṅgitaḥ*—embraced; *śṛṅgāraḥ*—amorous love; *śakhi*—O friend; *mūrtimān*—embodied; *iva*—like; *madhau*—in the springtime; *mugdhaḥ*—perplexed; *hariḥ*—Lord Hari; *krīḍati*—plays.

TRANSLATION

"My dear friends, just see how Śrī Kṛṣṇa is enjoying the season of spring! With the gopīs embracing each of His limbs, He is like amorous love personified. With His

transcendental pastimes, He enlivens all the gopīs and the entire creation. With His soft bluish-black arms and legs, which resemble blue lotus flowers, He has created a festival for Cupid."

PURPORT

This is a verse from the *Gīta-govinda* (1.11).

adi.4.225

> *śrī-kṛṣṇa-caitanya gosāñi rasera sadana*
> *aśeṣa-viśeṣe kaila rasa āsvādana*

SYNONYMS

śrī-kṛṣṇa-caitanya gosāñi—Lord Śrī Caitanya Mahāprabhu; *rasera*—of mellow; *sadana*—the residence; *aśeṣa-viśeṣe*—unlimited varieties of enjoyment; *kaila*—did; *rasa*—mellow; *āsvādana*—tasting.

TRANSLATION

Lord Śrī Kṛṣṇa Caitanya is the abode of rasa. He Himself tasted the sweetness of rasa in endless ways.

adi.4.226

> *sei dvāre pravartāila kali-yuga-dharma*
> *caitanyera dāse jāne ei saba marma*

SYNONYMS

sei dvāre—in that way; *pravartāila*—He initiated; *kali-yuga*—of the Age of Kali; *dharma*—the religion; *caitanyera*—of Lord Caitanya Mahāprabhu; *dāse*—the servant; *jāne*—knows; *ei*—these; *saba*—all; *marma*—secrets.

TRANSLATION

Thus He initiated the dharma for the Age of Kali. The devotees of Lord Caitanya know all these truths.

PURPORT

Lord Caitanya is Śrī Kṛṣṇa Himself, the absolute enjoyer of the love of the *gopīs*. He Himself assumes the role of the *gopīs* to taste the predominated happiness of transcendental mellows. He appeared in that mode, but simultaneously He propagated the religious process for this age in a most fascinating way. Only the confidential devotees of Śrī Caitanya Mahāprabhu can understand this transcendental secret.

adi.4.227-228

> *advaita ācārya, nityānanda, śrīnivāsa*
> *gadādhara, dāmodara, murāri, haridāsa*
>
> *āra yata caitanya-kṛṣṇera bhakta-gaṇa*
> *bhakti-bhāve śire dhari sabāra caraṇa*

SYNONYMS

advaita ācārya—Advaita Ācārya; *nityānanda*—Lord Nityānanda; *śrīnivāsa*—Śrīvāsa Paṇḍita; *gadādhara*—Gadādhara Paṇḍita; *dāmodara*—Svarūpa Dāmodara; *murāri*—Murāri Gupta; *haridāsa*—Haridāsa Ṭhākura; *āra*—other; *yata*—all; *caitanya-kṛṣṇera*—of Śrī Kṛṣṇa Caitanya; *bhakta-gaṇa*—devotees; *bhakti-bhāve*—with a devotional attitude; *śire*—on my head; *dhari*—I take; *sabāra*—of all of them; *caraṇa*—the lotus feet.

TRANSLATION

Bowing down with devotion, I hold on my head the lotus feet of Advaita Ācārya, Nityānanda, Śrīvāsa Paṇḍita, Gadādhara, Svarūpa Dāmodara, Murāri Gupta, Haridāsa and all the other devotees of Śrī Kṛṣṇa Caitanya..

PURPORT

The author of *Śrī Caitanya-caritāmṛta* teaches us that we must offer our respectful obeisances to all such pure confidential devotees of Lord Caitanya if we indeed want to know Him in truth.

adi.4.229

> *ṣaṣṭha-ślokera ei kahila ābhāsa*
> *mūla ślokera artha śuna kariye prakāśa*

SYNONYMS

ṣaṣṭha-ślokera—of the sixth verse; *ei*—this; *kahila*—has been spoken; *ābhāsa*—a hint; *mūla ślokera*—of the original verse; *artha*—meaning; *śuna*—please hear; *kariye prakāśa*—I am revealing.

TRANSLATION

I have given a hint of the sixth verse. Now please hear as I reveal the meaning of that original verse.

adi.4.230

> *śrī-rādhāyāḥ praṇaya-mahimā kīdṛśo vānayaivā-*
> *svādyo yenādbhuta-madhurimā kīdṛśo vā madīyaḥ*
> *saukhyaṁ cāsyā mad-anubhavataḥ kīdṛśaṁ veti*
> *lobhāt*

> *tad-bhāvāḍhyaḥ samajani śacī-garbha-sindhau*
> *harīnduḥ*

SYNONYMS

śrī-rādhāyāḥ—of Śrīmatī Rādhārāṇī; *praṇaya-mahimā*—the greatness of the love; *kīdṛśaḥ*—of what kind; *vā*—or; *anayā*—by this one (Rādhā); *eva*—alone; *āsvādyaḥ*—to be relished; *yena*—by that love; *adbhuta-madhurimā*—the wonderful sweetness; *kīdṛśaḥ*—of what kind; *vā*—or; *madīyaḥ*—of Me; *saukhyam*—the happiness; *ca*—and; *asyāḥ*—Her; *mat-anubhavataḥ*—from realization of My sweetness; *kīdṛśam*—of what kind; *vā*—or; *iti*—thus; *lobhāt*—from the desire; *tat*—Her; *bhāva-āḍhyaḥ*—richly endowed with the emotions; *samajani*—took birth; *śacī-garbha*—of the womb of Śacīdevī; *sindhau*—in the ocean; *hari*—Lord Kṛṣṇa; *induḥ*—like the moon.

TRANSLATION

"Desiring to understand the glory of Rādhārāṇī's love, the wonderful qualities in Him that She alone relishes through Her love, and the happiness She feels when She realizes the sweetness of His love, the Supreme Lord Hari, richly endowed with Her emotions, appeared from the womb of Śrīmatī Śacīdevī, as the moon appeared from the ocean."

adi.4.231

> *e saba siddhānta gūḍha,—kahite nā yuyāya*
> *nā kahile, keha ihāra anta nāhi pāya*

SYNONYMS

e—this; *saba*—all; *siddhānta*—conclusions; *gūḍha*—very confidential; *kahite*—to speak; *nā*—not; *yuyāya*—quite fit; *nā*—not; *kahile*—speaking; *keha*—anyone; *ihāra*—of it; *anta*—end; *nāhi*—not; *pāya*—gets.

TRANSLATION

All these conclusions are unfit to disclose in public. But if they are not disclosed, no one will understand them.

adi.4.232

> *ataeva kahi kichu kariñā nigūḍha*
> *bujhibe rasika bhakta, nā bujhibe mūḍha*

SYNONYMS

ataeva—therefore; *kahi*—I speak; *kichu*—something; *kariñā*—squeezing; *nigūḍha*—essence; *bujhibe*—can understand; *rasika*—humorous; *bhakta*—devotees; *nā*—not; *bujhibe*—will understand; *mūḍha*—rascals.

TRANSLATION

Therefore I shall mention them, revealing only their essence, so that loving devotees will understand them but fools will not.

adi.4.233

> *hṛdaye dharaye ye caitanya-nityānanda*
> *e-saba siddhānte sei pāibe ānanda*

SYNONYMS

hṛdaye—in the heart; *dharaye*—captures; *ye*—anyone who; *caitanya*—Śrī Caitanya Mahāprabhu; *nityānanda*—and Lord Nityānanda; *e-saba*—all these; *siddhānte*—by transcendental conclusions; *sei*—that man; *pāibe*—will get; *ānanda*—bliss.

TRANSLATION

Anyone who has captured Lord Caitanya Mahāprabhu and Lord Nityānanda Prabhu in his heart will become blissful by hearing all these transcendental conclusions.

adi.4.234

> *e saba siddhānta haya āmrera pallava*
> *bhakta-gaṇa-kokilera sarvadā vallabha*

SYNONYMS

e—these; *saba*—all; *siddhānta*—transcendental conclusions; *haya*—are; *āmrera*—of mango; *pallava*—twigs; *bhakta-gaṇa*—the devotees; *kokilera*—to those who are just like cuckoo birds; *sarvadā*—always; *vallabha*—pleasing.

TRANSLATION

All these conclusions are like the newly grown twigs of a mango tree; they are always pleasing to the devotees, who in this way resemble cuckoo birds.

adi.4.235

> *abhakta-uṣṭrera ithe nā haya praveśa*
> *tabe citte haya mora ānanda-viśeṣa*

SYNONYMS

abhakta—nondevotee; *uṣṭrera*—of a camel; *ithe*—in this; *nā*—not; *haya*—is there; *praveśa*—entrance; *tabe*—then; *citte*—in my heart; *haya*—there is; *mora*—my; *ānanda-viśeṣa*—special jubilation.

TRANSLATION

The camellike nondevotees cannot enter into these topics. Therefore there is special jubilation in my heart.

adi.4.236

> *ye lāgi kahite bhaya, se yadi nā jāne*
> *ihā va-i kibā sukha āche tribhuvane*

SYNONYMS

ye lāgi—for the matter of which; *kahite bhaya*—afraid to speak; *se yadi nājāne*—if they do not know; *ihā va-i*—except this; *kibā*—what; *sukha*—happiness; *āche*—there is; *tri-bhuvane*—in the three worlds.

TRANSLATION

For fear of them I do not wish to speak, but if they do not understand, then what can be happier in all the three worlds?

adi.4.237

> *ataeva bhakta-gaṇe kari namaskāra*
> *niḥśaṅke kahiye, tāra hauk camatkāra*

SYNONYMS

ataeva—therefore; *bhakta-gaṇe*—unto the devotees; *kari*—I offer; *namaskāra*—obeisances; *niḥśaṅke*—without any doubt; *kahiye*—I say; *tāra*—of the devotees; *hauk*—let there be; *camatkāra*—astonishment.

TRANSLATION

Therefore after offering obeisances to the devotees, for their satisfaction I shall speak without hesitating.

adi.4.238

> *kṛṣṇera vicara eka āchaye antare*
> *pūrṇānanda-pūrṇa-rasa-rūpa kahe more*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *vicāra*—consideration; *eka*—one; *āchaye*—is; *antare*—within the heart; *pūrṇa-ānanda*—complete transcendental bliss; *pūrṇa-rasa-rūpa*—full with transcendental mellows; *kahe more*—they say unto Me.

TRANSLATION

Once Lord Kṛṣṇa considered within His heart,
"Everyone says that I am complete bliss, full of all rasas.

adi.4.239

> *āmā ha-ite ānandita haya tribhuvana*
> *āmāke ānanda dibe—aiche kon jana*

SYNONYMS

āmā ha-ite—from Me; *ānandita*—pleased; *haya*—becomes; *tri-bhuvana*—all the three worlds; *āmāke*—unto Me; *ānanda dibe*—will give pleasure; *aiche*—such; *kon jana*—what person.

TRANSLATION

"All the world derives pleasure from Me. Is there anyone who can give Me pleasure?

adi.4.240

> *āmā haite yāra haya śata śata guṇa*
> *sei-jana āhlādite pāre mora mana*

SYNONYMS

āmā haite—than Me; *yāra*—whose; *haya*—there is; *śata śata guṇa*—hundreds of qualities more; *sei-jana*—that person; *āhlādite*—to give pleasure; *pāre*—is able; *mora*—My; *mana*—to the mind.

TRANSLATION

"One who has a hundred times more qualities than Me could give pleasure to My mind.

adi.4.241

> *āmā haite guṇī baḍa jagate asambhava*
> *ekali rādhāte tāhā kari anubhava*

SYNONYMS

āmā haite—than Me; *guṇī*—qualified; *baḍa*—greater; *jagate*—in the world; *asambhava*—there is no possibility; *ekali*—only; *rādhāte*—in Śrīmatī Rādhārāṇī; *tāhā*—that; *kari anubhava*—I can understand.

TRANSLATION

"One more qualified than Me is impossible to find in the world. But in Rādhā alone I feel the presence of one who can give Me pleasure.

adi.4.242-243

> *koṭi-kāma jini' rūpa yadyapi āmāra*
> *asamordhva-mādhurya—sāmya nāhi yāra*

> *mora rūpe āpyāyita haya tribhuvana*
> *rādhāra darśane mora juḍāya nayana*

SYNONYMS

koṭi-kāma—ten million Cupids; *jini'*—conquering; *rūpa*—beauty; *yadyapi*—although; *āmāra*—Mine; *asama-ūrdhva*—unequaled and

unsurpassed; *mādhurya*—sweetness; *sāmya*—equality; *nāhi*—there is not; *yāra*—of whom; *mora*—My; *rūpe*—in beauty; *āpyāyita*—pleased; *haya*—becomes; *tri-bhuvana*—all three worlds; *rādhāra*—of Śrīmatī Rādhārāṇī; *darśane*—seeing; *mora*—My; *juḍāya*—satisfies; *nayana*—eyes.

TRANSLATION

"Although My beauty defeats the beauty of ten million Cupids, although it is unequaled and unsurpassed and although it gives pleasure to the three worlds, seeing Rādhārāṇī gives pleasure to My eyes.

adi.4.244

mora vaṁśī-gīte ākarṣaye tri-bhuvana
rādhāra vacane hare āmāra śravaṇa

SYNONYMS

mora—My; *vaṁśī-gīte*—by the vibration of the flute; *ākarṣaye*—I attract; *tri-bhuvana*—the three worlds; *rādhāra vacane*—the words of Śrīmatī Rādhārāṇī; *hare*—conquers; *āmāra*—My; *śravaṇa*—hearing power.

TRANSLATION

"The vibration of My transcendental flute attracts the three worlds, but My ears are enchanted by the sweet words of Śrīmatī Rādhārāṇī.

adi.4.245

> *yadyapi āmāra gandhe jagat sugandha*
> *mora citta-prāṇa hare rādhā-aṅga-gandha*

SYNONYMS

yadyapi—although; *āmāra*—My; *gandhe*—by the fragrance; *jagat*—the whole universe; *su-gandha*—sweet-smelling; *mora*—My; *citta-prāṇa*—mind and heart; *hare*—attracts; *rādhā*—of Śrīmatī Rādhārāṇī; *aṅga*—bodily; *gandha*—flavor.

TRANSLATION

"Although My body lends fragrance to the entire creation, the scent of Rādhārāṇī's limbs captivates My mind and heart.

adi.4.246

> *yadyapi āmāra rase jagat sarasa*
> *rādhāra adhara-rasa āmā kare vaśa*

SYNONYMS

yadyapi—although; *āmāra*—of Me; *rase*—by the taste; *jagat*—the whole world; *sa-rasa*—is palatable; *rādhāra*—of Śrīmatī Rādhārāṇī; *adhara-rasa*—the taste of the lips; *āmā*—Me; *kare*—makes; *vaśa*—submissive.

TRANSLATION

"Although the entire creation is full of different tastes because of Me, I am charmed by the nectarean taste of the lips of Śrīmatī Rādhārāṇī.

adi.4.247

> *yadyapi āmāra sparśa koṭīndu-śītala*
> *rādhikāra sparśe āmā kare suśītala*

SYNONYMS

yadyapi—although; *āmāra*—My; *sparśa*—touch; *koṭi-indu*—like millions upon millions of moons; *śītala*—cool; *rādhikāra*—of Śrīmatī Rādhārāṇī; *sparśe*—the touch; *āmā*—Me; *kare*—makes; *su-śītala*—very, very cool.

TRANSLATION

"And although My touch is cooler than ten million moons, I am refreshed by the touch of Śrīmatī Rādhikā.

adi.4.248

> *ei mata jagatera sukhe āmi hetu*
> *rādhikāra rūpa-guṇa āmāra jīvātu*

SYNONYMS

ei mata—in this way; *jagatera*—of the whole world; *sukhe*—in the matter of happiness; *āmi*—I am; *hetu*—the cause; *rādhikāra*—of Śrīmatī Rādhārāṇī; *rūpa-guṇa*—beauty and attributes; *āmāra*—My; *jīvātu*—life and soul.

TRANSLATION

"Thus although I am the source for the happiness of the entire world, the beauty and attributes of Śrī Rādhikā are My life and soul.

adi.4.249

> *ei mata anubhava āmāra pratīta*
> *vicāri' dekhiye yadi, saba viparīta*

SYNONYMS

ei mata—in this way; *anubhava*—affectionate feelings; *āmāra*—My; *pratīta*—understood; *vicāri'*—by consideration; *dekhiye*—I see; *yadi*—if; *saba*—everything; *viparīta*—contrary.

TRANSLATION

"In this way My affectionate feelings for Śrīmatī Rādhārāṇī may be understood, but on analysis I find them contradictory.

adi.4.250

> *rādhāra darśane mora juḍāya nayana*
> *āmāra darśane rādhā sukhe ageyāna*

SYNONYMS

rādhāra—of Śrīmatī Rādhārāṇī; *darśane*—in meeting; *mora*—My; *juḍāya*—are satisfied; *nayana*—eyes; *āmāra*—of Me; *darśane*—in meeting; *rādhā*—Śrīmatī Rādhārāṇī; *sukhe*—in happiness; *ageyāna*—more advanced.

TRANSLATION

"My eyes are fully satisfied when I look upon Śrīmatī Rādhārāṇī, but by looking upon Me, She becomes even more advanced in satisfaction.

adi.4.251

> *paraspara veṇu-gīte haraye cetana*
> *mora bhrame tamālere kare āliṅgana*

SYNONYMS

paraspara—against each other; *veṇu-gīte*—the singing of the bamboo; *haraye*—attracts; *cetana*—consciousness; *mora*—of Me; *bhrame*—in mistake; *tamālere*—a black tree known as *tamāla*; *kare*—She does; *āliṅgana*—embracing.

TRANSLATION

"The flutelike murmur of the bamboos rubbing against one another steals Rādhārāṇī's consciousness, for She thinks it to be the sound of My flute. And She embraces a tamāla tree, mistaking it for Me.

adi.4.252

> *kṛṣṇa-āliṅgana pāinu, janama saphale*
> *kṛṣṇa-sukhe magna rahe vṛkṣa kari' kole*

SYNONYMS

kṛṣṇa—of Lord Kṛṣṇa; *āliṅgana*—the embrace; *pāinu*—I have gotten; *janama sa-phale*—My birth is now fulfilled; *kṛṣṇa-sukhe*—in the matter of pleasing Kṛṣṇa; *magna*—immersed; *rahe*—She remains; *vṛkṣa*—the tree; *kari'*—taking; *kole*—on the lap.

TRANSLATION

" 'I have gotten the embrace of Śrī Kṛṣṇa,' She thinks, 'so now My life is fulfilled.' Thus She remains immersed in pleasing Kṛṣṇa, taking the tree in Her arms.

adi.4.253

> *anukūla-vāte yadi pāya mora gandha*
> *uḍiyā paḍite cāhe, preme haya andha*

SYNONYMS

anukūla-vāte—in a favorable breeze; *yadi*—if; *pāya*—there is; *mora*—My; *gandha*—fragrance; *uḍiyā*—flying; *paḍite*—to drop; *cāhe*—She wants; *preme*—in ecstatic love; *haya*—becomes; *andha*—blind.

TRANSLATION

"When a favorable breeze carries to Her the fragrance of My body, She is blinded by love and tries to fly into that breeze.

adi.4.254

> *tāmbūla-carvita yabe kare āsvādane*
> *ānanda-samudre ḍube, kichui nā jāne*

SYNONYMS

tāmbūla—betel nut; *carvita*—chewed; *yabe*—when; *kare*—does; *āsvādane*—tasting; *ānanda-samudre*—in an ocean of transcendental bliss; *ḍube*—drowns; *kichui*—anything; *nā*—not; *jāne*—knows.

TRANSLATION

"When She tastes the betel chewed by Me, She merges in an ocean of joy and forgets everything else.

adi.4.255

> *āmāra saṅgame rādhā pāya ye ānanda*
> *śata-mukhe bali, tabu nā pāi tāra anta*

SYNONYMS

āmāra—My; *saṅgame*—in association; *rādhā*—Śrīmatī Rādhārāṇī; *pāya*—gets; *ye*—whatever; *ānanda*—transcendental bliss; *śata-mukhe*—in hundreds of mouths; *bali*—if I say; *tabu*—still; *nā*—not; *pāi*—I reach; *tāra*—its; *anta*—limitation.

TRANSLATION

"Even with hundreds of mouths I could not express the transcendental pleasure She derives from My association.

adi.4.256

> *līlā-ante sukhe iṅhāra aṅgera mādhurī*
> *tāhā dekhi' sukhe āmi āpanā pāśari*

SYNONYMS

līlā-ante—at the end of Our pastimes; *sukhe*—in happiness; *iṅhāra*—of Śrīmatī Rādhārāṇī; *aṅgera*—of the body; *mādhurī*—sweetness; *tāhā*—that; *dekhi'*—seeing; *sukhe*—in happiness; *āmi*—I; *āpanā*—Myself; *pāśari*—forget.

TRANSLATION

"Seeing the luster of Her complexion after Our pastimes together, I forget My own identity in happiness.

adi.4.257

> *doṅhāra ye sama-rasa, bharata-muni māne*
> *āmāra vrajera rasa seha nāhi jāne*

SYNONYMS

doṅhāra—of both; *ye*—whatever; *sama-rasa*—equal mellows; *bharata-muni*—the saintly person named Bharata Muni; *māne*—accepts; *āmāra*—My; *vrajera*—of Vṛndāvana; *rasa*—mellows; *seha*—he; *nāhi*—not; *jāne*—knows.

TRANSLATION

"The sage Bharata has said that the mellows of lover and beloved are equal. But he does not know the mellows of My Vṛndāvana.

PURPORT

According to expert sexologists like Bharata Muni, both male and female enjoy equally in material sexual pleasure. But in the spiritual world the relationships are different, although this is unknown to mundane experts.

adi.4.258

> *anyera saṅgame āmi yata sukha pāi*
> *tāhā haite rādhā-sukha śata adhikāi*

SYNONYMS

anyera—others; *saṅgame*—by meeting; *āmi*—I; *yata*—all; *sukha*—happiness; *pāi*—get; *tāhā haite*—than that; *rādhā-sukha*—happiness by association with Rādhārāṇī; *śata*—one hundred times; *adhikāi*—increased.

TRANSLATION

"The happiness I feel when meeting Rādhārāṇī is a hundred times greater than the happiness I get from meeting others."

adi.4.259

> *nirdhūtāmṛta-mādhurī-parimalaḥ kalyāṇi bimbādharo*
> *vaktraṁ paṅkaja-saurabhaṁ kuharita-ślāghā-bhidas te giraḥ*
> *aṅgaṁ candana-śītalaṁ tanur iyaṁ saundarya-sarvasva-bhāk*
> *tvām āsādya mamedam indriya-kulaṁ rādhe muhur modate*

SYNONYMS

nirdhūta—defeats; *amṛta*—of nectar; *mādhurī*—the sweetness; *parimalaḥ*—whose flavor; *kalyāṇi*—O most auspicious one; *bīmba-adharaḥ*—red lips; *vaktram*—face; *paṅkaja-saurabham*—which smells like a lotus flower; *kuharita*—of the sweet sounds made by the cuckoos; *ślāghā*—the pride; *bhidaḥ*—which defeat; *te*—Your; *giraḥ*—words; *aṅgam*—limbs; *candana-śītalam*—as cool as sandalwood pulp; *tanuḥ*—body; *iyam*—this; *saundarya*—of beauty; *sarva-sva-bhāk*—which displays the all-in-all; *tvām*—You; *āsādya*—tasting; *mama*—My; *idam*—this; *indriya-kulam*—all the senses; *rādhe*—O Śrīmatī Rādhārāṇī; *muhuḥ*—again and again; *modate*—become pleased.

TRANSLATION

"My dear auspicious Rādhārāṇī, Your body is the source of all beauty. Your red lips are softer than the sense of immortal sweetness, Your face bears the aroma of a lotus flower, Your sweet words defeat the vibrations of the cuckoo, and Your limbs are cooler than the pulp of sandalwood. All My transcendental senses are overwhelmed in ecstatic pleasure by tasting You, who are completely decorated by beautiful qualities."

PURPORT

This verse, spoken by Lord Kṛṣṇa to Rādhā, is recorded in the *Lalita-mādhava* (9.33) of Śrīla Rūpa Gosvāmī.

adi.4.260

rūpe kaṁsa-harasya lubdha-nayanāṁ sparśe
'tihṛṣyat-tvacaṁ
vāṇyām utkalita-śrutiṁ parimale saṁhṛṣṭa-nāsā-
puṭām
ārajyad-rasanāṁ kilādhara-puṭe nyañcan-
mukhāmbho-ruhāṁ
dambhodgīrṇa-mahā-dhṛtiṁ bahir api prodyad-
vikārākulām

SYNONYMS

rūpe—in the beauty; *kaṁsa-harasya*—of Kṛṣṇa, the enemy of Kaṁsa; *lubdha*—captivated; *nayanām*—whose eyes; *sparśe*—in the touch; *ati-hṛṣyat*—very much jubilant; *tvacam*—whose skin; *vāṇyām*—in the vibration of the words; *utkalita*—very eager; *śrutim*—whose ear; *parimale*—in the fragrance; *saṁhṛṣṭa*—stolen by happiness; *nāsā-puṭām*—whose nostrils; *ārajyat*—being completely attracted; *rasanām*—whose tongue; *kila*—what to speak of; *adhara-puṭe*—to the lips; *nyañcat*—bending down; *mukha*—whose face; *ambhaḥ-ruhām*—like a lotus flower; *dambha*—by pride; *udgīrṇa*—manifesting; *mahā-dhṛtim*—great patience; *bahiḥ*—externally; *api*—although; *prodyat*—manifesting; *vikāra*—transformations; *ākulām*—overwhelmed.

TRANSLATION

"Her eyes are enchanted by the beauty of Lord Kṛṣṇa, the enemy of Kaṁsa. Her body thrills in pleasure at His touch. Her ears are always attracted to His sweet voice, Her nostrils are enchanted by His fragrance, and Her tongue hankers for the nectar of His soft lips. She hangs down her lotuslike face, exercising self-control only by pretense, but She cannot help showing the external signs of Her spontaneous love for Lord Kṛṣṇa."

PURPORT

Thus Śrīla Rūpa Gosvāmī describes the countenance of Rādhārāṇī.

adi.4.261

> *tāte jāni, mote āche kona eka rasa*
> *āmāra mohinī rādhā, tāre kare vaśa*

SYNONYMS

tāte—thereupon; *jāni*—I can understand; *mote*—in Me; *āche*—there is; *kona*—some; *eka*—one; *rasa*—transcendental mellow; *āmāra*—My; *mohinī*—captivator; *rādhā*—Śrīmatī Rādhārāṇī; *tāre*—Her; *kare vaśa*—subdues.

TRANSLATION

"Considering this, I can understand that some unknown mellow in Me controls the entire existence of My captivator, Śrīmatī Rādhārāṇī.

adi.4.262

> *āmā haite rādhā pāya ye jātīya sukha*
> *tāhā āsvādite āmi sadāi unmukha*

SYNONYMS

āmā haite—from Me; *rādhā*—Śrīmatī Rādhārāṇī; *pāya*—gets; *ye*—whatever; *jātīya*—types of; *sukha*—happiness; *tāhā*—that; *āsvādite*—to taste; *āmi*—I; *sadāi*—always; *unmukha*—very eager.

TRANSLATION

"I am always eager to taste the joy that Rādhārāṇī derives from Me.

adi.4.263

> *nānā yatna kari āmi, nāri āsvādite*
> *sei sukha-mādhurya-ghrāṇe lobha bāḍhe citte*

SYNONYMS

nānā—various; *yatna*—attempts; *kari*—do; *āmi*—I; *nāri*—I am not able; *āsvādite*—to taste; *sei*—that; *sukha*—of the happiness; *mādhurya*—the sweetness; *ghrāṇe*—by smelling; *lobha*—desire; *bāḍhe*—increases; *citte*—in the mind.

TRANSLATION

"In spite of various efforts, I have not been able to taste it. But My desire to relish that pleasure increases as I smell its sweetness.

adi.4.264

> *rasa āsvādite āmi kaila avatāra*
> *prema-rasa āsvādiba vividha prakāra*

SYNONYMS

rasa—mellow; *āsvādite*—to taste; *āmi*—I; *kaila*—made; *avatāra*—incarnation; *prema-rasa*—transcendental mellow of love; *āsvādiba*—I shall taste; *vividha prakāra*—different varieties of.

TRANSLATION

"I have appeared in the world to taste mellows. I shall taste the mellows of pure love in various ways.

adi.4.265

> *rāga-mārge bhakta bhakti kare ye prakāre*
> *tāhā śikhāiba līlā-ācaraṇa-dvāre*

SYNONYMS

rāga-mārge—on the path of spontaneous love; *bhakta*—the devotee; *bhakti*—devotional service; *kare*—does; *ye prakāre*—in what way; *tāhā*—that; *śikhāiba*—I shall teach; *līlā*—pastimes; *ācaraṇa-dvāre*—by means of practical demonstration.

TRANSLATION

"I shall teach devotional service, which springs from the spontaneous love of the devotees, by demonstrating it Myself with My pastimes.

adi.4.266

> *ei tina tṛṣṇā mora nahila pūraṇa*
> *vijātīya-bhāve nahe tāhā āsvādana*

SYNONYMS

ei—these; *tina*—three; *tṛṣṇā*—desires; *mora*—My; *nahila*—were not; *pūraṇa*—satisfied; *vijātīya*—of the opposite partner of a relationship; *bhāve*—in ecstasy; *nahe*—is not possible; *tāhā*—that; *āsvādana*—tasting.

TRANSLATION

"But these three desires have not been satisfied, for one cannot enjoy them in a contrary position.

adi.4.267

> *rādhikāra bhāva-kānti aṅgīkāra vine*
> *sei tina sukha kabhu nahe āsvādane*

SYNONYMS

rādhikāra—of Śrīmatī Rādhārāṇī; *bhāva-kānti*—luster of ecstatic love; *aṅgīkāra*—accepting; *vine*—without; *sei*—those; *tina*—three; *sukha*—happiness; *kabhu*—at any time; *nahe*—is not possible; *āsvādane*—tasting.

TRANSLATION

"Unless I accept the luster of the ecstatic love of Śrī Rādhikā, these three desires cannot be fulfilled.

adi.4.268

> *rādhā-bhāva aṅgīkari' dhari' tāra varṇa*
> *tina-sukha āsvādite haba avatīrṇa*

SYNONYMS

rādhā-bhāva—the moods of Rādhārāṇī; *aṅgīkari'*—accepting; *dhari'*—taking; *tāra varṇa*—Her bodily complexion; *tina*—three; *sukha*—happiness; *āsvādite*—to taste; *haba*—I shall; *avatīrṇa*—descend as an incarnation.

TRANSLATION

"Therefore, assuming Rādhārāṇī's sentiments and bodily complexion, I shall descend to fulfill these three desires."

adi.4.269

> *sarva-bhāve kaila kṛṣṇa ei ta' niścaya*
> *hena-kāle āila yugāvatāra-samaya*

SYNONYMS

sarva-bhāve—in all respects; *kaila*—made; *kṛṣṇa*—Lord Kṛṣṇa; *ei*—this; *ta'*—certainly; *niścaya*—decision; *hena-kāle*—at this time; *āila*—came; *yuga-avatāra*—of the incarnation according to the age; *samaya*—the time.

TRANSLATION

In this way Lord Kṛṣṇa came to a decision. Simultaneously, the time came for the incarnation of the age.

adi.4.270

> *sei-kāle śrī-advaita karena ārādhana*
> *tāṅhāra huṅkāre kaila kṛṣṇe ākarṣaṇa*

SYNONYMS

sei-kāle—at that time; *śrī-advaita*—Advaita Ācārya; *karena*—performs; *ārādhana*—worship; *tāṅhāra*—of Him; *huṅkāre*—by the tumultuous call; *kaila*—did; *kṛṣṇe*—to Lord Kṛṣṇa; *ākarṣaṇa*—attraction.

TRANSLATION

At that time Śrī Advaita was earnestly worshiping Him. Advaita attracted Him with His loud calls.

adi.4.271-272

> *pitā-mātā, guru-gaṇa, āge avatāri'*
> *rādhikāra bhāva-varṇa aṅgīkāra kari'*

> *nava-dvīpe śacī-garbha-śuddha-dugdha-sindhu*
> *tāhāte prakaṭa hailā kṛṣṇa pūrṇa indu*

SYNONYMS

pitā-mātā—parents; *guru-gaṇa*—teachers; *āge*—first; *avatāri'*—descending; *rādhikāra*—of Śrīmatī Rādhārāṇī; *bhāva-varṇa*—the

luster of transcendental ecstasy; *aṅgīkāra kari'*—accepting; *navadvīpe*—in Navadvīpa; *śacī-garbha*—the womb of Śacī; *śuddha*—pure; *dugdha-sindhu*—the ocean of milk; *tāhāte*—in that; *prakaṭa*—manifested; *hailā*—became; *kṛṣṇa*—Lord Kṛṣṇa; *pūrṇa indu*—full moon.

TRANSLATION

First Lord Kṛṣṇa made His parents and elders appear. Then Kṛṣṇa Himself, with the sentiments and complexion of Rādhikā, appeared in Navadvīpa, like the full moon, from the womb of mother Śacī, which is like an ocean of pure milk.

adi.4.273

> *ei ta' kariluṅ ṣaṣṭha ślokera vyākhyāna*
> *śrī-rūpa-gosāñira pāda-padma kari' dhyāna*

SYNONYMS

ei ta'—thus; *kariluṅ*—I have made; *ṣaṣṭha ślokera*—of the sixth verse; *vyākhyāna*—explanation; *śrī-rūpa*—Śrīla Rūpa Gosvāmī; *gosāñira*—of the master; *pāda-padma*—lotus feet; *kari'*—doing; *dhyāna*—meditation.

TRANSLATION

Meditating on the lotus feet of Śrī Rūpa Gosvāmī, I have thus explained the sixth verse.

adi.4.274

> *ei dui ślokera āmi ye karila artha*
> *śrī-rūpa-gosāñira śloka pramāṇa samartha*

SYNONYMS

ei—these; *dui*—two; *ślokera*—of the verses; *āmi*—I; *ye*—whatever; *karila*—gave; *artha*—the meanings; *śrī-rūpa-gosāñira*—of Śrī Rūpa Gosvāmī; *śloka*—verse; *pramāṇa*—evidence; *samartha*—competent.

TRANSLATION

I can support the explanation of these two verses [verses 5 and 6 of the First Chapter] with a verse by Śrī Rūpa Gosvāmī'.

adi.4.275

> *apāraṁ kasyāpi praṇayi-jana-vṛndasya kutukī*
> *rasa-stomaṁ hṛtvā madhuram upabhoktuṁ kam api yaḥ*
> *rucaṁ svām āvavre dyutim iha tadīyāṁ prakaṭayan*
> *sa devaś caitanyākṛtir atitarāṁ naḥ kṛpayatu*

SYNONYMS

apāram—boundless; *kasya api*—of someone; *praṇayi-jana-vṛndasya*—of the multitude of lovers; *kutukī*—one who is curious; *rasa-stomam*—the group of mellows; *hṛtvā*—stealing; *madhuram*—sweet; *upabhoktum*—to enjoy; *kam api*—some; *yaḥ*—who; *rucam*—luster; *svām*—own; *āvavre*—covered; *dyutim*—luster; *iha*—here; *tadīyām*—related to Him; *prakaṭayan*—manifesting; *saḥ*—He; *devaḥ*—the Supreme Personality of Godhead; *caitanya-ākṛtiḥ*—having the form of Lord Caitanya Mahāprabhu; *atitarām*—greatly; *naḥ*—unto us; *kṛpayatu*—may He show His mercy.

TRANSLATION

"Lord Kṛṣṇa desired to taste the limitless nectarean mellows of the love of one of His multitude of loving damsels [Śrī Rādhā], and so He has assumed the form of Lord Caitanya. He has tasted that love while hiding His own dark complexion with Her effulgent yellow color. May that Lord Caitanya confer upon us His grace."

PURPORT

This is the third verse of the second *Caitanyāṣṭaka* of Śrīla Rūpa Gosvāmī's *Stava-mālā*.

adi.4.276

maṅgalācaraṇaṁ kṛṣṇa-
caitanya-tattva-lakṣaṇam
prayojanaṁ cāvatāre
śloka-ṣaṭkair nirūpitam

SYNONYMS

maṅgala-ācaraṇam—invoking auspiciousness; *kṛṣṇa-caitanya*—of Lord Kṛṣṇa Caitanya Mahāprabhu; *tattva-lakṣaṇam*—symptoms of the truth; *prayojanam*—necessity; *ca*—also; *avatāre*—in the matter of His incarnation; *śloka*—verses; *ṣaṭkaiḥ*—by six; *nirūpitam*—ascertained.

TRANSLATION

Thus the auspicious invocation, the essential nature of the truth of Lord Caitanya, and the need for His appearance have been set forth in six verses.

adi.4.277

śrī-rūpa-raghunātha-pade yāra āśa
caitanya-caritāmṛta kahe kṛṣṇadāsa

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Fourth Chapter, describing the confidential reasons for the appearance of Lord Caitanya.*

Chapter 5

adi.5.1

vande 'nantādbhutaiśvaryaṁ
śrī-nityānandam īśvaram
yasyecchayā tat-svarūpam
ajñenāpi nirūpyate

SYNONYMS

vande—let me offer my obeisances; *ananta*—unlimited; *adbhuta*—and wonderful; *aiśvaryam*—whose opulence; *śrī-nityānandam*—unto Lord Nityānanda; *īśvaram*—the Supreme Personality of Godhead; *yasya*—whose; *icchayā*—by the will; *tat-svarūpam*—His identity; *ajñena*—by the ignorant; *api*—even; *nirūpyate*—can be ascertained.

TRANSLATION

Let me offer my obeisances to Lord Śrī Nityānanda, the Supreme Personality of Godhead, whose opulence is wonderful and unlimited. By His will, even a fool can understand His identity.

adi.5.2

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Śrī Caitanya Mahāprabhu; *jaya nityānanda*—all glories to Lord Nityānanda; *jaya advaita-candra*—all glories to Advaita Ācārya; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu. All glories to Lord Nityānanda. All glories to Advaita Ācārya. And all glories to all the devotees of Lord Caitanya Mahāprabhu.

adi.5.3

> *ei ṣaṭ-śloke kahila kṛṣṇa-caitanya-mahimā*
> *pañca-śloke kahi nityānanda-tattva-sīmā*

SYNONYMS

ei—this; *ṣaṭ-śloke*—in six verses; *kahila*—described; *kṛṣṇa-caitanya-mahimā*—the glories of Lord Śrī Caitanya Mahāprabhu;

pañca-śloke—in five verses; *kahi*—let me explain; *nityānanda*—of Lord Nityānanda; *tattva*—of the truth; *sīmā*—the limitation.

TRANSLATION

I have described the glory of Śrī Kṛṣṇa Caitanya in six verses. Now, in five verses, I shall describe the glory of Lord Nityānanda.

adi.5.4

> *sarva-avatārī kṛṣṇa svayaṁ bhagavān*
> *tāṅhāra dvitīya deha śrī-balarāma*

SYNONYMS

sarva-avatārī—the source of all incarnations; *kṛṣṇa*—Lord Kṛṣṇa; *svayam*—personally; *bhagavān*—the Supreme Personality of Godhead; *tāṅhāra*—His; *dvitīya*—second; *deha*—expansion of the body; *śrī-balarāma*—Lord Balarāma.

TRANSLATION

The Supreme Personality of Godhead, Kṛṣṇa, is the fountainhead of all incarnations. Lord Balarāma is His second body.

PURPORT

Lord Śrī Kṛṣṇa, the absolute Personality of Godhead, is the primeval Lord, the original form of Godhead, and His first

expansion is Śrī Balarāma. The Personality of Godhead can expand Himself in innumerable forms. The forms that have unlimited potency are called *svāṁśa,* and forms that have limited potencies (the living entities) are called *vibhinnāṁśa*.

adi.5.5

> *eka-i svarūpa doṅhe, bhinna-mātra kāya*
> *ādya kāya-vyūha, kṛṣṇa-līlāra sahāya*

SYNONYMS

eka-i—one; *svarūpa*—identity; *doṅhe*—both of Them; *bhinna-mātra kāya*—only two different bodies; *ādya*—original; *kāya-vyūha*—quadruple expansions; *kṛṣṇa-līlāra*—in the pastimes of Lord Kṛṣṇa; *sahāya*—assistance.

TRANSLATION

They are both one and the same identity. They differ only in form. He is the first bodily expansion of Kṛṣṇa, and He assists in Lord Kṛṣṇa's transcendental pastimes.

PURPORT

Balarāma is a *svāṁśa* expansion of the Lord, and therefore there is no difference in potency between Kṛṣṇa and Balarāma. The only difference is in Their bodily structure. As the first expansion of Godhead, Balarāma is the chief Deity among the first

quadruple forms, and He is the foremost assistant of Śrī Kṛṣṇa in His transcendental activities.

adi.5.6

sei kṛṣṇa—navadvīpe śrī-caitanya-candra
sei balarāma—saṅge śrī-nityānanda

SYNONYMS

sei kṛṣṇa—that original Kṛṣṇa; *navadvīpe*—at Navadvīpa; *śrī-caitanya-candra*—Lord Śrī Caitanya Mahāprabhu; *sei balarāma*—that Lord Balarāma; *saṅge*—with Him; *śrī-nityānanda*—Lord Nityānanda.

TRANSLATION

That original Lord Kṛṣṇa appeared in Navadvīpa as Lord Caitanya, and Balarāma appeared with Him as Lord Nityānanda.

adi.5.7

saṅkarṣaṇaḥ kāraṇa-toya-śāyī
garbhoda-śāyī ca payobdhi-śāyī
śeṣaś ca yasyāṁśa-kalāḥ sa nityā-
nandākhya-rāmaḥ śaraṇaṁ mamāstu

SYNONYMS

saṅkarṣaṇaḥ—Mahā-saṅkarṣaṇa in the spiritual sky; *kāraṇa-toya-śāyī*—Kāraṇodakaśāyī Viṣṇu, who lies in the Causal Ocean; *garbha-uda-śāyī*—Garbhodakaśāyī Viṣṇu, who lies in the Garbhodaka Ocean of the universe; *ca*—and; *payaḥ-abdhi-śāyī*—Kṣīrodakaśāyī Viṣṇu, who lies in the ocean of milk; *śeṣaḥ*—Śeṣa Nāga, the couch of Viṣṇu; *ca*—and; *yasya*—whose; *aṁśa*—plenary portions; *kalāḥ*—and parts of the plenary portions; *saḥ*—He; *nityānanda-ākhya*—known as Lord Nityānanda; *rāmaḥ*—Lord Balarāma; *śaraṇam*—shelter; *mama*—my; *astu*—let there be.

TRANSLATION

May Śrī Nityānanda Rāma be the object of my constant remembrance. Saṅkarṣaṇa, Śeṣa Nāga and the Viṣṇus who lie on the Kāraṇa Ocean, Garbha Ocean and ocean of milk are His plenary portions and the portions of His plenary portions.

PURPORT

Śrī Svarūpa Dāmodara Gosvāmī has recorded this verse in his diary to offer his respectful obeisances to Lord Nityānanda Prabhu. This verse also appears as the seventh of the first fourteen verses of *Śrī Caitanya-caritāmṛta*.

adi.5.8

> *śrī-balarāma gosāñi mūla-saṅkarṣaṇa*
> *pañca-rūpa dhari' karena kṛṣṇera sevana*

SYNONYMS

śrī-balarāma—Balarāma; *gosāñi*—the Lord; *mūla-saṅkarṣaṇa*—the original Saṅkarṣaṇa; *pañca-rūpa dhari'*—accepting five bodies; *karena*—does; *kṛṣṇera*—of Lord Kṛṣṇa; *sevana*—service.

TRANSLATION

Lord Balarāma is the original Saṅkarṣaṇa. He assumes five other forms to serve Lord Kṛṣṇa.

adi.5.9

> *āpane karena kṛṣṇa-līlāra sahāya*
> *sṛṣṭi-līlā-kārya kare dhari' cāri kāya*

SYNONYMS

āpane—personally; *karena*—performs; *kṛṣṇa-līlāra sahāya*—assistance in the pastimes of Lord Kṛṣṇa; *sṛṣṭi-līlā*—of the pastimes of creation; *kārya*—the work; *kare*—does; *dhari'*—accepting; *cārikāya*—four bodies.

TRANSLATION

He Himself helps in the pastimes of Lord Kṛṣṇa, and He does the work of creation in four other forms.

adi.5.10

> *sṛṣṭy-ādika sevā,—tāṅra ājñāra pālana*
> *'śeṣa'-rūpe kare kṛṣṇera vividha sevana*

SYNONYMS

sṛṣṭi-ādika sevā—service in the matter of creation; *tāṅra*—His; *ājñāra*—of the order; *pālana*—execution; *śeṣa-rūpe*—the form of Lord Śeṣa; *kare*—does; *kṛṣṇera*—of Lord Kṛṣṇa; *vividha sevana*—varieties of service.

TRANSLATION

He executes the orders of Lord Kṛṣṇa in the work of creation, and in the form of Lord Śeṣa He serves Kṛṣṇa in various ways.

PURPORT

According to expert opinion, Balarāma, as the chief of the original quadruple forms, is also the original Saṅkarṣaṇa. Balarāma, the first expansion of Kṛṣṇa, expands Himself in five forms: (1) Mahā-saṅkarṣaṇa, (2) Kāraṇābdhiśāyī, (3) Garbhodakaśāyī, (4) Kṣīrodakaśāyī, and (5) Śeṣa. These five

plenary portions are responsible for both the spiritual and material cosmic manifestations. In these five forms Lord Balarāma assists Lord Kṛṣṇa in His activities. The first four of these forms are responsible for the cosmic manifestations, whereas Śeṣa is responsible for personal service to the Lord. Śeṣa is called Ananta, or unlimited, because He assists the Personality of Godhead in His unlimited expansions by performing an unlimited variety of services. Śrī Balarāma is the servitor Godhead who serves Lord Kṛṣṇa in all affairs of existence and knowledge. Lord Nityānanda Prabhu, who is the same servitor Godhead, Balarāma, performs the same service to Lord Gaurāṅga by constant association.

adi.5.11

> *sarva-rūpe āsvādaye kṛṣṇa-sevānanda*
> *sei balarāma—gaura-saṅge nityānanda*

SYNONYMS

sarva-rūpe—in all these forms; *āsvādaye*—tastes; *kṛṣṇa-sevā-ānanda*—the transcendental bliss of serving Kṛṣṇa; *sei balarāma*—that Lord Balarāma; *gaura-saṅge*—with Gaurasundara; *nityānanda*—Lord Nityānanda.

TRANSLATION

In all the forms He tastes the transcendental bliss of serving Kṛṣṇa. That same Balarāma is Lord Nityānanda, the companion of Lord Gaurasundara.

adi.5.12

> *saptama ślokera artha kari cāri-śloke*
> *yāte nityānanda-tattva jāne sarva-loke*

SYNONYMS

saptama ślokera—of the seventh verse; *artha*—the meaning; *kari*—I do; *cāri-śloke*—in four verses; *yāte*—in which; *nityānanda-tattva*—the truth of Lord Nityānanda; *jāne*—one knows; *sarva-loke*—all over the world.

TRANSLATION

I have explained this seventh verse in four subsequent verses. By these verses all the world can know the truth about Lord Nityānanda.

adi.5.13

> *māyātīte vyāpi-vaikuṇṭha-loke*
> *pūrṇaiśvarye śrī-catur-vyūha-madhye*

rūpaṁ yasyodbhāti saṅkarṣaṇākhyaṁ
taṁ śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

māyā-atīte—beyond the material creation; *vyāpi*—all-expanding; *vaikuṇṭha-loke*—in Vaikuṇṭhaloka, the spiritual world; *pūrṇa-aiśvarye*—endowed with full opulence; *śrī-catuḥ-vyūha-madhye*—in the quadruple expansions (Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha); *rūpam*—form; *yasya*—whose; *udbhāti*—appears; *saṅkarṣaṇa-ākhyam*—known as Saṅkarṣaṇa; *tam*—to Him; *śrī-nityānanda-rāmam*—to Lord Balarāma in the form of Lord Nityānanda; *prapadye*—I surrender.

TRANSLATION

I surrender unto the lotus feet of Śrī Nityānanda Rāma, who is known as Saṅkarṣaṇa in the midst of the catur-vyūha [consisting of Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha]. He possesses full opulences and resides in Vaikuṇṭhaloka, far beyond the material creation.

PURPORT

This is a verse from Śrī Svarūpa Dāmodara Gosvāmī's diary. It appears as the eighth of the first fourteen verses of *Śrī Caitanya-caritāmṛta*.

adi.5.14

> *prakṛtira pāra 'paravyoma'-nāme dhāma*
> *kṛṣṇa-vigraha yaiche vibhūty-ādi-guṇavān*

SYNONYMS

prakṛtira—the material nature; *pāra*—beyond; *para-vyoma*—the spiritual sky; *nāme*—in name; *dhāma*—the place; *kṛṣṇa-vigraha*—the form of Lord Kṛṣṇa; *yaiche*—just as; *vibhūti-ādi*—like the six opulences; *guṇa-vān*—full with transcendental attributes.

TRANSLATION

Beyond the material nature lies the realm known as paravyoma, the spiritual sky. Like Lord Kṛṣṇa Himself, it possesses all transcendental attributes, such as the six opulences.

PURPORT

According to Sāṅkhya philosophy, the material cosmos is composed of twenty-four elements: the five gross material elements, the three subtle material elements, the five knowledge-acquiring senses, the five active senses, the five objects of sense pleasure, and the *mahat-tattva* (the total material energy). Empiric philosophers, unable to go beyond these elements, speculate that anything beyond them must be *avyakta,* or inexplicable. But the world beyond the twenty-four elements is

not inexplicable, for it is explained in the *Bhagavad-gītā* as the eternal (*sanātana*) nature. Beyond the manifested and unmanifested existence of material nature (*vyaktāvyakta*) is the *sanātana* nature, which is called the *paravyoma,* or the spiritual sky. Since that nature is spiritual in quality, there are no qualitative differences there; everything there is spiritual, everything is good, and everything possesses the spiritual form of Śrī Kṛṣṇa Himself. That spiritual sky is the manifested internal potency of Śrī Kṛṣṇa; it is distinct from the material sky manifested by His external potency.

The all-pervading Brahman, the impersonal glowing ray of Śrī Kṛṣṇa, exists in the spiritual world with the Vaikuṇṭha planets. We can get some idea of that spiritual sky by a comparison to the material sky, for the rays of the sun in the material sky can be compared to the *brahmajyoti,* the glowing rays of the Personality of Godhead. In the *brahmajyoti* there are unlimited Vaikuṇṭha planets, which are spiritual and therefore self-luminous, with a glow many times greater than that of the sun. The Personality of Godhead Śrī Kṛṣṇa, His innumerable plenary portions and the portions of His plenary portions dominate each Vaikuṇṭha planet. In the highest region of the spiritual sky is the planet called Kṛṣṇaloka, which has three divisions, namely Dvārakā, Mathurā and Goloka.

To a gross materialist this kingdom of God, Vaikuṇṭha, is certainly a mystery. But to an ignorant man everything is a mystery for want of sufficient knowledge. The kingdom of God is

not a myth. Even the material planets, which float over our heads in the millions and billions, are still a mystery to the ignorant. Material scientists are now attempting to penetrate this mystery, and a day may come when the people of this earth will be able to travel in outer space and see the variegatedness of these millions of planets with their own eyes. In every planet there is as much material variegatedness as we find in our own planet.

This planet earth is but an insignificant spot in the cosmic structure. Yet foolish men, puffed up by a false sense of scientific advancement, have concentrated their energy in a pursuit of so-called economic development on this planet, not knowing of the variegated economic facilities available on other planets. According to modern astronomy, the gravity of the moon is different from that of earth. Therefore one who goes to the moon will be able to pick up large weights and jump vast distances. In the *Rāmāyaṇa,* Hanumān is described as being able to lift huge weights as heavy as hills and jump over the ocean. Modern astronomy has confirmed that this is indeed possible.

The disease of the modern civilized man is his disbelief of everything in the revealed scriptures. Faithless nonbelievers cannot make progress in spiritual realization, for they cannot understand the spiritual potency. The small fruit of a banyan contains hundreds of seeds, and in each seed is the potency to produce another banyan tree with the potency to produce millions more of such fruits. This law of nature is visible before us, although how it works is beyond our understanding. This is

but an insignificant example of the potency of Godhead; there are many similar phenomena that no scientist can explain.

Everything, in fact, is inconceivable, for the truth is revealed only to the proper persons. Although there are varieties of personalities, from Brahmā down to the insignificant ant, all of whom are living beings, their development of knowledge is different. Therefore we have to gather knowledge from the right source. Indeed, in reality we can get knowledge only from the Vedic sources. The four *Vedas,* with their supplementary *Purāṇas,* the *Mahābhārata,* the *Rāmāyaṇa* and their corollaries, which are known as *smṛtis,* are all authorized sources of knowledge. If we are at all to gather knowledge, we must gather it from these sources without hesitation.

Revealed knowledge may in the beginning be unbelievable because of our paradoxical desire to verify everything with our tiny brains, but the speculative means of attaining knowledge is always imperfect. The perfect knowledge propounded in the revealed scriptures is confirmed by the great *ācāryas,* who have left ample commentations upon them; none of these *ācāryas* has disbelieved in the *śāstras*. One who disbelieves in the *śāstras* is an atheist, and we should not consult an atheist, however great he may be. A staunch believer in the *śāstras,* with all their diversities, is the right person from whom to gather real knowledge. Such knowledge may seem inconceivable in the beginning, but when put forward by the proper authority its

meaning is revealed, and then one no longer has any doubts about it.

adi.5.15

> *sarvaga, ananta, vibhu—vaikuṇṭhādi dhāma*
> *kṛṣṇa, kṛṣṇa-avatārera tāhāñi viśrāma*

SYNONYMS

sarva-ga—all-pervading; *ananta*—unlimited; *vibhu*—greatest; *vaikuṇṭha-ādi dhāma*—all the places known as Vaikuṇṭhaloka; *kṛṣṇa*—of Lord Kṛṣṇa; *kṛṣṇa-avatārera*—of the incarnations of Lord Kṛṣṇa; *tāhāñi*—there; *viśrāma*—the residence.

TRANSLATION

That Vaikuṇṭha region is all-pervading, infinite and supreme. It is the residence of Lord Kṛṣṇa and His incarnations.

adi.5.16

> *tāhāra upari-bhāge 'kṛṣṇa-loka'-khyāti*
> *dvārakā-mathurā-gokula—tri-vidhatve sthiti*

SYNONYMS

tāhāra—of all of them; *upari-bhāge*—on the top; *kṛṣṇa-loka-khyāti*—the planet known as Kṛṣṇaloka; *dvārakā-mathurā-gokula*—the three places known as Dvārakā, Mathurā and Vṛndāvana; *tri-vidhatve*—in three departments; *sthiti*—situated.

TRANSLATION

In the highest region of that spiritual sky is the spiritual planet called Kṛṣṇaloka. It has three divisions-Dvārakā, Mathurā and Gokula.

adi.5.17

> *sarvopari śrī-gokula—vrajaloka-dhāma*
> *śrī-goloka, śvetadvīpa, vṛndāvana nāma*

SYNONYMS

sarva-upari—above all of them; *śrī-gokula*—the place known as Gokula; *vraja-loka-dhāma*—the place of Vraja; *śrī-goloka*—the place named Goloka; *śveta-dvīpa*—the white island; *vṛndāvana nāma*—also named Vṛndāvana.

TRANSLATION

Śrī Gokula, the highest of all, is also called Vraja, Goloka, Śvetadvīpa and Vṛndāvana.

adi.5.18

> *sarvaga, ananta, vibhu, kṛṣṇa-tanu-sama*
> *upary-adho vyāpiyāche, nāhika niyama*

SYNONYMS

sarva-ga—all-pervading; *ananta*—unlimited; *vibhu*—the greatest; *kṛṣṇa-tanu-sama*—exactly like the transcendental body of Kṛṣṇa; *upari-adhaḥ*—up and down; *vyāpiyāche*—expanded; *nāhika*—there is no; *niyama*—regulation.

TRANSLATION

Like the transcendental body of Lord Kṛṣṇa, Gokula is all-pervading, infinite and supreme. It expands both above and below, without any restriction.

PURPORT

Śrīla Jīva Gosvāmī, the great authority and philosopher in the line of Śrī Caitanya Mahāprabhu, has discussed the abode of Kṛṣṇa in his *Kṛṣṇa-sandarbha*. In the *Bhagavad-gītā* the Lord refers to "My abode." Śrīla Jīva Gosvāmī, examining the nature of Kṛṣṇa's abode, refers to the *Skanda Purāṇa,* which states:

> *yā yathā bhuvi vartante*
> *puryo bhagavataḥ priyāḥ*

> *tās tathā santi vaikuṇṭhe*
> *tat-tal-līlārtham ādṛtāḥ*

"The abodes of Godhead in the material world, such as Dvārakā, Mathurā and Goloka, are facsimiles representing the abodes of Godhead in the kingdom of God, Vaikuṇṭha-dhāma." The unlimited spiritual atmosphere of that Vaikuṇṭha-dhāma is far above and beyond the material cosmos. This is confirmed in the *Svāyambhuva-tantra* in a discussion between Lord Śiva and Pārvatī regarding the effect of chanting the *mantra* of fourteen syllables. There it is stated:

> *nānā-kalpa-latākīrṇaṁ*
> *vaikuṇṭhaṁ vyāpakaṁ smaret*
> *adhaḥ sāmyaṁ guṇānāṁ ca*
> *prakṛtiḥ sarva-kāraṇam*

"While chanting the *mantra,* one should always remember the spiritual world, which is very extensive and full of desire trees that can yield anything one desires. Below that Vaikuṇṭha region is the potential material energy, which causes the material manifestation." The places of the pastimes of Lord Kṛṣṇa, such as Dvārakā, Mathurā and Vṛndāvana, eternally and independently exist in Kṛṣṇaloka. They are the actual abode of Lord Kṛṣṇa, and there is no doubt that they are situated above the material cosmic manifestation.

The abode known as Vṛndāvana or Gokula is also known as Goloka. The *Brahma-saṁhitā* states that Gokula, the highest

region of the kingdom of God, resembles a lotus flower with thousands of petals. The outer portion of that lotuslike planet is a square place known as Śvetadvīpa. In the inner portion of Gokula there is an elaborate arrangement for Śrī Kṛṣṇa's residence with His eternal associates such as Nanda and Yaśodā. That transcendental abode exists by the energy of Śrī Baladeva, who is the original whole of Śeṣa, or Ananta. The *tantras* also confirm this description by stating that the abode of Śrī Anantadeva, the plenary portion of Baladeva, is called the kingdom of God. Vṛndāvana-dhāma is the innermost abode within the quadrangular realm of Śvetadvīpa, which lies outside of the boundary of Gokula Vṛndāvana.

According to Jīva Gosvāmī, Vaikuṇṭha is also called Brahmaloka. The *Nārada-pañcarātra,* in a statement concerning the mystery of Vijaya, describes:

> *tat sarvopari goloke*
> *tatra lokopari svayam*
> *viharet paramānandī*
> *govindo 'tula-nāyakaḥ*

"The predominator of the *gopīs,* Govinda, the principal Deity of Gokula, always enjoys Himself in a place called Goloka in the topmost part of the spiritual sky."

From the authoritative evidence cited by Jīva Gosvāmī we may conclude that Kṛṣṇaloka is the supreme planet in the spiritual sky, which is far beyond the material cosmos. For the

enjoyment of transcendental variety, the pastimes of Kṛṣṇa there have three divisions, and these pastimes are performed in the three abodes Dvārakā, Mathurā and Gokula. When Kṛṣṇa descends to this universe, He enjoys the pastimes in places of the same name. These places on earth are nondifferent from those original abodes, for they are facsimiles of those original holy places in the transcendental world. They are as good as Śrī Kṛṣṇa Himself and are equally worshipable. Lord Caitanya declared that Lord Kṛṣṇa, who presents Himself as the son of the King of Vraja, is worshipable, and Vṛndāvana-dhāma is equally worshipable.

adi.5.19

> *brahmāṇḍe prakāśa tāra kṛṣṇera icchāya*
> *eka-i svarūpa tāra, nāhi dui kāya*

SYNONYMS

brahmāṇḍe—within the material world; *prakāśa*—manifestation; *tāra*—of it; *kṛṣṇera icchāya*—by the supreme will of Lord Kṛṣṇa; *eka-i*—it is the same; *svarūpa*—identity; *tāra*—of it; *nāhi*—not; *dui*—two; *kāya*—bodies.

TRANSLATION

That abode is manifested within the material world by the will of Lord Kṛṣṇa. It is identical to that original Gokula; they are not two different bodies.

PURPORT

The above-mentioned *dhāmas* are movable, by the omnipotent will of Lord Kṛṣṇa. When Śrī Kṛṣṇa appears on the face of the earth, He can also make His *dhāmas* appear, without changing their original structure. One should not discriminate between the *dhāmas* on the earth and those in the spiritual sky, thinking those on earth to be material and the original abodes to be spiritual. All of them are spiritual. Only for us, who cannot experience anything beyond matter in our present conditioned state, do the *dhāmas* and the Lord Himself, in His *arcā* form, appear before us resembling matter to give us the facility to see spirit with material eyes. In the beginning this may be difficult for a neophyte to understand, but in due course, when one is advanced in devotional service, it will be easier, and he will appreciate the Lord's presence in these tangible forms.

adi.5.20

> *cintāmaṇi-bhūmi, kalpa-vṛkṣa-maya vana*
> *carma-cakṣe dekhe tāre prapañcera sama*

SYNONYMS

cintāmaṇi-bhūmi—the land of touchstone; *kalpa-vṛkṣa-maya*—full of desire trees; *vana*—forests; *carma-cakṣe*—the material eyes; *dekhe*—see; *tāre*—it; *prapañcera sama*—equal to the material creation.

TRANSLATION

The land there is touchstone [cintāmaṇi], and the forests abound with desire trees. Material eyes see it as an ordinary place.

PURPORT

By the grace of the Lord His *dhāmas* and He Himself can all be present simultaneously, without losing their original importance. Only when one fully develops in affection and love of Godhead can one see those *dhāmas* in their original appearance.

Śrīla Narottama dāsa Ṭhākura, a great *ācārya* in the preceptorial line of Lord Śrī Caitanya Mahāprabhu, has said for our benefit that one can perfectly see the *dhāmas* only when one completely gives up the mentality of lording it over material nature. One's spiritual vision develops proportionately to one's giving up the debased mentality of unnecessarily enjoying matter. A diseased person who has become diseased because of a certain bad habit must be ready to follow the advice of the physician, and as a natural sequence he must attempt to give up the cause of the disease. The patient cannot indulge in the bad habit and at the same time expect to be cured by the physician. Modern material civilization, however, is maintaining a diseased atmosphere. The living being is a spiritual spark, as spiritual as the Lord Himself. The only difference is that the Lord is great and the living being is small. Qualitatively they are one, but quantitatively they are different. Therefore, since the living being

is spiritual in constitution, he can be happy only in the spiritual sky, where there are unlimited spiritual spheres called Vaikuṇṭhas. A spiritual being conditioned by a material body must therefore try to get rid of his disease instead of developing the cause of the disease.

Foolish persons engrossed in their material assets are unnecessarily proud of being leaders of the people, but they ignore the spiritual value of man. Such illusioned leaders make plans covering any number of years, but they can hardly make humanity happy in a state conditioned by the threefold miseries inflicted by material nature. One cannot control the laws of nature by any amount of struggling. One must at last be subject to death, nature's ultimate law. Death, birth, old age and illness are symptoms of the diseased condition of the living being. The highest aim of human life should therefore be to get free from these miseries and go back home, back to Godhead.

adi.5.21

> *prema-netre dekhe tāra svarūpa-prakāśa*
> *gopa-gopī-saṅge yāṅhā kṛṣṇera vilāsa*

SYNONYMS

prema-netre—with the eyes of love of Godhead; *dekhe*—one sees; *tāra*—its; *svarūpa-prakāśa*—manifestation of identity; *gopa*—cowherd boys; *gopī-saṅge*—with the cowherd damsels; *yāṅhā*—where; *kṛṣṇera vilāsa*—the pastimes of Lord Kṛṣṇa.

TRANSLATION

But with the eyes of love of Godhead one can see its real identity as the place where Lord Kṛṣṇa performs His pastimes with the cowherd boys and cowherd girls.

adi.5.22

> *cintāmaṇi-prakara-sadmasu kalpa-vṛkṣa-*
> *lakṣāvṛteṣu surabhīr abhipālayantam*
> *lakṣmī-sahasra-śata-sambhrama-sevyamānaṁ*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

SYNONYMS

cintāmaṇi—touchstone; *prakara*—groups made of; *sadmasu*—in abodes; *kalpa-vṛkṣa*—of desire trees; *lakṣa*—by millions; *āvṛteṣu*—surrounded; *surabhīḥ*—*surabhi* cows; *abhipālayantam*—tending; *lakṣmī*—of goddesses of fortune; *sahasra*—of thousands; *śata*—by hundreds; *sambhrama*—with great respect; *sevyamānam*—being served; *govindam*—Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

TRANSLATION

"I worship Govinda, the primeval Lord, the first progenitor, who is tending cows yielding all desires in abodes built with spiritual gems and surrounded by millions of purpose trees. He is always served with

great reverence and affection by hundreds and thousands of goddesses of fortune."

PURPORT

This is a verse from the *Brahma-saṁhitā* (5.29). This description of the abode of Kṛṣṇa gives us definite information of the transcendental place where not only is life eternal, blissful and full of knowledge, but there are ample vegetables, milk, jewels, and beautiful homes and gardens tended by lovely damsels who are all goddesses of fortune. Kṛṣṇaloka is the topmost planet in the spiritual sky, and below it are innumerable spheres, a description of which can be found in *Śrīmad-Bhāgavatam*. In the beginning of Lord Brahmā's self-realization he was shown a transcendental vision of the Vaikuṇṭha spheres by the grace of Nārāyaṇa. Later, by the grace of Kṛṣṇa, he was shown a transcendental vision of Kṛṣṇaloka. This transcendental vision is like the reception of television from the moon via a mechanical system for receiving modulated waves, but it is achieved by penance and meditation within oneself.

Śrīmad-Bhāgavatam (Second Canto) states that in Vaikuṇṭhaloka the material modes of nature, represented by the qualities of goodness, passion and ignorance, have no influence. In the material world the highest qualitative manifestation is goodness, which is characterized by truthfulness, mental equilibrium, cleanliness, control of the senses, simplicity, essential knowledge, faith in God, scientific knowledge and so on. Nevertheless, all these qualities are mixed with passion and

imperfection. But the qualities in Vaikuṇṭha are a manifestation of God's internal potency, and therefore they are purely spiritual and transcendental, with no trace of material infection. No material planet, even Satyaloka, is comparable in quality to the spiritual planets, where the five inherent qualities of the material world-namely, ignorance, misery, egoism, anger and envy-are completely absent.

In the material world, everything is a creation. Anything we can think of within our experience, including even our own bodies and minds, was created. This process of creation began with the life of Brahmā, and the creative principle is prevalent all over the material universe because of the quality of passion. But since the quality of passion is conspicuous by its absence in the Vaikuṇṭha planets, nothing there is created: everything there is eternally existent. And because there is no mode of ignorance, there is also no question of annihilation or destruction. In the material world one may try to make everything permanent by developing the above-mentioned qualities of goodness, but because the goodness in the material world is mixed with passion and ignorance, nothing here can exist permanently, despite all the good plans of the best scientific brains. Therefore in the material world we have no experience of eternity, bliss and fullness of knowledge. But in the spiritual world, because of the complete absence of the qualitative modes, everything is eternal, blissful and cognizant. Everything can speak, everything can move, everything can hear, and everything can see in fully blessed existence for eternity. The situation being so, naturally

space and time, in the forms of past, present and future, have no influence there. In the spiritual sky there is no change because time has no influence. Consequently, the influence of *māyā,* the total external energy, which induces us to become more and more materialistic and forget our relationship with God, is also absent there.

As spiritual sparks of the beams emanating from the transcendental body of the Lord, we are all permanently related with Him and equal to Him in quality. The material energy is a covering of the spiritual spark, but in the absence of that material covering, the living beings in Vaikuṇṭhaloka are never forgetful of their identities: they are eternally cognizant of their relationship with God in their constitutional position of rendering transcendental loving service to the Lord. Because they constantly engage in the transcendental service of the Lord, it is natural to conclude that their senses are also transcendental, for one cannot serve the Lord with material senses. The inhabitants of Vaikuṇṭhaloka do not possess material senses with which to lord it over material nature.

Persons with a poor fund of knowledge conclude that a place void of material qualities must be some sort of formless nothingness. In reality, however, there are qualities in the spiritual world, but they are different from the material qualities because everything there is eternal, unlimited and pure. The atmosphere there is self-illuminating, and thus there is no need of a sun, a moon, fire electricity and so on. One who can reach

that abode does not come back to the material world with a material body. There is no difference between atheists and the faithful in the Vaikuṇṭha planets because all who settle there are freed from the material qualities, and thus *suras* and *asuras* become equally obedient loving servitors of the Lord.

The residents of Vaikuṇṭha have brilliantly black complexions much more fascinating and attractive than the dull white and black complexions found in the material world. Their bodies, being spiritual, have no equals in the material world. The beauty of a bright cloud when lightning flashes on it merely hints at their beauty. Generally the inhabitants of Vaikuṇṭha dress in yellow clothing. Their bodies are delicate and attractively built, and their eyes are like the petals of lotus flowers. Like Lord Viṣṇu, the residents of Vaikuṇṭha have four hands decorated with a conchshell, wheel, club and lotus flower. Their chests are beautifully broad and fully decorated with necklaces of a brilliant diamondlike metal surrounded by costly jewels never to be found in the material world. The residents of Vaikuṇṭha are always powerful and effulgent. Some of them have complexions like red coral cat's eyes and lotus flowers, and each of them has earrings of costly jewels. On their heads they wear flowery crowns resembling garlands.

In the Vaikuṇṭhas there are airplanes, but they make no tumultuous sounds. Material airplanes are not at all safe: they can fall down and crash at any time, for matter is imperfect in every respect. In the spiritual sky, however, the airplanes are also

spiritual, and they are spiritually brilliant and bright. These airplanes do not fly business executives, politicians or planning commissions as passengers, nor do they carry cargo or postal bags, for these are all unknown there. These planes are for pleasure trips only, and the residents of Vaikuṇṭha fly in them with their heavenly, beautiful, fairylike consorts. Therefore these airplanes, full of residents of Vaikuṇṭha, both male and female, increase the beauty of the spiritual sky. We cannot imagine how beautiful they are, but their beauty may be compared to the clouds in the sky accompanied by silver branches of electric lightning. The spiritual sky of Vaikuṇṭhaloka is always decorated in this way.

The full opulence of the internal potency of Godhead is always resplendent in Vaikuṇṭhaloka, where goddesses of fortune are ever-increasingly attached to serving the lotus feet of the Personality of Godhead. These goddesses of fortune, accompanied by their friends, always create a festive atmosphere of transcendental mirth. Always singing the glories of the Lord, they are not silent even for a moment.

There are unlimited Vaikuṇṭha planets in the spiritual sky, and the ratio of these planets to the material planets in the material sky is three to one. Thus the poor materialist is busy making political adjustments on a planet that is most insignificant in God's creation. To say nothing of this planet earth, the whole universe, with innumerable planets throughout the galaxies, is comparable to a single mustard seed in a bag full

of mustard seeds. But the poor materialist makes plans to live comfortably here and thus wastes his valuable human energy in something that is doomed to frustration. Instead of wasting his time with business speculations, he might have sought the life of plain living and high spiritual thinking and thus saved himself from perpetual materialistic unrest.

Even if a materialist wants to enjoy developed material facilities, he can transfer himself to planets where he can experience material pleasures much more advanced than those available on earth. The best plan is to prepare oneself to return to the spiritual sky after leaving the body. However, if one is intent on enjoying material facilities, one can transfer himself to other planets in the material sky by utilizing yogic powers. The playful spaceships of the astronauts are but childish entertainments and are of no use for this purpose. The *aṣṭāṅga-yoga* system is a materialistic art of controlling air by transferring it from the stomach to the navel, from the navel to the heart, from the heart to the collarbone, from there to the eyeballs, from there to the cerebellum and from there to any desired planet. The velocities of air and light are taken into consideration by the material scientist, but he has no information of the velocity of the mind and intelligence. We have some limited experience of the velocity of the mind because in a moment we can transfer our minds to places hundreds of thousands of miles away. Intelligence is even finer. Finer than intelligence is the soul, which is not matter like mind and intelligence but is spirit, or antimatter. The soul is hundreds of thousands of times finer and more powerful than

intelligence. We can thus only imagine the velocity of the soul in its traveling from one planet to another. Needless to say, the soul travels by its own strength and not with the help of any kind of material vehicle.

The bestial civilization of eating, sleeping, fearing and sense-gratifying has misled modern man into forgetting how powerful a soul he has. As we have already described, the soul is a spiritual spark many, many times more illuminating, dazzling and powerful than the sun, moon or electricity. Human life is spoiled when man does not realize his real identity with his soul. Lord Caitanya appeared with Lord Nityānanda to save man from this type of misleading civilization.

Śrīmad-Bhāgavatam also describes how *yogīs* can travel to all the planets in the universe. When the vital force is lifted to the cerebellum, there is every chance that this force will burst out from the eyes, nose, ears, etc., as these are places that are known as the seventh orbit of the vital force. But the *yogīs* can block these holes by complete suspension of air. The *yogī* then concentrates the vital force in the middle position, that is, between the eyebrows. At this position, the *yogī* can think of the planet into which he wants to enter after leaving the body. He can then decide whether he wants to go to the abode of Kṛṣṇa in the transcendental Vaikuṇṭhas, from which he will not be required to descend into the material world, or to travel to higher planets in the material universe. The perfect *yogī* is at liberty to do either.

For the perfect *yogī* who has attained success in the method of leaving his body in perfect consciousness, transferring from one planet to another is as easy as an ordinary man's walking to the grocery store. As already discussed, the material body is just a covering of the spiritual soul. Mind and intelligence are the undercoverings, and the gross body of earth, water, air and so on is the overcoating of the soul. As such, any advanced soul who has realized himself by the yogic process, who knows the relationship between matter and spirit, can leave the gross dress of the soul in perfect order and as he desires. By the grace of God, we have complete freedom. Because the Lord is kind to us, we can live anywhere-either in the spiritual sky or in the material sky, upon whichever planet we desire. However, misuse of this freedom causes one to fall down into the material world and suffer the threefold miseries of conditioned life. The living of a miserable life in the material world by dint of the soul's choice is nicely illustrated by Milton in *Paradise Lost*. Similarly, by choice the soul can regain paradise and return home, back to Godhead.

At the critical time of death, one can place the vital force between the two eyebrows and decide where he wants to go. If he is reluctant to maintain any connection with the material world, he can, in less than a second, reach the transcendental Vaikuṇṭha and appear there completely in his spiritual body, which will be suitable for him in the spiritual atmosphere. He has simply to desire to leave the material world both in finer and in grosser forms and then move the vital force to the topmost part of the skull and leave the body from the hole in the skull called the

brahma-randhra. This is easy for one perfect in the practice of *yoga*.

Of course, man is endowed with free will, and as such if he does not want to free himself from the material world he may enjoy the life of *brahma-pada* (occupation of the post of Brahmā) and visit Siddhaloka, the planet of materially perfect beings who have full capacities to control gravity, space and time. To visit such higher planets in the material universe, one need not give up his mind and intelligence (finer matter), but need only give up grosser matter (the material body).

Each and every planet has its particular atmosphere, and if one wants to travel to any particular planet within the material universe, one has to adapt his material body to the climatic condition of that planet. For instance, if one wants to go from India to Europe, where the climatic condition is different, one has to change his dress accordingly. Similarly, a complete change of body is necessary if one wants to go to the transcendental planets of Vaikuṇṭha. However, if one wants to go to the higher material planets, he can keep his finer dress of mind, intelligence and ego, but has to leave his gross dress (body) made of earth, water, fire, etc.

When one goes to a transcendental planet, it is necessary to change both the finer and gross bodies, for one has to reach the spiritual sky completely in a spiritual form. This change of dress will take place automatically at the time of death if one so desires.

The *Bhagavad-gītā* confirms that one will attain his next material body according to his desires at the time he leaves his body. The desire of the mind carries the soul to a suitable atmosphere as the wind carries aromas from one place to another. Unfortunately, those who are not *yogīs* but gross materialists, who throughout their lives indulge in sense gratification, are puzzled by the disarrangement of the bodily and mental condition at the time of death. Such gross sensualists, encumbered by the main ideas, desires and associations of the lives they have led, desire something against their interest and thus foolishly take on new bodies that perpetuate their material miseries.

Systematic training of the mind and intelligence is therefore needed so that at the time of death one may consciously desire a suitable body, either on this planet or another material planet or even a transcendental planet. A civilization that does not consider the progressive advancement of the immortal soul merely fosters a bestial life of ignorance.

It is foolish to think that every soul that passes away goes to the same place. Either the soul goes to a place he desires at the time of death, or upon leaving his body he is forced to accept a position according to his acts in his previous life. The difference between the materialist and the *yogī* is that a materialist cannot determine his next body, whereas a *yogī* can consciously attain a suitable body for enjoyment in the higher planets. Throughout his life, the gross materialist who is constantly after sense

gratification spends all day earning his livelihood to maintain his family, and at night he wastes his energy in sex enjoyment or else goes to sleep thinking about all he has done in the daytime. That is the monotonous life of the materialist. Although differently graded as businessmen, lawyers, politicians, professors, judges, coolies, pickpockets, laborers and so on, materialists all simply engage in eating, sleeping, fearing and sense gratification and thus spoil their valuable lives pursuing luxury and neglecting to perfect their lives through spiritual realization.

Yogīs, however, try to perfect their lives, and therefore the *Bhagavad-gītā* enjoins that everyone should become a *yogī*. *Yoga* is the system for linking the soul in the service of the Lord. Only under superior guidance can one practice such *yoga* in his life without changing his social position. As already described, a *yogī* can go anywhere he desires without mechanical help, for a *yogī* can place his mind and intelligence within the air circulating inside his body, and by practicing the art of breath control he can mix that air with the air that blows all over the universe outside his body. With the help of this universal air, a *yogī* can travel to any planet and get a body suitable for its atmosphere. We can understand this process by comparing it to the electronic transmission of radio messages. With radio transmitters, sound waves produced at a certain station can travel all over the earth in seconds. But sound is produced from the ethereal sky, and as already explained, subtler than the ethereal sky is the mind, and finer than the mind is the intelligence. Spirit is still finer than the intelligence, and by

nature it is completely different from matter. Thus we can just imagine how quickly the spirit soul can travel through the universal atmosphere.

To come to the stage of manipulating finer elements like mind, intelligence and spirit, one needs appropriate training, an appropriate mode of life and appropriate association. Such training depends upon sincere prayers, devotional service, achievement of success in mystic perfection, and the successful merging of oneself in the activities of the soul and Supersoul. A gross materialist, whether he be an empiric philosopher, a scientist, a psychologist or whatever, cannot attain such success through blunt efforts and word jugglery.

Materialists who perform *yajñas,* or great sacrifices, are comparatively better than grosser materialists who do not know anything beyond laboratories and test tubes. The advanced materialists who perform such sacrifices can reach the planet called Vaiśvānara, a fiery planet similar to the sun. On this planet, which is situated on the way to Brahmaloka, the topmost planet in the universe, such an advanced materialist can free himself from all traces of vice and its effects. When such a materialist is purified, he can rise to the orbit of the pole star (Dhruvaloka). Within this orbit, which is called the Śiśumāra-cakra, are situated the Āditya-lokas and the Vaikuṇṭha planet within this universe.

A purified materialist who has performed many sacrifices, undergone severe penances and given the major portion of his

wealth in charity can reach such planets as Dhruvaloka, and if he becomes still more qualified there, he can penetrate still higher orbits and pass through the navel of the universe to reach the planet Maharloka, where sages like Bhṛgu Muni live. In Maharloka one can live even to the time of the partial annihilation of the universe. This annihilation begins when Anantadeva, from the lowest position in the universe, produces a great blazing fire. The heat of this fire reaches even Maharloka, and then the residents of Maharloka travel to Brahmaloka, which exists for twice the duration of *parārdha* time.

In Brahmaloka there is an unlimited number of airplanes that are controlled not by *yantra* (machine) but *mantra* (psychic action). Because of the existence of the mind and intelligence on Brahmaloka, its residents have feelings of happiness and distress, but there is no cause of lamentation from old age, death, fear or distress. They feel sympathy, however, for the suffering living beings who are consumed in the fire of annihilation. The residents of Brahmaloka do not have gross material bodies to change at death, but they transform their subtle bodies into spiritual bodies and thus enter the spiritual sky. The residents of Brahmaloka can attain perfection in three different ways. Virtuous persons who reach Brahmaloka by dint of their pious work become masters of various planets after the resurrection of Brahmā, those who have worshiped Garbhodakaśāyī Viṣṇu are liberated with Brahmā, and those who are pure devotees of the Personality of Godhead at once push through the covering of the universe and enter the spiritual sky.

The numberless universes exist together in foamlike clusters, and so only some of them are surrounded by the water of the Causal Ocean. When agitated by the glance of Kāraṇodakaśāyī Viṣṇu, material nature produces the total elements, which are eight in number and which gradually evolve from finer to gross. A part of ego is the sky, a part of which is air, a part of which is fire, a part of which is water, a part of which is earth. Thus one universe inflates to an area of four billion miles in diameter. A *yogī* who desires gradual liberation must penetrate all the different coverings of the universe, including the subtle coverings of the three qualitative modes of material nature. One who does this never has to return to this mortal world.

According to Śukadeva Gosvāmī, the above description of the material and spiritual skies is neither imaginary nor utopian. The actual facts are recorded in the Vedic hymns, and Lord Vāsudeva disclosed them to Lord Brahmā when Brahmā satisfied Him. One can achieve the perfection of life only when he has a definite idea of Vaikuṇṭha and the Supreme Godhead. One should always think about and describe the Supreme Personality of Godhead, for this is recommended in both the *Bhagavad-gītā* and the *Bhāgavata Purāṇa,* which are two authorized commentaries upon the *Vedas*. Lord Caitanya has made all these subject matters easier for the fallen people of this age to accept, and *Śrī Caitanya-caritāmṛta* has therefore presented them for the easy understanding of all concerned.

adi.5.23

> *mathurā-dvārakāya nija-rūpa prakāśiyā*
> *nānā-rūpe vilasaye catur-vyūha haiñā*

SYNONYMS

mathurā—in Mathurā; *dvārakāya*—in Dvārakā; *nija-rūpa*—personal body; *prakāśiyā*—manifesting; *nānā-rūpe*—in various ways; *vilasaye*—enjoys pastimes; *catuḥ-vyūha haiñā*—expanding into four wonderful forms.

TRANSLATION

He manifests His own, form in Mathurā and Dvārakā. He enjoys pastimes in various ways by expanding into the quadruple forms.

adi.5.24

> *vāsudeva-saṅkarṣaṇa-pradyumnāniruddha*
> *sarva-catur-vyūha-aṁśī, turīya, viśuddha*

SYNONYMS

vāsudeva—Lord Vāsudeva; *saṅkarṣaṇa*—Lord Saṅkarṣaṇa; *pradyumna*—Lord Pradyumna; *aniruddha*—and Lord Aniruddha; *sarva-catuḥ-vyūha*—of all other quadruple expansions; *aṁśī*—source; *turīya*—transcendental; *viśuddha*—pure.

TRANSLATION

Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are the primary quadruple forms from whom all other quadruple forms are manifested. They are all purely transcendental.

adi.5.25

> *ei tina loke kṛṣṇa kevala-līlā-maya*
> *nija-gaṇa lañā khele ananta samaya*

SYNONYMS

ei—these; *tina*—three; *loke*—in the locations; *kṛṣṇa*—Lord Kṛṣṇa; *kevala*—only; *līlā-maya*—consisting of pastimes; *nija-gaṇa lañā*—with His personal associates; *khele*—He plays; *ananta samaya*—unlimited time.

TRANSLATION

Only in these three places [Dvārakā, Mathurā and Gokula] does the all-sporting Lord Kṛṣṇa perform His endless pastimes with His personal associates.

adi.5.26

> *para-vyoma-madhye kari' svarūpa prakāśa*
> *nārāyaṇa-rūpe karena vividha vilāsa*

SYNONYMS

para-vyoma-madhye—within the spiritual sky; *kari'*—making; *svarūpa prakāśa*—manifesting His identity; *nārāyaṇa-rūpe*—the form of Lord Nārāyaṇa; *karena*—performs; *vividha vilāsa*—varieties of pastimes.

TRANSLATION

In the Vaikuṇṭha planets of the spiritual sky the Lord manifests His identity as Nārāyaṇa and performs pastimes in various ways.

adi.5.27-28

> *svarūpa-vigraha kṛṣṇera kevala dvi-bhuja*
> *nārāyaṇa-rūpe sei tanu catur-bhuja*

> *śaṅkha-cakra-gadā-padma, mahaiśvarya-maya*
> *śrī-bhū-nīlā-śakti yāṅra caraṇa sevaya*

SYNONYMS

svarūpa-vigraha—personal form; *kṛṣṇera*—of Lord Kṛṣṇa; *kevala*—only; *dvi-bhuja*—two hands; *nārāyaṇa-rūpe*—in the form of Lord Nārāyaṇa; *sei*—that; *tanu*—body; *catuḥ-bhuja*—four-handed; *śaṅkha-cakra*—conchshell and disc; *gadā*—club; *padma*—lotus flower; *mahā*—very great; *aiśvarya-maya*—full of opulence; *śrī*—

named *śrī*; *bhū*—named *bhū*; *nīlā*—named *nīlā*; *śakti*—energies; *yāṅra*—whose; *caraṇa sevaya*—serve the lotus feet.

TRANSLATION

Kṛṣṇa's own form has only two hands, but in the form of Lord Nārāyaṇa He has four hands. Lord Nārāyaṇa holds a conchshell, disc, club and lotus flower, and He is full of great opulence. The śrī, bhū and nīlā energies serve at His lotus feet.

PURPORT

In the Rāmānuja and Madhva sects of Vaiṣṇavism there are extensive descriptions of the *śrī, bhū* and *nīlā* energies. In Bengal the *nīlā* energy is sometimes called the *līlā* energy. These three energies are employed in the service of four-handed Nārāyaṇa in Vaikuṇṭha. Relating how three of the Alwars, namely Bhūta-yogī, Sara-yogī and Bhrānta-yogī, saw Nārāyaṇa in person when they took shelter at the house of a *brāhmaṇa* in the village of Gehalī, the *Prapannāmṛta* of the Śrī-sampradāya describes Nārāyaṇa as follows:

> *tārkṣyādhirūḍhaṁ taḍid-ambudābhaṁ*
> *lakṣmī-dharaṁ vakṣasi paṅkajākṣam*
> *hasta-dvaye śobhita-śaṅkha-cakraṁ*
> *viṣṇuṁ dadṛśur bhagavantam ādyam*

> *ā-jānu-bāhuṁ kamanīya-gātraṁ*
> *pārśva-dvaye śobhita-bhūmi-nīlam*

> *pītāmbaraṁ bhūṣaṇa-bhūṣitāṅgaṁ*
> *catur-bhujaṁ candana-ruṣitāṅgam*

"They saw the lotus-eyed Lord Viṣṇu, the Supreme Personality of Godhead, mounted on Garuḍa and holding Lakṣmī, the goddess of fortune, to His chest. He resembled a bluish rain cloud with flashing lightning, and in two of His four hands He held a conchshell and disc. His arms stretched down to His knees, and all His beautiful limbs were smeared with sandalwood and decorated with glittering ornaments. He wore yellow clothes, and by either side stood His energies Bhūmi and Nīlā."

There is the following reference to the *śrī, bhū* and *nīlā* energies in the *Sītopaniṣad: mahā-lakṣmīr deveśasya bhinnābhinna-rūpā cetanācetanātmikā. sā devī tri-vidhā bhavati, śakty-ātmanā icchā-śaktiḥ kriyā-śaktiḥ sākṣāc-chaktir iti. icchā-śaktis tri-vidhā bhavati, śrī-bhūmi-nīlātmikā*. "Mahā-Lakṣmī, the supreme energy of the Lord, is experienced in different ways. She is divided into material and spiritual potencies, and in both features she acts as the willing energy, creative energy and the internal energy. The willing energy is again divided into three, namely *śrī, bhū* and *nīlā*."

Quoting from the revealed scriptures in his commentary on the *Bhagavad-gītā* (Bg. 4.6), Madhvācārya has stated that mother material nature, which is conceived of as the illusory energy, Durgā, has three divisions, namely *śrī, bhū* and *nīlā*. She is the illusory energy for those who are weak in spiritual strength

because such energies are created energies of Lord Viṣṇu. Although each energy has no direct relationship with the unlimited, they are subordinate to the Lord because the Lord is the master of all energies.

In his *Bhagavat-sandarbha* (Part 23, Texts 8-9), Śrīla Jīva Gosvāmī Prabhu states: "The *Padma Purāṇa* refers to the eternally auspicious abode of Godhead, which is full in all opulences, including the energies *śrī, bhū* and *nīlā*. The *Mahā-saṁhitā,* which discusses the transcendental name and form of Godhead, also mentions Durgā as the potency of the Supersoul in relationship with the living entities. The internal potency acts in relation with His personal affairs, and the material potency manifests the three modes." Quoting elsewhere from the revealed scriptures, he states that *śrī* is the energy of Godhead that maintains the cosmic manifestation, *bhū* is the energy that creates the cosmic manifestation, and *nīlā,* Durgā, is the energy that destroys the creation. All these energies act in relation with the living beings, and thus they are together called *jīva-māyā*.

adi.5.29

> *yadyapi kevala tāṅra krīḍā-mātra dharma*
> *tathāpi jīvere kṛpāya kare eka karma*

SYNONYMS

yadyapi—although; *kevala*—only; *tāṅra*—His; *krīḍā-mātra*—pastime only; *dharma*—characteristic function; *tathāpi*—still; *jīvere*

—to the fallen souls; *kṛpāya*—by the causeless mercy; *kare*—does; *eka*—one; *karma*—activity.

TRANSLATION

Although His pastimes are His only characteristic functions, by His causeless mercy He performs one activity for the fallen souls.

adi.5.30

> *sālokya-sāmīpya-sārṣṭi-sārūpya-prakāra*
> *cāri mukti diyā kare jīvera nistāra*

SYNONYMS

sālokya—the liberation called *sālokya*; *sāmīpya*—the liberation called *sāmīpya*; *sārṣṭi*—the liberation called *sārṣṭi*; *sārūpya*—the liberation called *sārūpya*; *prakāra*—varieties; *cāri*—four; *mukti*—liberation; *diyā*—giving; *kare*—does; *jīvera*—of the fallen souls; *nistāra*—deliverance.

TRANSLATION

He delivers the fallen living entities by offering them the four kinds of liberation-sālokya, sāmīpya, sārṣṭi and sārūpya.

PURPORT

There are two kinds of liberated souls—those who are liberated by the favor of the Lord and those who are liberated by their own effort. One who gets liberation by his own effort is called an impersonalist, and he merges in the glaring effulgence of the Lord, the *brahmajyoti*. But devotees of the Lord who qualify themselves for liberation by devotional service are offered four kinds of liberation, namely *sālokya* (status equal to that of the Lord), *sāmīpya* (constant association with the Lord), *sārṣṭi* (opulence equal to that of the Lord) and *sārūpya* (features like those of the Lord).

adi.5.31

> *brahma-sāyujya-muktera tāhā nāhi gati*
> *vaikuṇṭha-bāhire haya tā'-sabāra sthiti*

SYNONYMS

brahma-sāyujya—of merging into the Supreme Brahman; *muktera*—of the liberation; *tāhā*—there (in Vaikuṇṭha); *nāhi*—not; *gati*—entrance; *vaikuṇṭha-bāhire*—outside the Vaikuṇṭha planets; *haya*—there is; *tā'-sabāra sthiti*—the residence of all of them.

TRANSLATION

Those who attain brahma-sāyujya liberation cannot gain entrance into Vaikuṇṭha; their residence is outside the Vaikuṇṭha planets.

adi.5.32

> *vaikuṇṭha-bāhire eka jyotir-maya maṇḍala*
> *kṛṣṇera aṅgera prabhā, parama ujjvala*

SYNONYMS

vaikuṇṭha-bāhire—outside the Vaikuṇṭhalokas; *eka*—one; *jyotiḥ-maya maṇḍala*—the atmosphere of the glowing effulgence; *kṛṣṇera*—of Lord Kṛṣṇa; *aṅgera*—of the body; *prabhā*—rays; *parama*—supremely; *ujjvala*—bright.

TRANSLATION

Outside the Vaikuṇṭha planets is the atmosphere of the glowing effulgence, which consists of the supremely bright rays of the body of Lord Kṛṣṇa.

adi.5.33

> *'siddha-loka' nāma tāra prakṛtira pāra*
> *cit-svarūpa, tāṅhā nāhi cic-chakti vikāra*

SYNONYMS

'siddha-loka'—the region of the Siddhas; *nāma*—named; *tāra*—of the effulgent atmosphere; *prakṛtira pāra*—beyond this material nature; *cit-svarūpa*—full of knowledge; *tāṅhā*—there; *nāhi*—there is not; *cit-śakti-vikāra*—change of the spiritual energy.

TRANSLATION

That region is called Siddhaloka, and it is beyond the material nature. Its essence is spiritual, but it does not have spiritual varieties.

adi.5.34

> *sūrya-maṇḍala yena bāhire nirviśeṣa*
> *bhitare sūryera ratha-ādi saviśeṣa*

SYNONYMS

sūrya-maṇḍala—the sun globe; *yena*—like; *bāhire*—externally; *nirviśeṣa*—with out varieties; *bhitare*—within; *sūryera*—of the sun-god; *ratha-ādi*—opulences like chariots and other things; *sa-viśeṣa*—full of varieties.

TRANSLATION

It is like the homogeneous effulgence around the sun. But inside the sun are the chariots, horses and other opulences of the sun-god.

PURPORT

Outside of Vaikuṇṭha, the abode of Kṛṣṇa, which is called *paravyoma,* is the glaring effulgence of Kṛṣṇa's bodily rays. This is called the *brahmajyoti*. The transcendental region of that effulgence is called Siddhaloka or Brahmaloka. When impersonalists achieve liberation, they merge into that Brahmaloka effulgence. This transcendental region is undoubtedly spiritual, but it contains no manifestations of spiritual activities or variegatedness. It is compared to the glow of the sun. Within the sun's glow is the sphere of the sun, where one can experience all sorts of varieties.

adi.5.35

> *kāmād dveṣād bhayāt snehād*
> *yathā bhaktyeśvare manaḥ*
> *āveśya tad aghaṁ hitvā*
> *bahavas tad gatiṁ gatāḥ*

SYNONYMS

kāmāt—influenced by lusty desire; *dveṣāt*—by envy; *bhayāt*—by fear; *snehāt*—or by affection; *yathā*—as; *bhaktyā*—by devotion; *īśvare*—in the Supreme Personality of Godhead; *manaḥ*—the mind; *āveśya*—fully absorbing; *tat*—that; *agham*—sinful activity; *hitvā*—giving up; *bahavaḥ*—many; *tat*—that; *gatim*—destination; *gatāḥ*—achieved.

TRANSLATION

"As through devotion to the Lord one can attain His abode, many have attained that goal by abandoning their sinful activities and absorbing their minds in the Lord through lust, envy, fear or affection."

PURPORT

As the powerful sun, by its glowing rays, can purify all kinds of impurities, so the all-spiritual Personality of Godhead can purify all material qualities in a person He attracts. Even if one is attracted by Godhead in the mode of material lust, such attraction is converted into spiritual love of Godhead by His grace. Similarly, if one is related to the Lord in fear and animosity, he also becomes purified by the spiritual attraction of the Lord. Although God is great and the living entity small, they are spiritual individuals, and therefore as soon as there is a reciprocal exchange by the living entity's free will, at once the great spiritual being attracts the small living entity, thus freeing him from all material bondage. This is a verse from *Śrīmad-Bhāgavatam* (7.1.30).

adi.5.36

> *yad arīṇāṁ priyāṇāṁ ca*
> *prāpyam ekam ivoditam*

tad brahma-kṛṣṇayor aikyāt
kiraṇārkopamā-juṣoḥ

SYNONYMS

yat—that; *arīṇām*—of the enemies of the Supreme Personality of Godhead; *priyāṇām*—of the devotees, who are very dear to the Supreme Personality of Godhead; *ca*—and; *prāpyam*—destination; *ekam*—one only; *iva*—thus; *uditam*—said; *tat*—that; *brahma*—of impersonal Brahman; *kṛṣṇayoḥ*—and of Kṛṣṇa, the Supreme Personality of Godhead; *aikyāt*—due to the oneness; *kiraṇa*—the sunshine; *arka*—and the sun; *upamā*—the comparison; *juṣoḥ*—which is understood by.

TRANSLATION

"Where it has been stated that the Lord's enemies and devotees attain the same destination, this refers to the ultimate oneness of Brahman and Lord Kṛṣṇa. This may be understood by the example of the sun and the sunshine, in which Brahman is like the sunshine and Kṛṣṇa Himself is like the sun."

PURPORT

This verse is from the *Bhakti-rasāmṛta-sindhu* (1.2.278) of Śrīla Rūpa Gosvāmī, who further discusses this same topic in his *Laghu-bhāgavatāmṛta* (*Pūrva* 5.41). There he refers to the *Viṣṇu Purāṇa* (4.15.1), where Maitreya Muni asked Parāśara, in regard to Jaya and Vijaya, how it was that Hiraṇyakaśipu next

became Rāvaṇa and enjoyed more material happiness than the demigods but did not attain salvation, although when he became Śiśupāla, quarreled with Kṛṣṇa and was killed, he attained salvation and merged into the body of Lord Kṛṣṇa. Parāśara replied that Hiraṇyakaśipu failed to recognize Lord Nṛsiṁhadeva as Lord Viṣṇu. He thought that Nṛsiṁhadeva was some living entity who had acquired such opulence by various pious activities. Being overcome by the mode of passion, he considered Lord Nṛsiṁhadeva an ordinary living entity, not understanding His form. Nevertheless, because Hiraṇyakaśipu was killed by the hands of Lord Nṛsiṁhadeva, in his next life he became Rāvaṇa and had proprietorship of unlimited opulence. As Rāvaṇa, with unlimited material enjoyment, he could not accept Lord Rāma as the Personality of Godhead. Therefore even though he was killed by Rāma, he did not attain *sāyujya,* or oneness with the body of the Lord. In his Rāvaṇa body he was too much attracted by Rāma's wife, Jānakī, and because of that attraction he was able to see Lord Rāma. But instead of accepting Lord Rāma as an incarnation of Viṣṇu, Rāvaṇa thought Him an ordinary living being. When killed by the hands of Rāma, therefore, he got the privilege of taking birth as Śiśupāla, who had such immense opulence that he could think himself a competitor to Kṛṣṇa. Although Śiśupāla was always envious of Kṛṣṇa, he frequently uttered the name of Kṛṣṇa and always thought of the beautiful features of Kṛṣṇa. Thus by constantly thinking and chanting of Kṛṣṇa, even unfavorably, he was cleansed of the contamination of his sinful activities. When Śiśupāla was killed by the Sudarśana *cakra* of Kṛṣṇa as an enemy, his constant

remembrance of Kṛṣṇa dissolved the reactions of his vices, and he attained salvation by becoming one with the body of the Lord.

From this incident one can understand that even a person who thinks of Kṛṣṇa as an enemy and is killed by Him may be liberated by becoming one with the body of Kṛṣṇa. What then must be the destination of devotees who always think favorably of Kṛṣṇa as their master or friend? These devotees must attain a situation better than Brahmaloka, the impersonal bodily effulgence of Kṛṣṇa. Devotees cannot be situated in the impersonal Brahman effulgence, into which impersonalists desire to merge. The devotees are placed in Vaikuṇṭhaloka or Kṛṣṇaloka.

This discussion between Maitreya Muni and Parāśara Muni centered on whether devotees come down into the material world in every millennium like Jaya and Vijaya, who were cursed by the Kumāras to that effect. In the course of these instructions to Maitreya about Hiraṇyakaśipu, Rāvaṇa and Śiśupāla, Parāśara did not say that these demons were formerly Jaya and Vijaya. 1-fe simply described the transmigration through three lives. It is not necessary for the Vaikuṇṭha associates of the Supreme Personality of Godhead to come to take the roles of His enemies in all the millenniums in which He appears. The "falldown" of Jaya and Vijaya occurred in a particular millennium; Jaya and Vijaya do not come down in every millennium to act as demons. To think that some associates of the Lord fall down from

Vaikuṇṭha in every millennium to become demons is totally incorrect.

The Supreme Personality of Godhead has all the tendencies that may be found in the living entity, for He is the chief living entity. Therefore it is natural that sometimes Lord Viṣṇu wants to fight. Just as He has the tendencies to create, to enjoy, to be a friend, to accept a mother and father, and so on, He also has the tendency to fight. Sometimes important landlords and kings keep wrestlers with whom they practice mock fighting, and Viṣṇu makes similar arrangements. The demons who fight with the Supreme Personality of Godhead in the material world are sometimes His associates. When there is a scarcity of demons and the Lord wants to fight, He instigates some of His associates of Vaikuṇṭha to come and play as demons. When it is said that Śiśupāla merged into the body of Kṛṣṇa, it should be noted that in this case he was not Jaya or Vijaya; he was actually a demon.

In his *Bṛhad-bhāgavatāmṛta,* Śrīla Sanātana Gosvāmī has explained that the attainment of salvation by merging into the Brahman effulgence of the Lord cannot be accepted as the highest success in life, because demons like Kaṁsa, who were famous for killing *brāhmaṇas* and cows, attained that salvation. For devotees such salvation is abominable. Devotees are actually in a transcendental position, whereas nondevotees are candidates for hellish conditions of life. There is always a difference between the life of a devotee and the life of a demon, and their realizations are as different as heaven and hell.

Demons are always accustomed to be malicious toward devotees and to kill *brāhmaṇas* and cows. For demons, merging in the Brahman effulgence may be very glorious, but for devotees it is hellish. A devotee's aim in life is to attain perfection in loving the Supreme Personality of Godhead. Those who aspire to merge into the Brahman effulgence are as abominable as demons. Devotees who aspire to associate with the Supreme Lord to render Him transcendental loving service are far superior.

adi.5.37

> *taiche para-vyome nānā cic-chakti-vilāsa*
> *nirviśeṣa jyotir-bimba bāhire prakāśa*

SYNONYMS

taiche—in that way; *para-vyome*—in the spiritual sky; *nānā*—varieties; *cit-śakti-vilāsa*—pastimes of spiritual energy; *nirviśeṣa*—impersonal; *jyotiḥ*—of the effulgence; *bimba*—reflection; *bāhire*—externally; *prakāśa*—manifested.

TRANSLATION

Thus in the spiritual sky there are varieties of pastimes within the spiritual energy. Outside the Vaikuṇṭha planets appears the impersonal reflection of light.

adi.5.38

> *nirviśeṣa-brahma sei kevala jyotir-maya*
> *sāyujyera adhikārī tāṅhā pāya laya*

SYNONYMS

nirviśeṣa-brahma—the impersonal Brahman effulgence; *sei*—that; *kevala*—only; *jyotiḥ-maya*—effulgent rays; *sāyujyera*—the liberation called *sāyujya* (oneness with the Supreme); *adhikārī*—one who is fit for; *tāṅhā*—there (in the impersonal Brahman effulgence); *pāya*—gets; *laya*—merging.

TRANSLATION

That impersonal Brahman effulgence consists only of the effulgent rays of the Lord. Those fit for sāyujya liberation merge into that effulgence.

adi.5.39

> *siddha-lokas tu tamasaḥ*
> *pāre yatra vasanti hi*
> *siddhā brahma-sukhe magnā*
> *daityāś ca hariṇā hatāḥ*

SYNONYMS

siddha-lokaḥ—Siddhaloka, or impersonal Brahman; *tu*—but; *tamasaḥ*—of darkness; *pāre*—beyond the jurisdiction; *yatra*—where; *vasanti*—reside; *hi*—certainly; *siddhāḥ*—the spiritually perfect; *brahma-sukhe*—in the transcendental bliss of becoming one with the Supreme; *magnāḥ*—absorbed; *daityāḥ ca*—as well as the demons; *hariṇā*—by the Supreme Personality of Godhead; *hatāḥ*—killed.

TRANSLATION

"Beyond the region of ignorance [the material cosmic manifestation] lies the realm of Siddhaloka. The Siddhas reside there, absorbed in the bliss of Brahman. Demons killed by the Lord also attain that realm."

PURPORT

Tamas means darkness. The material world is dark, and beyond the material world is light. In other words, after passing through the entire material atmosphere, one can come to the luminous spiritual sky, whose impersonal effulgence is known as Siddhaloka. Māyāvādī philosophers who aspire to merge with the body of the Supreme Personality of Godhead, as well as demoniac persons who are killed by Kṛṣṇa, such as Kaṁsa and Śiśupāla, enter that Brahman effulgence. *Yogīs* who attain oneness through meditation according to the Patañjali *yoga* system also reach Siddhaloka. This is a verse from the *Brahmāṇḍa Purāṇa*.

adi.5.40

> *sei para-vyome nārāyaṇera cāri pāśe*
> *dvārakā-catur-vyūhera dvitīya prakāśe*

SYNONYMS

sei—that; *para-vyome*—in the spiritual sky; *nārāyaṇera*—of Lord Nārāyaṇa; *cāri pāśe*—on four sides; *dvārakā*—Dvārakā; *catur-vyūhera*—of the quadruple expansions; *dvitīya*—the second; *prakāśe*—manifestation.

TRANSLATION

In that spiritual sky, on the four sides of Nārāyaṇa, are the second expansions of the quadruple expansions of Dvārakā.

PURPORT

Within the spiritual sky is a second manifestation of the quadruple forms of Dvārakā from the abode of Kṛṣṇa. Among these forms, which are all spiritual and immune to the material modes, Śrī Baladeva is represented as Mahā-saṅkarṣaṇa.

The actions in the spiritual sky are manifested by the internal potency in pure spiritual existence. They expand in six transcendental opulences, which are all manifestations of Mahā-saṅkarṣaṇa, who is the ultimate reservoir and objective of all living entities. Although belonging to the marginal potency

known as *jīva-śakti,* the spiritual sparks known as the living entities are subjected to the conditions of material energy. It is because these sparks are related with both the internal and external potencies of the Lord that they are known as belonging to the marginal potency.

In considering the quadruple forms of the absolute Personality of Godhead, known as Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, the impersonalists, headed by Śrīpāda Śaṅkarācārya, have interpreted the aphorisms of the *Vedānta-sūtra* in a way suitable for the impersonalist school. To provide the intrinsic import of such aphorisms, however, Śrīla Rūpa Gosvāmī, the leader of the six Gosvāmīs of Vṛndāvana, has properly replied to the impersonalists in his *Laghu-bhāgavatāmṛta,* which is a natural commentary on the aphorisms of the *Vedānta-sūtra*.

The *Padma Purāṇa,* as quoted by Śrīla Rūpa Gosvāmī in his *Laghu-bhāgavatāmṛta,* describes that in the spiritual sky there are four directions, corresponding to east, west, north and south, in which Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna are situated. The same forms are also situated in the material sky. The *Padma Purāṇa* also describes a place in the spiritual sky known as Vedavatī-pura, where Vāsudeva resides. In Viṣṇuloka, which is above Satyaloka, Saṅkarṣaṇa resides. Mahā-saṅkarṣaṇa is another name of Saṅkarṣaṇa. Pradyumna lives in Dvārakā-pura, and Aniruddha lies on the eternal bed of Śeṣa, generally

known as *ananta-śayyā,* on the island called Śvetadvīpa, in the ocean of milk.

adi.5.41

> *vāsudeva-saṅkarṣaṇa-pradyumnāniruddha*
> *'dvitīya catur-vyūha' ei—turīya, viśuddha*

SYNONYMS

vāsudeva—the expansion named Vāsudeva; *saṅkarṣaṇa*—the expansion named Saṅkarṣaṇa; *pradyumna*—the expansion named Pradyumna; *aniruddha*—the expansion named Aniruddha; *dvitīya catuḥ-vyūha*—the second quadruple expansion; *ei*—this; *turīya*—transcendental; *viśuddha*—free from all material contamination.

TRANSLATION

Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha constitute this second quadruple. They are purely transcendental.

PURPORT

Śrīpāda Śaṅkarācārya has misleadingly explained the quadruple form (*catur-vyūha*) in his interpretation of the forty-second verse of Chapter Two of the second *khaṇḍa* of the *Vedānta-sūtra* (*utpatty-asambhavāt*). In verses 41 through 47 of this chapter of *Śrī Caitanya-caritāmṛta,* Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī

answers Śrīpāda Śaṅkarācārya's misleading objections to the personal feature of the Absolute Truth.

The Supreme Personality of Godhead, the Absolute Truth, is not like a material object that can be known by experimental knowledge or sense perception. In the *Nārada-pañcarātra* this fact has been explained by Nārāyaṇa Himself to Lord Śiva. But Śaṅkarācārya, the incarnation of Śiva, under the order of Nārāyaṇa, his master, had to mislead the monists, who favor ultimate extinction. In the conditioned stage of existence, all living entities have four basic defects, of which one is the cheating propensity. Śaṅkarācārya has carried this cheating propensity to the extreme to mislead the monists.

Actually, the quadruple forms explained in the Vedic literature cannot be understood by the speculation of a conditioned soul. The quadruple forms should therefore be accepted just as They are described. The authority of the *Vedas* is such that even if one does not understand something by his limited perception, he should accept the Vedic injunction and not create interpretations to suit his imperfect understanding. In his *Śārīraka-bhāṣya,* however, Śaṅkarācārya has increased the misunderstanding of the monists.

The quadruple forms have a spiritual existence that can be realized in *vāsudeva-sattva* (*śuddha-sattva*), or unqualified goodness, which accompanies complete absorption in the understanding of Vāsudeva. The quadruple forms, who are full of the six opulences of the Supreme Personality of Godhead, are the

enjoyers of the internal potency. Thinking the absolute Personality of Godhead to be poverty-stricken or to have no potency-or, in other words, to be impotent-is simply rascaldom. This rascaldom is the profession of the conditioned soul, and it increases his bewilderment. One who cannot understand the distinctions between the spiritual world and the material world has no qualification to examine or know the situation of the transcendental quadruple forms. In his commentary on *Vedānta-sūtra* 2.2.42-45, His Holiness Śrīpāda Śaṅkarācārya has made a futile attempt to nullify the existence of these quadruple forms in the spiritual world.

Śaṅkarācārya says (*sūtra* 42) that devotees think the Supreme Personality of Godhead Vāsudeva, Śrī Kṛṣṇa, to be one, to be free from material qualities and to have a transcendental body full of bliss and eternal existence. He is the ultimate goal of the devotees, who believe that the Supreme Personality of Godhead expands Himself into four other eternal transcendental forms-Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. From Vāsudeva, who is the primary expansion, come Saṅkarṣaṇa, Pradyumna and Aniruddha in that order. Another name of Vāsudeva is Paramātmā, another name of Saṅkarṣaṇa is *jīva* (the living entity), another name of Pradyumna is mind, and another name of Aniruddha is *ahaṅkāra* (false ego). Among these expansions, Vāsudeva is considered the origin of material nature. Therefore Śaṅkarācārya says that Saṅkarṣaṇa, Pradyumna and Aniruddha must be creations of that original cause.

Great souls assert that Nārāyaṇa, who is known as Paramātmā, the Supersoul, is beyond material nature, and this is in accordance with the statements of the Vedic literature. Māyāvādīs also agree that Nārāyaṇa can expand Himself in various forms. Śaṅkara says that he does not attempt to argue that portion of the devotees' understanding, but he must protest the idea that Saṅkarṣaṇa is produced from Vāsudeva, Pradyumna is produced from Saṅkarṣaṇa, and Aniruddha is produced from Pradyumna, for if Saṅkarṣaṇa is understood to represent the living entities created from the body of Vāsudeva, the living entities would have to be noneternal. The living entities are supposed to be freed from material contamination by engaging in prolonged temple worship of the Supreme Personality of Godhead, reading Vedic literature and performing *yoga* and pious activities to attain the Supreme Lord. But if the living entities had been created from material nature at a certain point, they would be noneternal and would have no chance to be liberated and associate with the Supreme Personality of Godhead. When a cause is nullified, its results are nullified. In the second chapter of the *Vedānta-sūtra's* second *khaṇḍa,* Ācārya Vedavyāsa has also refuted the conception that the living beings were ever born (*nātmā śruter nityatvāc ca tābhyaḥ*). Because there is no creation for the living entities, they must be eternal.

Śaṅkarācārya says (*sūtra* 43) that devotees think that Pradyumna, who is considered to represent the senses, has sprung from Saṅkarṣaṇa, who is considered to represent the

living entities. But we cannot actually experience that a person can produce senses. Devotees also say that from Pradyumna has sprung Aniruddha, who is considered to represent the ego. But Śaṅkarācārya says that unless the devotees can show how ego and the means of knowledge can generate from a person, such an explanation of the *Vedānta-sūtra* cannot be accepted, for no other philosophers accept the *sūtras* in that way.

Śaṅkarācārya also says (*sūtra* 44) that he cannot accept the devotees' idea that Saṅkarṣaṇa, Pradyumna and Aniruddha are equally as powerful as the absolute Personality of Godhead, full in the six opulences of knowledge, wealth, strength, fame, beauty and renunciation, and free from the flaw of generation at a certain point. Even if They are full expansions, the flaw of generation remains. Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha, being distinct individual persons, cannot be one. Therefore if They are accepted as absolute, full and equal, there would have to be many Personalities of Godhead. But there is no need to accept that there are many Personalities of Godhead, because acceptance of one omnipotent God is sufficient for all purposes. The acceptance of more than one God is contradictory to the conclusion that Lord Vāsudeva, the absolute Personality of Godhead, is one without a second. Even if we agree to accept that the quadruple forms of Godhead are all identical, we cannot avoid the incongruous flaw of noneternity. Unless we accept that there are some differences among the personalities, there is no meaning to the idea that Saṅkarṣaṇa is an expansion of Vāsudeva, Pradyumna is an expansion of Saṅkarṣaṇa, and

Aniruddha is an expansion of Pradyumna. There must be a distinction between cause and effect. For example, a pot is distinct from the earth from which it is made, and therefore we can ascertain that the earth is the cause and the pot is the effect. Without such distinctions, there is no meaning to cause and effect. Furthermore, the followers of the Pañcarātric principles do not accept any differences in knowledge and qualities between Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. The devotees accept all these expansions to be one, but why should they restrict oneness to these quadruple expansions? Certainly we should not do so, for all living entities, from Brahmā to the insignificant ant, are expansions of Vāsudeva, as accepted in all the *śrutis* and *smṛtis*.

Śaṅkarācārya also says (*sūtra* 45) that the devotees who follow the *Pañcarātra* state that God's qualities and God Himself, as the owner of the qualities, are the same. But how can the *Bhāgavata* school state that the six opulences-wisdom, wealth, strength, fame, beauty and renunciation-are identical with Lord Vāsudeva? This is impossible.

In his *Laghu-bhāgavatāmṛta* (*Pūrva* 5.165-193), Śrīla Rūpa Gosvāmī has refuted the charges directed against the devotees by Śrīpāda Śaṅkarācārya regarding their explanation of the quadruple forms Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. He says that these four expansions of Nārāyaṇa are present in the spiritual sky, where They are famous as Mahāvastha. Among Them, Vāsudeva is worshiped within the

heart by meditation because He is the predominating Deity of the heart, as explained in *Śrīmad-Bhāgavatam* (4.3.23).

Saṅkarṣaṇa, the second expansion, is Vāsudeva's personal expansion for pastimes, and since He is the reservoir of all living entities, He is sometimes called *jīva*. The beauty of Saṅkarṣaṇa is more than that of innumerable full moons radiating light beams. He is worshipable as the principle of ego. He has invested Anantadeva with all the potencies of sustenance. For the dissolution of the creation, He also exhibits Himself as the Supersoul in Rudra, irreligiosity, *sarpa* (the snake), *antaka* (death) and the demons.

Pradyumna, the third manifestation, appears from Saṅkarṣaṇa. Those who are especially intelligent worship this Pradyumna expansion of Saṅkarṣaṇa as the principle of the intelligence. The goddess of fortune always chants the glories of Pradyumna in the place known as *Ilāvṛta-varṣa,* and she always serves Him with great devotion. His complexion appears sometimes golden and sometimes bluish like new monsoon clouds in the sky. He is the origin of the creation of the material world, and He has invested His creative principle in Cupid. It is by His direction only that all men and demigods and other living entities function with energy for regeneration.

Aniruddha, the fourth of the quadruple expansions, is worshiped by great sages and psychologists as the principle of the mind. His complexion is similar to the bluish hue of a blue cloud. He engages in the maintenance of the cosmic

manifestation and is the Supersoul of Dharma (the deity of religiosity), the Manus (the progenitors of mankind) and the *devatās* (demigods). The *Mokṣa-dharma* Vedic scripture indicates that Pradyumna is the Deity of the total mind, whereas Aniruddha is the Deity of the total ego, but previous statements regarding the quadruple forms are confirmed in the *Pañcarātra tantras* in all respects.

In the *Laghu-bhāgavatāmṛta* (*Pūrva* 5.86-100), there is a lucid explanation of the inconceivable potencies of the Supreme Personality of Godhead. Negating Śaṅkarācārya's statements, the *Mahā-varāha Purāṇa* declares:

> *sarve nityāḥ śāśvatāś ca*
> *dehās tasya parātmanaḥ*
> *hānopādāna-rahitā*
> *naiva prakṛti-jāḥ kvacit*

"All the varied expansions of the Personality of Godhead are transcendental and eternal, and all of them repeatedly descend to all the different universes of the material creation. Their bodies, composed of eternity, bliss and knowledge, are everlasting; there is no chance of their decaying, for they are not creations of the material world. Their forms are concentrated spiritual existence, always complete with all spiritual qualities and devoid of material contamination."

Confirming these statements, the *Nārada-pañcarātra* asserts:

> *maṇir yathā vibhāgena*
> *nīla-pītādibhir yutaḥ*
> *rūpa-bhedam avāpnoti*
> *dhyāna-bhedāt tathācyutaḥ*

"The infallible Personality of Godhead can manifest His body in different ways according to different modes of worship, just as the *vaidūrya* gem can manifest itself in various colors, such as blue and yellow." Each incarnation is distinct from all the others. This is possible by the Lord's inconceivable potency, by which He can simultaneously represent Himself as one, as various partial forms and as the origin of these partial forms. Nothing is impossible for His inconceivable potencies.

Kṛṣṇa is one without a second, but He manifests Himself in different bodies, as stated by Nārada in the Tenth Canto of *Śrīmad-Bhāgavatam:*

> *citraṁ bataitad ekena*
> *vapuṣā yugapat pṛthak*
> *gṛheṣu dvy-aṣṭa-sāhasraṁ*
> *striya eka udāvahat*

"It is wonderful indeed that one Kṛṣṇa has simultaneously become different Kṛṣṇas in 16,000 palaces to accept 16,000 queens as His wives." (*Bhāg*. 10.69.2) The *Padma Purāṇa* also explains:

> *sa devo bahudhā bhūtvā*
> *nirguṇaḥ puruṣottamaḥ*
> *ekī-bhūya punaḥ śete*
> *nirdoṣo harir ādi-kṛt*

"The same Personality of Godhead, Puruṣottama, the original person, who is always devoid of material qualities and contamination, can exhibit Himself in various forms and at the same time lie down in one form."

In the Tenth Canto of *Śrīmad-Bhāgavatam* it is said, *yajanti tvan-mayās tvāṁ vai bahu-mūrty-eka-mūrtikam:* "O my Lord, although You manifest Yourself in varieties of forms, You are one without a second. Therefore pure devotees concentrate upon You and worship only You." (*Bhāg*. 10.40.7) In the *Kūrma Purāṇa* it is said:

> *asthūlaś cānaṇuś caiva*
> *sthūlo 'ṇuś caiva sarvataḥ*
> *avarṇaḥ sarvataḥ proktaḥ*
> *śyāmo raktānta-locanaḥ*

"The Lord is personal although impersonal, He is atomic although great, and He is blackish and has red eyes although He is colorless." By material calculation all this may appear contradictory, but if we understand that the Supreme Personality of Godhead has inconceivable potencies, we can accept these facts as eternally possible in Him. In our present condition we

cannot understand the spiritual activities and how they occur, but although they are inconceivable in the material context, we should not disregard such contradictory conceptions.

Although it is apparently inconceivable, it is quite possible for the Absolute to reconcile all opposing elements. *Śrīmad-Bhāgavatam* establishes this in the Sixth Canto (6.9.34-37):

"O my Lord, Your transcendental pastimes and enjoyments all appear inconceivable because they are not limited by the causal and effective actions of material thought. You can do everything without performing bodily work. The *Vedas* say that the Absolute Truth has multifarious potencies and does not need to do anything personally. My dear Lord, You are entirely devoid of material qualities. Without anyone's help, You can create, maintain and dissolve the entire qualitative material manifestation, yet in all such activities You do not change. You do not accept the results of Your activities, unlike ordinary demons and demigods, who suffer or enjoy the reactions of their activities in the material world. Unaffected by the reactions of work, You eternally exist with Your full spiritual potency. This we cannot fully understand.

"Because You are unlimited in Your six opulences, no one can count Your transcendental qualities. Philosophers and other thoughtful persons are overwhelmed by the contradictory manifestations of the physical world and the propositions of logical arguments and judgments. Because they are bewildered by word jugglery and disturbed by the different calculations of

the scriptures, their theories cannot touch You, who are the ruler and controller of everyone and whose glories are beyond conception.

"Your inconceivable potency keeps You unattached to the mundane qualities. Surpassing all conceptions of material contemplation, Your pure transcendental knowledge keeps You beyond all speculative processes. By Your inconceivable potency, there is nothing contradictory in You.

"People may sometimes think of You as impersonal or personal, but You are one. For persons who are confused or bewildered, a rope may manifest itself as different kinds of snakes. For similar confused persons who are uncertain about You, You create various philosophical methods in pursuance of their uncertain positions."

We should always remember the differences between spiritual and material actions. The Supreme Lord, being all-spiritual, can perform any act without extraneous help. In the material world, if we want to manufacture an earthen pot, we need the ingredients, a machine and also a laborer. But we should not extend this idea to the actions of the Supreme Lord, for He can create anything in a moment without that which appears necessary in our own conception. When the Lord appears as an incarnation to fulfill a particular purpose, this does not indicate that He is unable to fulfill it without appearing. He can do anything simply by His will, but by His causeless mercy He appears to be dependent upon His devotees. He appears as the

son of Yaśodāmātā not because He is dependent on her care but because He accepts such a role by His causeless mercy. When He appears for the protection of His devotees, He naturally accepts trials and tribulations on their behalf.

In the *Bhagavad-gītā* it is said that the Lord, being equally disposed toward every living being, has no enemies and no friends but He has special affection for a devotee who always thinks of Him in love. Therefore neutrality and partiality are both among the transcendental qualities of the Lord, and they are properly adjusted by His inconceivable energy. The Lord is Parabrahman, or the source of the impersonal Brahma, which is His all-pervading feature of neutrality. In His personal feature, however, as the owner of all transcendental opulences, the Lord displays His partiality by taking the side of His devotees. Partiality, neutrality and all such qualities are present in God; otherwise they could not be experienced in the creation. Since He is the total existence, all things are properly adjusted in the Absolute. In the relative world such qualities are displayed in a perverted manner, and therefore we experience nonduality as a perverted reflection. Because there is no logic to explain how things happen in the realm of spirit, the Lord is sometimes described as being beyond the range of experience. But if we simply accept the Lord's inconceivability, we can then adjust all things in Him. Nondevotees cannot understand the Lord's inconceivable energy, and consequently for them it is said that He is beyond the range of conceivable expression. The author of the *Brahma-sūtras* accepts this fact and says, *śrutes tu śabda-*

mūlatvāt: the Supreme Personality of Godhead, being inconceivable to an ordinary man, can be understood only through the evidence of the Vedic injunctions. The *Skanda Purāṇa* confirms, *acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet:* "Matters inconceivable to a common man should not be a subject for argument." We find very wonderful qualities even in material jewels and drugs. Indeed, their qualities often appear inconceivable. Therefore if we do not attribute inconceivable potencies to the Supreme Personality of Godhead, we cannot establish His supremacy. It is because of these inconceivable potencies that the glories of the Lord have always been accepted as difficult to understand.

Ignorance and the jugglery of words are very common in human society, but they do not help one understand the inconceivable energies of the Supreme Personality of Godhead. If we accept such ignorance and word jugglery, we cannot accept the Supreme Lord's perfection in six opulences. For example, one of the opulences of the Supreme Lord is complete knowledge. Therefore, how could ignorance be conceivable in Him? Vedic instructions and sensible arguments establish that the Lord's maintaining the cosmic manifestation and simultaneously being indifferent to the activities of its maintenance cannot be contradictory, because of His inconceivable energies. To a person who is always absorbed in the thought of snakes, a rope always appears to be a snake, and similarly to a person bewildered by material qualities and devoid of knowledge of the Absolute, the

Supreme Personality of Godhead appears according to diverse bewildered conclusions.

Someone might argue that the Absolute would be affected by duality if He were both all-cognizance (Brahman) and the Personality of Godhead with six opulences in full (Bhagavān). To refute such an argument, the aphorism *svarūpa-dvayam īkṣyate* declares that in spite of appearances, there is no chance of duality in the Absolute, for He is but one in diverse manifestations. Understanding that the Absolute displays varied pastimes by the influence of His energies at once removes the apparent incongruity of His inconceivably opposite energies. *Śrīmad-Bhāgavatam* (3.4.16) gives the following description of the inconceivable potency of the Lord:

> *karmāṇy anīhasya bhavo 'bhavasya te*
> *durgāśrayo 'thāri-bhayāt palāyanam*
> *kālātmano yat pramadā-yutāśrayaḥ*
> *svātman-rateḥ khidyati dhīr vidām iha*

"Although the Supreme Personality of Godhead has nothing to do, He nevertheless acts; although He is always unborn, He nevertheless takes birth; although He is time, fearful to everyone, He flees Mathurā in fear of His enemy to take shelter in a fort; and although He is self-sufficient, He marries 16,000 women. These pastimes seem like bewildering contradictions, even to the most intelligent." Had these activities of the Lord not been a reality, sages would not have been puzzled by them. Therefore

such activities should never be considered imaginary. Whenever the Lord desires, His inconceivable energy (*yogamāyā*) serves Him in creating and performing such pastimes.

The scriptures known as the *Pañcarātra-śāstras* are recognized Vedic scriptures that have been accepted by the great *ācāryas*. These scriptures are not products of the modes of passion and ignorance. Learned scholars and *brāhmaṇas* therefore always refer to them as *sātvata-saṁhitās*. The original speaker of these scriptures is Nārāyaṇa, the Supreme Personality of Godhead. This is especially mentioned in the *Mokṣa-dharma* (349.68), which is part of the *Śānti-parva* of the *Mahābhārata*. Liberated sages like Nārada and Vyāsa, who are free from the four defects of conditioned souls, are the propagators of these scriptures. Śrī Nārada Muni is the original speaker of the *Pañcarātra-śāstra*. *Śrīmad-Bhāgavatam* is also considered a *sātvata-saṁhitā*. Indeed, Śrī Caitanya Mahāprabhu declared, *śrīmad-Bhāgavatam purāṇam amalam:* "*Śrīmad-Bhāgavatam* is a spotless *Purāṇa*." Malicious editors and scholars who attempt to misrepresent the *Pañcarātra-śāstras* to refute their regulations are most abominable. In the modern age, such malicious scholars have even commented misleadingly upon the *Bhagavad-gītā,* which was spoken by Kṛṣṇa, to prove that there is no Kṛṣṇa. How the Māyāvādīs have misrepresented the *pāñcarātrika-vidhi* will be shown below.

(1) In commenting on *Vedānta-sūtra* 2.2.42, Śrīpāda Śaṅkarācārya has claimed that Saṅkarṣaṇa is a *jīva,* an ordinary

living entity, but there is no evidence in any Vedic scripture that devotees of the Lord have ever said that Saṅkarṣaṇa is an ordinary living entity. He is an infallible plenary expansion of the Supreme Personality of Godhead in the Viṣṇu category, and He is beyond the creation of material nature. He is the original source of the living entities. The *Upaniṣads* declare, *nityo nityānāṁ cetanaś cetanānām:* "He is the supreme living entity among all the living entities." Therefore He is *vibhu-caitanya,* the greatest. He is directly the cause of the cosmic manifestation and the infinitesimal living beings. He is the infinite living entity, and ordinary living entities are infinitesimal. Therefore He is never to be considered an ordinary living being, for that would be against the conclusion of the authorized scriptures. The living entities are also beyond the limitations of birth and death. This is the version of the *Vedas,* and it is accepted by those who follow scriptural injunctions and who have actually descended in the disciplic succession.

(2) In answer to Śaṅkarācārya's commentary on *Vedānta-sūtra* 2.2.43, it must be said that the original Viṣṇu of all the Viṣṇu categories, which are distributed in several ways, is Mūla-saṅkarṣaṇa. *Mūla* means "the original." Saṅkarṣaṇa is also Viṣṇu, but from Him all other Viṣṇus expand. This is confirmed in the *Brahma-saṁhitā,* wherein it is said that just as a flame transferred from another flame acts like the original, so the Viṣṇus who emanate from Mūlasaṅkarṣaṇa are as good as the original Viṣṇu. One should worship that Supreme Personality of Godhead, Govinda, who thus expands Himself.

(3) In reply to the commentary of Śaṅkarācārya on the forty-fourth verse, it may be said that no pure devotees strictly following the principles of *Pañcarātra* will ever accept the statement that all the expansions of Viṣṇu are different identities, for this idea is completely false. Even Śrīpāda Śaṅkarācārya, in his commentary on the forty-second verse, has accepted that the Personality of Godhead can automatically expand Himself variously. Therefore his commentary on the forty-second verse and his commentary on the forty-fourth aphorism are contradictory. It is a defect of Māyāvāda commentaries that they make one statement in one place and a contradictory statement in another place as a tactic to refute the Bhāgavata school. Thus Māyāvādī commentators do not even follow regulative principles. It should be noted that the Bhāgavata school accepts the quadruple forms of Nārāyaṇa, but that does not mean that it accepts many Gods. Devotees know perfectly well that the Absolute Truth, the Supreme Personality of Godhead, is one without a second. They are never pantheists, worshipers of many Gods, for this is against the injunction of the *Vedas*. Devotees completely believe, with strong faith, that Nārāyaṇa is transcendental and has inconceivable proprietorship of various transcendental potencies. We therefore recommend that scholars consult the *Laghu-bhāgavatāmṛta* of Śrīla Rūpa Gosvāmī, where these ideas are explicitly stated. Śrīpāda Śaṅkarācārya has tried to prove that Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha expand through cause and effect. He has compared Them with earth and earthen pots. That is completely ignorant, however, for there is no such thing as cause

and effect in Their expansions (*nānyad yat sad-asat-param*). The *Kūrma Purāṇa* also confirms, *deha-dehi-vibhedo 'yaṁ neśvare vidyate kvacit:* "There is no difference between body and soul in the Supreme Personality of Godhead." Cause and effect are material. For example, it is seen that a father's body is the cause of a son's body, but the soul is neither cause nor effect. On the spiritual platform there are none of the differences we find in cause and effect. Since all the forms of the Supreme Personality of Godhead are spiritually supreme, They are equally controllers of material nature. Standing on the fourth dimension, They are predominating figures on the transcendental platform. There is no trace of material contamination in Their expansions because material laws cannot influence Them. There is no such rule as cause and effect outside of the material world. Therefore the understanding of cause and effect cannot approach the full, transcendental, complete expansions of the Supreme Personality of Godhead. The Vedic literature proves this:

> *oṁ pūrṇam adaḥ pūrṇam idaṁ*
> *pūrṇāt pūrṇam udacyate*
> *pūrṇasya pūrṇam ādāya*
> *pūrṇam evāvaśiṣyate*

"The Personality of Godhead is perfect and complete, and because He is completely perfect, all emanations from Him, such as this phenomenal world, are perfectly equipped as complete wholes. Whatever is produced of the complete whole is also complete by itself. Because He is the complete whole, even

though so many complete units emanate from Him, He remains the complete balance." (*Bṛhad-āraṇyaka Upaniṣad* 5.1) It is most apparent that nondevotees violate the rules and regulations of devotional service to equate the whole cosmic manifestation, which is the external feature of Viṣṇu, with the Supreme Personality of Godhead, who is the controller of *māyā,* or with His quadruple expansions. The equalization of *māyā* and spirit, or *māyā* and the Lord, is a sign of atheism. The cosmic creation, which manifests life in forms from Brahmā to the ant, is the external feature of the Supreme Lord. It comprises one fourth of the Lord's energy, as confirmed in the *Bhagavad-gītā* (*ekāṁśena sthito jagat*). The cosmic manifestation of the illusory energy is material nature, and everything within material nature is made of matter. Therefore, one should not try to compare the expansions of material nature to the *catur-vyūha,* the quadruple expansions of the Personality of Godhead, but unfortunately the Māyāvādī school unreasonably attempts to do this.

(4) To answer Śaṅkarācārya's commentary on *Vedānta-sūtra* 2.2.45, the substance of the transcendental qualities and their spiritual nature is described in the *Laghu-bhāgavatāmṛta* (*Pūrva* 5.208-214) as follows: "Some say that transcendence must be void of all qualities because qualities are manifested only in matter. According to them, all qualities are like temporary, flickering mirages. But this is not acceptable. Since the Supreme Personality of Godhead is absolute, His qualities are nondifferent from Him. His form, name, qualities and everything else pertaining to Him are as spiritual as He is. Every qualitative

expansion of the absolute Personality of Godhead is identical with Him. Since the Absolute Truth, the Personality of Godhead, is the reservoir of all pleasure, all the transcendental qualities that expand from Him are also reservoirs of pleasure. This is confirmed in the scripture known as *Brahma-tarka,* which states that the Supreme Lord Hari is qualified by Himself, and therefore Viṣṇu and His pure devotees and their transcendental qualities cannot be different from their persons. In the *Viṣṇu Purāṇa* Lord Viṣṇu is worshiped in the following words: 'Let the Supreme Personality of Godhead be merciful toward us. His existence is never infected by material qualities.' In the same *Viṣṇu Purāṇa* it is also said that all the qualities attributed to the Supreme Lord, such as knowledge, opulence, beauty, strength and influence, are known to be nondifferent from Him. This is also confirmed in the *Padma Purāṇa,* which explains that whenever the Supreme Lord is described as having no qualities, this should be understood to indicate that He is devoid of material qualities. In the First Chapter of *Śrīmad-Bhāgavatam* (1.16.29) it is said: 'O Dharma, protector of religious principles, all noble and sublime qualities are eternally manifested in the person of Kṛṣṇa, and devotees and transcendentalists who aspire to become faithful also desire to possess such transcendental qualities.' " It is therefore to be understood that Lord Śrī Kṛṣṇa, the transcendental form of absolute bliss, is the fountainhead of all pleasurable transcendental qualities and inconceivable potencies. In this connection we may recommend references to *Śrīmad-Bhāgavatam,* Third Canto, Chapter Twenty-Six, verses 21, 25, 27 and 28.

Śrīpāda Rāmānujācārya has also refuted the arguments of Śaṅkara in his own commentary on the *Vedānta-sūtra,* which is known as the *Śrī-bhāṣya:* "Śrīpāda Śaṅkarācārya has tried to equate the *Pañcarātras* with the philosophy of the atheist Kapila, and thus he has tried to prove that the *Pañcarātras* contradict the Vedic injunctions. The *Pañcarātras* state that the personality of *jīva* called Saṅkarṣaṇa has emerged from Vāsudeva, the supreme cause of all causes, that Pradyumna, the mind, has come from Saṅkarṣaṇa, and that Aniruddha, the ego, has come from Pradyumna. But one cannot say that the living entity (*jīva*) takes birth or is created, for such a statement is against the injunction of the *Vedas*. As stated in the *Kaṭha Upaniṣad* (2.18), living entities, as individual spiritual souls, can have neither birth nor death. All Vedic literature declares that the living entities are eternal. Therefore when it is said that Saṅkarṣaṇa is *jīva,* this indicates that He is the predominating Deity of the living entities. Similarly, Pradyumna is the predominating Deity of the mind, and Aniruddha is the predominating Deity of the ego.

"It has been said that Pradyumna, the mind, was produced from Saṅkarṣaṇa. But if Saṅkarṣaṇa were a living entity, this could not be accepted, because a living entity cannot be the cause of the mind. The Vedic injunctions state that everything-including life, mind and the senses-comes from the Supreme Personality of Godhead. It is impossible for the mind to be produced by a living entity, for the *Vedas* state that everything comes from the Absolute Truth, the Supreme Lord.

"Saṅkarṣaṇa, Pradyumna and Aniruddha have all the potent features of the absolute Personality of Godhead, according to the revealed scriptures, which contain undeniable facts that no one can refute. Therefore these quadruple forms are never to be considered ordinary living beings. Each of Them is a plenary expansion of the Absolute Godhead, and thus each is identical with the Supreme Lord in knowledge, opulence, energy, influence, prowess and potencies. The evidence of *Pañcarātra* cannot be neglected. Only untrained persons who have not genuinely studied the *Pañcarātras* think that the *Pañcarātras* contradict the *śrutis* regarding the birth or beginning of the living entity. In this connection, we must accept the verdict of *Śrīmad-Bhāgavatam,* which says: 'The absolute Personality of Godhead, who is known as Vāsudeva and who is very affectionate toward His surrendered devotees, expands Himself in quadruple forms who are subordinate to Him and at the same time identical with Him in all respects.' The *Pauṣkara-saṁhitā* states: 'The scriptures that recommend that *brāhmaṇas* worship the quadruple forms of the Supreme Personality of Godhead are called *āgamas* [authorized works of Vedic literature].' In all Vaiṣṇava literature it is said that worshiping these quadruple forms is as good as worshiping the Supreme Personality of Godhead Vāsudeva, who in His different expansions, complete in six opulences, can accept offerings from His devotees of the results of their prescribed duties. Worshiping the expansions for pastimes, such as Nṛsiṁha, Rāma, Śeṣa and Kūrma, promotes one to the worship of the Saṅkarṣaṇa quadruple. From that position one is raised to the platform of worshiping Vāsudeva,

the Supreme Brahman. In the *Pauṣkara-saṁhitā* it is said: 'If one fully worships according to the regulative principles, one can attain the Supreme Personality of Godhead, Vāsudeva.' It is to be accepted that Saṅkarṣaṇa, Pradyumna and Aniruddha are as good as Lord Vāsudeva, for They all have inconceivable power and can accept transcendental forms like Vāsudeva. Saṅkarṣaṇa, Pradyumna and Aniruddha are never born, but They can manifest Themselves in various incarnations before the eyes of pure devotees. This is the conclusion of all Vedic literature. That the Lord can manifest Himself before His devotees by His inconceivable power is not against the teaching of the *Pañcarātra*. Since Saṅkarṣaṇa, Pradyumna and Aniruddha are actually the predominating Deities of all living entities, the total mind and the total ego, the descriptions of Saṅkarṣaṇa, Pradyumna and Aniruddha as *jīva,* mind and ego are never contradictory to the statements of the scriptures. These names identify these Deities, just as the terms 'sky' and 'light' sometimes identify the Absolute Brahman.

"The scriptures completely deny the birth or production of the living entity. In the *Parama-saṁhitā* it is described that material nature, which is used for others' purposes, is factually inert and always subject to transformation. The field of material nature is the arena of the activities of fruitive actors, and since the material field is externally related with the Supreme Personality of Godhead, it is also eternal. In every *saṁhitā,* the *jīva* (living entity) has been accepted as eternal, and in the *Pañcarātra* the birth of the *jīva* is completely denied. Anything that is produced

must also be annihilated. Therefore if we accept the birth of the living entity, we also have to accept his annihilation. But since the Vedic literature says that the living entity is eternal, one should not think the living being to be produced at a certain time. In the beginning of the *Parama-saṁhitā* it is definitely stated that the face of material nature is constantly changeable. Therefore 'beginning,' 'annihilation' and all such terms are applicable only in the material nature.

"Considering all these points, one should understand that Śaṅkarācārya's statement that Saṅkarṣaṇa is born as a *jīva* is completely against the Vedic statements. His assertions are completely refuted by the above arguments. In this connection the commentary of Śrīdhara Svāmī on *Śrīmad-Bhāgavatam* (3.1.34) is very helpful."

For a detailed refutation of Śaṅkarācārya's arguments to prove Saṅkarṣaṇa an ordinary living being, one may refer to Śrīmat Sudarśanācārya's commentary on *Śrī-bhāṣya,* which is known as the *Śruta-prakāśikā*.

The original quadruple forms Kṛṣṇa, Baladeva, Pradyumna and Aniruddha expand into another quadruple, which is present in the Vaikuṇṭha planets of the spiritual sky. Therefore the quadruple forms in the spiritual sky are the second manifestation of the original quadruple in Dvārakā. As explained above, Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha are all changeless, transcendental plenary expansions of the Supreme Lord who have no relation to the material modes. The

Saṅkarṣaṇa form in the second quadruple is not only a representation of Balarāma but also the original cause of the Causal Ocean, where Kāraṇodakaśāyī Viṣṇu lies asleep, breathing out the seeds of innumerable universes.

In the spiritual sky there is a spiritual creative energy technically called *śuddha-sattva,* which is a pure spiritual energy that sustains all the Vaikuṇṭha planets with the full opulences of knowledge, wealth, prowess, etc. All these actions of *śuddha-sattva* display the potencies of Mahā-saṅkarṣaṇa, who is the ultimate reservoir of all individual living entities who are suffering in the material world. When the cosmic creation is annihilated, the living entities, who are indestructible by nature, rest in the body of Mahā-saṅkarṣaṇa. Saṅkarṣaṇa is therefore sometimes called the total *jīva*. As spiritual sparks, the living entities have the tendency to be inactive in the association of material energy, just as sparks of a fire have the tendency to be extinguished as soon as they leave the fire. The spiritual nature of the living being can be rekindled, however, in association with the Supreme Being. Because the living being can appear either in matter or in spirit, the *jīva* is called the marginal potency.

Saṅkarṣaṇa is the origin of Kāraṇa Viṣṇu, who is the original form who creates the universes, and that Saṅkarṣaṇa is but a plenary expansion of Śrī Nityānanda Rāma.

adi.5.42

> *tāṅhā ye rāmera rūpa—mahā-saṅkarṣaṇa*
> *cic-chakti-āśraya tiṅho, kāraṇera kāraṇa*

SYNONYMS

tāṅhā—there; *ye*—which; *rāmera rūpa*—the personal feature of Balarāma; *mahā-saṅkarṣaṇa*—Mahā-saṅkarṣaṇa; *cit-śakti-āśraya*—the shelter of the spiritual potency; *tiṅho*—He; *kāraṇera kāraṇa*—the cause of all causes.

TRANSLATION

There the personal feature of Balarāma called Mahā-saṅkarṣaṇa is the shelter of the spiritual energy. He is the primary cause, the cause of all causes.

adi.5.43

> *cic-chakti-vilāsa eka—'śuddha-sattva' nāma*
> *śuddha-sattva-maya yata vaikuṇṭhādi-dhāma*

SYNONYMS

cit-śakti-vilāsa—pastimes in the spiritual energy; *eka*—one; *śuddha-sattva nāma*—named *śuddha-sattva,* pure existence, free from material contamination; *śuddha-sattva-maya*—of purely

spiritual existence; *yata*—all; *vaikuṇṭha-ādi-dhāma*—the spiritual planets, known as Vaikuṇṭhas.

TRANSLATION

One variety of the pastimes of the spiritual energy is described as pure goodness [viśuddha-sattva]. It comprises all the abodes of Vaikuṇṭha.

adi.5.44

> *ṣaḍ-vidhaiśvarya tāṅhā sakala cinmaya*
> *saṅkarṣaṇera vibhūti saba, jāniha niścaya*

SYNONYMS

ṣaṭ-vidha-aiśvarya—six kinds of opulences; *tāṅhā*—there; *sakala cit-maya*—everything spiritual; *saṅkarṣaṇera*—of Lord Saṅkarṣaṇa; *vibhūti saba*—all different opulences; *jāniha niścaya*—know certainly.

TRANSLATION

The six attributes are all spiritual. Know for certain that they are all manifestations of the opulence of Saṅkarṣaṇa.

adi.5.45

> *'jīva'-nāma taṭasthākhya eka śakti haya*
> *mahā-saṅkarṣaṇa—saba jīvera āśraya*

SYNONYMS

jīva—the living entity; *nāma*—named; *taṭa-sthā-ākhya*—known as the marginal potency; *eka*—one; *śakti*—energy; *haya*—is; *mahā-saṅkarṣaṇa*—of the name Mahā-saṅkarṣaṇa; *saba*—all; *jīvera*—of living entities; *āśraya*—the shelter.

TRANSLATION

There is one marginal potency, known as the jīva. Mahā-saṅkarṣaṇa is the shelter of all jīvas.

adi.5.46

> *yāṅhā haite viśvotpatti, yāṅhāte pralaya*
> *sei puruṣera saṅkarṣaṇa samāśraya*

SYNONYMS

yāṅhā haite—from whom; *viśva-utpatti*—the creation of the material cosmic manifestation; *yāṅhāte*—in whom; *pralaya*—merging; *sei puruṣera*—of that Supreme Personality of Godhead; *saṅkarṣaṇa*—of the name Saṅkarṣaṇa; *samāśraya*—the original shelter.

TRANSLATION

Saṅkarṣaṇa is the original shelter of the puruṣa, from whom this world is created and in whom it is dissolved.

adi.5.47

> *sarvāśraya, sarvādbhuta, aiśvarya apāra*
> *'ananta' kahite nāre mahimā yāṅhāra*

SYNONYMS

sarva-āśraya—the shelter of everything; *sarva-adbhuta*—wonderful in every respect; *aiśvarya*—opulences; *apāra*—unfathomed; *ananta*—Ananta Śeṣa; *kahite nāre*—cannot speak; *mahimā yāṅhāra*—the glories of whom.

TRANSLATION

He [Saṅkarṣaṇa] is the shelter of everything. He is wonderful in every respect, and His opulences are infinite. Even Ananta cannot describe His glory.

adi.5.48

> *turīya, viśuddha-sattva, 'saṅkarṣaṇa' nāma*
> *tiṅho yāṅra aṁśa, sei nityānanda-rāma*

SYNONYMS

turīya—transcendental; *viśuddha-sattva*—pure existence; *saṅkarṣaṇa nāma*—named Saṅkarṣaṇa; *tiṅho yāṅra aṁśa*—of whom that Saṅkarṣaṇa is also a partial expansion; *sei nityānanda-rāma*—that person is known as Balarāma or Nityānanda.

TRANSLATION

That Saṅkarṣaṇa, who is transcendental pure goodness, is a partial expansion of Nityānanda Balarāma.

adi.5.49

> *aṣṭama ślokera kaila saṅkṣepe vivaraṇa*
> *navama ślokera artha śuna diyā mana*

SYNONYMS

aṣṭama—eighth; *ślokera*—of the verse; *kaila*—I have done; *saṅkṣepe*—in brief; *vivaraṇa*—description; *navama*—the ninth; *ślokera*—of the verse; *artha*—the meaning; *śuna*—please hear; *diyā mana*—with mental attention.

TRANSLATION

I have briefly explained the eighth verse. Now please listen with attention as I explain the ninth verse.

adi.5.50

māyā-bhartājāṇḍa-saṅghāśrayāṅgaḥ
śete sākṣāt kāraṇāmbhodhi-madhye
yasyaikāṁśaḥ śrī-pumān ādi-devas
taṁ śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

māyā-bhartā—the master of the illusory energy; *aja-aṇḍa-saṅgha*—of the multitude of universes; *āśraya*—the shelter; *aṅgaḥ*—whose body; *śete*—He lies; *sākṣāt*—directly; *kāraṇa-ambhodhi-madhye*—in the midst of the Causal Ocean; *yasya*—whose; *eka-aṁśaḥ*—one portion; *śrī-pumān*—the Supreme Person; *ādi-devaḥ*—the original *puruṣa* incarnation; *tam*—to Him; *śrī-nityānanda-rāmam*—to Lord Balarāma in the form of Lord Nityānanda; *prapadye*—I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, whose partial representation called Kāraṇodakaśāyī Viṣṇu, lying on the Kāraṇa Ocean, is the original puruṣa, the master of the illusory energy, and the shelter of all the universes.

adi.5.51

> *vaikuṇṭha-bāhire yei jyotir-maya dhāma*
> *tāhāra bāhire 'kāraṇārṇava' nāma*

SYNONYMS

vaikuṇṭha-bāhire—outside the Vaikuṇṭha planets; *yei*—that; *jyotiḥ-maya dhāma*—impersonal Brahman effulgence; *tāhāra bāhire*—outside that effulgence; *kāraṇa-arṇava nāma*—an ocean called Kāraṇa.

TRANSLATION

Outside the Vaikuṇṭha planets is the impersonal Brahman effulgence, and beyond that effulgence is the Kāraṇa Ocean, or Causal Ocean.

PURPORT

The impersonal glowing effulgence known as impersonal Brahman is the outer space of the Vaikuṇṭha planets in the spiritual sky. Beyond that impersonal Brahman is the great Causal Ocean, which lies between the material and spiritual skies. The material nature is a by-product of this Causal Ocean.

Kāraṇodakaśāyī Viṣṇu, who lies on the Causal Ocean, creates the universes merely by glancing upon material nature. Therefore Kṛṣṇa personally has nothing to do with the material creation. The *Bhagavad-gītā* confirms that the Lord glances over

material nature and thus she produces the many material universes. Neither Kṛṣṇa in Goloka nor Nārāyaṇa in Vaikuṇṭha comes directly in contact with the material creation. They are completely aloof from the material energy.

It is the function of Mahā-saṅkarṣaṇa in the form of Kāraṇodakaśāyī Viṣṇu to glance over the material creation, which is situated beyond the limits of the Causal Ocean. Material nature is connected with the Personality of Godhead by His glance over her and nothing more. It is said that she is impregnated by the energy of His glance. The material energy, *māyā,* never even touches the Causal Ocean, for the Lord's glance focuses upon her from a great distance away.

The glancing power of the Lord agitates the entire cosmic energy, and thus its actions begin at once. This indicates that matter, however powerful she may be, has no power by herself. Her activity begins by the grace of the Lord, and then the entire cosmic creation is manifested in a systematic way. The example of a woman's conception can help us understand this subject to a certain extent. The mother is passive, but the father puts his energy within the mother, and thus she conceives. She supplies the ingredients for the birth of the child in her womb. Similarly, the Lord activates material nature, which then supplies the ingredients for cosmic development.

Material nature has two different phases. The aspect called *pradhāna* supplies the material ingredients for cosmic development, and the aspect called *māyā* causes the

manifestation of her ingredients, which are temporary, like foam in the ocean. In reality, the temporary manifestations of material nature are originally caused by the spiritual glance of the Lord. The Personality of Godhead is the direct, or remote, cause of creation, and material nature is the indirect, or immediate, cause. Materialistic scientists, puffed-up by the magical changes their so-called inventions have brought about, cannot see the real potency of Godhead behind matter. Therefore the jugglery of science is gradually leading people to a godless civilization at the cost of the goal of human life. Having missed the goal of life, materialists run after self-sufficiency, not knowing that material nature is already self-sufficient by the grace of God. Thus creating a colossal hoax in the name of civilization, they create an imbalance in the natural self-sufficiency of material nature.

To think of material nature as all in all, not knowing the original cause, is ignorance. Lord Caitanya appeared in order to dissipate this darkness of ignorance by igniting the spark of spiritual life that can, by His causeless mercy, enlighten the entire world.

To explain how *māyā* acts by Kṛṣṇa's power, the author of *Śrī Caitanya-caritāmṛta* gives the example that an iron rod in a fire, although it is not fire, becomes red-hot and acts like fire itself. Similarly, all the actions and reactions of material nature are not actually the work of material nature but are actions and reactions of the energy of the Supreme Lord manifested through matter. The power of electricity is transmitted through the medium of

copper, but this does not mean that the copper is electricity. The power is generated at a powerhouse under the control of an expert living being. Similarly, behind all the jugglery of the natural laws is a great living being, who is a person like the mechanical engineer in the powerhouse. It is by His intelligence that the entire cosmic creation moves in a systematic way.

The modes of nature that directly cause material actions are also originally activated by Nārāyaṇa. A simple example will explain how this is so: When a potter manufactures a pot from earth, the potter's wheel, his tools and the clay are the immediate causes of the pot, but the potter is the chief cause. Similarly, Nārāyaṇa is the chief cause of all material creations, and the material energy supplies the ingredients of matter. Therefore without Nārāyaṇa, all other causes are useless, just as the potter's wheel and tools are useless without the potter himself. Since materialistic scientists ignore the Personality of Godhead, it is as if they were concerned with the potter's wheel and its rotation, the potter's tools and the ingredients for the pots, but had no knowledge of the potter himself. Therefore modern science has created an imperfect, godless civilization that is in gross ignorance of the ultimate cause. Scientific advancement should have a great goal to attain, and that great goal should be the Personality of Godhead. In the *Bhagavad-gītā* it is said that after conducting research for many, many births, great men of knowledge who stress the importance of experimental thought can know the Personality of Godhead, who is the cause of all

causes. When one knows Him perfectly, one surrenders unto Him and then becomes a *mahātmā*.

adi.5.52

> *vaikuṇṭha beḍiyā eka āche jala-nidhi*
> *ananta, apāra—tāra nāhika avadhi*

SYNONYMS

vaikuṇṭha—the spiritual planets of Vaikuṇṭha; *beḍiyā*—surrounding; *eka*—one; *āche*—there is; *jala-nidhi*—ocean of water; *ananta*—unlimited; *apāra*—unfathomed; *tāra*—of that; *nāhika*—no; *avadhi*—limitation.

TRANSLATION

Surrounding Vaikuṇṭha is a mass of water that is endless, unfathomed and unlimited.

adi.5.53

> *vaikuṇṭhera pṛthivy-ādi sakala cinmaya*
> *māyika bhūtera tathi janma nāhi haya*

SYNONYMS

vaikuṇṭhera—of the spiritual world; *pṛthivī-ādi*—earth, water, etc.; *sakala*—all; *cit-maya*—spiritual; *māyika*—material; *bhūtera*—of elements; *tathi*—there; *janma*—generation; *nāhi haya*—there is not.

TRANSLATION

The earth, water, fire, air and ether of Vaikuṇṭha are all spiritual. Material elements are not found there.

adi.5.54

> *cinmaya-jala sei parama kāraṇa*
> *yāra eka kaṇā gaṅgā patita-pāvana*

SYNONYMS

cit-maya—spiritual; *jala*—water; *sei*—that; *parama kāraṇa*—original cause; *yāra*—of which; *eka*—one; *kaṇā*—drop; *gaṅgā*—the sacred Ganges; *patita-pāvana*—the deliverer of fallen souls.

TRANSLATION

The water of the Kāraṇa Ocean, which is the original cause, is therefore spiritual. The sacred Ganges, which is but a drop of it, purifies the fallen souls.

adi.5.55

> *sei ta' kāraṇārṇave sei saṅkarṣaṇa*
> *āpanāra eka aṁśe karena śayana*

SYNONYMS

sei—that; *ta'*—certainly; *kāraṇa-arṇave*—in the ocean of cause, or Causal Ocean; *sei*—that; *saṅkarṣaṇa*—Lord Saṅkarṣaṇa; *āpanāra*—of His own; *eka*—one; *aṁśe*—by the part; *karena śayana*—lies down.

TRANSLATION

In that ocean lies one plenary portion of Lord Saṅkarṣaṇa.

adi.5.56

> *mahat-sraṣṭā puruṣa, tiṅho jagat-kāraṇa*
> *ādya-avatāra kare māyāya īkṣaṇa*

SYNONYMS

mahat-sraṣṭā—the creator of the total material energy; *puruṣa*—the person; *tiṅho*—He; *jagat-kāraṇa*—the cause of the material cosmic manifestation; *ādya*—original; *avatāra*—incarnation; *kare*—does; *māyāya*—over the material energy; *īkṣaṇa*—glance.

TRANSLATION

He is known as the first puruṣa, the creator of the total material energy. He, the cause of the universes, the first incarnation, casts His glance over māyā.

adi.5.57

> *māyā-śakti rahe kāraṇābdhira bāhire*
> *kāraṇa-samudra māyā paraśite nāre*

SYNONYMS

māyā-śakti—material energy; *rahe*—remains; *kāraṇa-abdhira*—to the Causal Ocean; *bāhire*—external; *kāraṇa-samudra*—the Causal Ocean; *māyā*—material energy; *paraśite nāre*—cannot touch.

TRANSLATION

Māyā-śakti resides outside the Causal Ocean Māyā cannot touch its waters.

adi.5.58

> *sei ta' māyāra dui-vidha avasthiti*
> *jagatera upādāna 'pradhāna', prakṛti*

SYNONYMS

sei—that; *ta'*—certainly; *māyāra*—of the material energy; *dui-vidha*—two varieties; *avasthiti*—existence; *jagatera*—of the material world; *upādāna*—the ingredients; *pradhāna*—named *pradhāna*; *prakṛti*—material nature.

TRANSLATION

Māyā has two varieties of existence. One is called pradhāna or prakṛti. It supplies the ingredients of the material world.

PURPORT

Māyā, the external energy of the Supreme Personality of Godhead, is divided into two parts. *Māyā* is the cause and the ingredient of the cosmic manifestation. As the cause of the cosmic manifestation she is known as *māyā,* and as the agent supplying the ingredients of the cosmic manifestation she is known as *pradhāna*. An explicit description of these divisions of external energy is given in *Śrīmad-Bhāgavatam* (11.24.1-4). Elsewhere in *Śrīmad-Bhāgavatam* (10.63.26) the ingredients and cause of the material cosmic manifestation are described as follows:

> *kālo daivaṁ karma jīvaḥ svabhāvo*
> *dravyaṁ kṣetraṁ prāṇa ātmā vikāraḥ*
> *tat-saṅghāto bīja-roha-pravāhas*
> *tvan-māyaiṣā tan-niṣedhaṁ prapadye*

"O my Lord! Time, activity, providence and nature are four parts of the causal aspect [*māyā*] of the external energy. The conditioned vital force, the subtle material ingredients called the *dravya,* and material nature (which is the field of activity where the false ego acts as the soul), as well as the eleven senses and five elements (earth, water, fire, air and ether), which are the sixteen ingredients of the body—these are the ingredient aspect of *māyā*. The body is generated from activity, and activity is generated from the body, just as a tree is generated from a seed that is generated from a tree. This reciprocal cause and effect is called *māyā*. My dear Lord, You can save me from this cycle of cause and effect. I worship Your lotus feet."

Although the living entity is primarily related to the causal portion of *māyā,* he is nevertheless conducted by the ingredients of *māyā*. Three forces work in the causal portion of *māyā:* knowledge, desire and activity. The material ingredients are a manifestation of *māyā* as *pradhāna*. In other words, when the three qualities of *māyā* are in a dormant stage, they exist as *prakṛti, avyakta* or *pradhāna*. The word *avyakta,* referring to the nonmanifest, is another name of *pradhāna*. In the *avyakta* stage, material nature is without varieties. Varieties are manifested by the *pradhāna* portion of *māyā*. The word *pradhāna* is therefore more important than *avyakta* or *prakṛti*.

adi.5.59

> *jagat-kāraṇa nahe prakṛti jaḍa-rūpā*
> *śakti sañcāriyā tāre kṛṣṇa kare kṛpā*

SYNONYMS

jagat—of the material world; *kāraṇa*—the cause; *nahe*—cannot be; *prakṛti*—the material nature; *jaḍa-rūpā*—dull, without action; *śakti*—energy; *sañcāriyā*—infusing; *tāre*—unto the dull material nature; *kṛṣṇa*—Lord Kṛṣṇa; *kare*—shows; *kṛpā*—mercy.

TRANSLATION

Because prakṛti is dull and inert, it cannot actually be the cause of the material world. But Lord Kṛṣṇa shows His mercy by infusing His energy into the dull, inert material nature.

adi.5.60

> *kṛṣṇa-śaktye prakṛti haya gauṇa kāraṇa*
> *agni-śaktye lauha yaiche karaye jāraṇa*

SYNONYMS

kṛṣṇa-śaktye—by the energy of Kṛṣṇa; *prakṛti*—the material nature; *haya*—becomes; *gauṇa*—indirect; *kāraṇa*—cause; *agni-śaktye*—by

the energy of fire; *lauha*—iron; *yaiche*—just as; *karaye*—becomes; *jāraṇa*—powerful or red-hot.

TRANSLATION

Thus prakṛti, by the energy of Lord Kṛṣṇa, becomes the secondary cause, just as iron becomes red-hot by the energy of fire.

adi.5.61

> *ataeva kṛṣṇa mūla-jagat-kāraṇa*
> *prakṛti—kāraṇa yaiche ajā-gala-stana*

SYNONYMS

ataeva—therefore; *kṛṣṇa*—Lord Kṛṣṇa; *mūla*—original; *jagat-kāraṇa*—the cause of the cosmic manifestation; *prakṛti*—material nature; *kāraṇa*—cause; *yaiche*—exactly like; *ajā-gala-stana*—nipples on the neck of a goat.

TRANSLATION

Therefore Lord Kṛṣṇa is the original cause of the cosmic manifestation. Prakṛti is like the nipples on the neck of a goat, for they cannot give any milk.

PURPORT

The external energy, composed of *pradhāna* or *prakṛti* as the ingredient-supplying portion and *māyā* as the causal portion, is

known as *māyā-śakti*. Inert material nature is not the actual cause of the material manifestation, for Kāraṇārṇavaśāyī, Mahā-Viṣṇu, the plenary expansion of Kṛṣṇa, activates all the ingredients. It is in this way that material nature has the power to supply the ingredients. The example given is that iron has no power to heat or burn, but after coming in contact with fire the iron becomes red-hot and can then diffuse heat and burn other things. Material nature is like iron, for it has no independence to act without the touch of Viṣṇu, who is compared to fire. Lord Viṣṇu activates material nature by the power of His glance, and then the ironlike material nature becomes a material-supplying agent just as iron made red-hot becomes a burning agent. Material nature cannot independently become an agent for supplying the material ingredients. This is more clearly explained by Śrī Kapiladeva, an incarnation of Godhead, in *Śrīmad-Bhāgavatam* (3.28.40):

> *yatholmukād visphuliṅgād*
> *dhūmād vāpi sva-sambhavāt*
> *apy ātmatvenābhimatād*
> *yathāgniḥ pṛthag ulmukāt*

"Although smoke, flaming wood, and sparks are all considered together as ingredients of a fire, the flaming wood is nevertheless different from the fire, and the smoke is different from the flaming wood." The material elements (earth, water, fire, etc.) are like smoke, the living entities are like sparks, and material nature as *pradhāna* is like the flaming wood. But all of

them together are recipients of power from the Supreme Personality of Godhead and are thus able to manifest their individual capacities. In other words, the Supreme Personality of Godhead is the origin of all manifestations. Material nature can supply only when it is activated by the glance of the Supreme Personality of Godhead.

Just as a woman can deliver a child after being impregnated by the semen of a man, so material nature can supply the material elements after being glanced upon by Mahā-Viṣṇu. Therefore *pradhāna* cannot be independent of the superintendence of the Supreme Personality of Godhead. This is confirmed in the *Bhagavad-gītā* (Bg. 9.10): *mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*. *Prakṛti,* the total material energy, works under the superintendence of the Lord. The original source of the material elements is Kṛṣṇa. Therefore the attempt of the atheistic Sāṅkhya philosophers to consider material nature the source of these elements, forgetting Kṛṣṇa, is useless, like trying to get milk from the nipplelike bumps of skin hanging on the neck of a goat.

adi.5.62

> *māyā-aṁśe kahi tāre nimitta-kāraṇa*
> *seha nahe, yāte kartā-hetu—nārāyaṇa*

SYNONYMS

māyā-aṁśe—to the other portion of the material nature; *kahi*—I say; *tāre*—unto her; *nimitta-kāraṇa*—immediate cause; *seha nahe*—that cannot be; *yāte*—because; *kartā-hetu*—the original cause; *nārāyaṇa*—Lord Nārāyaṇa.

TRANSLATION

The māyā aspect of material nature is the immediate cause of the cosmic manifestation. But it also cannot be the real cause, for the original cause is Lord Nārāyaṇa.

adi.5.63

> *ghaṭera nimitta-hetu yaiche kumbhakāra*
> *taiche jagatera kartā—puruṣāvatāra*

SYNONYMS

ghaṭera—of the earthen pot; *nimitta-hetu*—original cause; *yaiche*—just as; *kumbhakāra*—the potter; *taiche*—similarly; *jagatera kartā*—the creator of the material world; *puruṣa-avatāra*—the *puruṣa* incarnation, or Kāraṇārṇavaśāyī Viṣṇu.

TRANSLATION

Just as the original cause of an earthen pot is the potter, so the creator of the material world is the first puruṣa incarnation [Kāraṇārṇavaśāyī Viṣṇu].

adi.5.64

> *kṛṣṇa—kartā, māyā tāṅra karena sahāya*
> *ghaṭera kāraṇa—cakra-daṇḍādi upāya*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *kartā*—the creator; *māyā*—material energy; *tāṅra*—His; *karena*—does; *sahāya*—assistance; *ghaṭera kāraṇa*—the cause of the earthen pot; *cakra-daṇḍa-ādi*—the wheel, the rod, and so on; *upāya*—instruments.

TRANSLATION

Lord Kṛṣṇa is the creator, and māyā only helps Him as an instrument, just like the potter's wheel and other instruments, which are the instrumental causes of a pot.

adi.5.65

> *dūra haite puruṣa kare māyāte avadhāna*
> *jīva-rūpa vīrya tāte karena ādhāna*

SYNONYMS

dūra haite—from a distance; *puruṣa*—the Supreme Personality of Godhead; *kare*—does; *māyāte*—unto the material energy;

avadhāna—glancing over; *jīva-rūpa*—the living entities; *vīrya*—seed; *tāte*—in her; *karena*—does; *ādhāna*—impregnation.

TRANSLATION

The first puruṣa casts His glance at māyā from a distance, and thus He impregnates her with the seed of life in the form of the living entities.

adi.5.66

> *eka aṅgābhāse kare māyāte milana*
> *māyā haite janme tabe brahmāṇḍera gaṇa*

SYNONYMS

eka—one; *aṅga-ābhāse*—bodily reflection; *kare*—does; *māyāte*—in the material energy; *milana*—mixture; *māyā*—the material energy; *haite*—from; *janme*—grows; *tabe*—then; *brahma-aṇḍera gaṇa*—the groups of universes.

TRANSLATION

The reflected rays of His body mix with māyā, and thus māyā gives birth to myriads of universes.

PURPORT

The Vedic conclusion is that the cosmic manifestation visible to the eyes of the conditioned soul is caused by the Absolute Truth, the Personality of Godhead, through the exertion of His specific

energies, although in the conclusion of atheistic deliberations this manifested cosmic exhibition is attributed to material nature. The energy of the Absolute Truth is exhibited in three ways: spiritual, material and marginal. The Absolute Truth is identical with His spiritual energy. Only when contacted by the spiritual energy can the material energy work and the temporary material manifestations thus appear active. In the conditioned state the living entities of the marginal energy are a mixture of spiritual and material energies. The marginal energy is originally under the control of the spiritual energy, but, under the control of the material energy, the living entities have been wandering in forgetfulness within the material world since time immemorial.

The conditioned state is caused by misuse of the individual independence of the spiritual platform, for this separates the living entity from the association of the spiritual energy. But when the living entity is enlightened by the grace of the Supreme Lord or His pure devotee and becomes inclined to revive his original state of loving service, he is on the most auspicious platform of eternal bliss and knowledge. The marginal *jīva,* or living entity, misuses his independence and becomes averse to the eternal service attitude when he independently thinks he is not energy but the energetic. This misconception of his own existence leads him to the attitude of lording it over material nature.

Material nature appears to be just the opposite of the spiritual energy. The fact is that the material energy can work only when

in contact with the spiritual energy. Originally the energy of Kṛṣṇa is spiritual, but it works in diverse ways, like electrical energy, which can exhibit the functions of refrigerating or heating through its manifestations in different ways. The material energy is spiritual energy covered by a cloud of illusion, or *māyā*. Therefore, the material energy is not self-sufficient in working. Kṛṣṇa invests His spiritual energy into material energy, and then it can act, just as iron can act like fire after being heated by fire. The material energy can act only when empowered by the spiritual energy.

When covered by the cloud of material energy, the living entity, who is also a spiritual energy of the Supreme Personality of Godhead, forgets about the activities of the spiritual energy and considers all that happens in the material manifestation to be wonderful. But a person who is engaged in devotional service in full Kṛṣṇa consciousness and who is therefore already situated in the spiritual energy can understand that the material energy has no independent powers: whatever actions are going on are due to the help of the spiritual energy. The material energy, which is a perverted form of the spiritual energy, presents everything pervertedly, thus causing misconceptions and duality. Material scientists and philosophers conditioned by the spell of material nature suppose that material energy acts automatically, and therefore they are frustrated, like an illusioned person who tries to get milk from the nipplelike bunches of skin on the neck of a goat. As there is no possibility of getting milk from these bunches of skin, there is similarly no possibility that anyone will

be successful in understanding the original cause of creation by forwarding theories produced by the material energy. Such an attempt is a manifestation of ignorance.

The material energy of the Supreme Personality of Godhead is called *māyā,* or illusion, because in two capacities (by supplying the material elements and by causing the material manifestation) it makes the conditioned soul unable to understand the real truth of creation. When a living entity is liberated, however, from the conditioned life of matter, he can understand the two different activities of material nature, namely covering and bewildering.

The origin of creation is the Supreme Personality of Godhead. As confirmed in the *Bhagavad-gītā* (9.10), the cosmic manifestation is working under the direction of the Supreme Lord, who invests the material energy with three material qualities. Agitated by these qualities, the elements supplied by the material energy produce varieties of things, just as an artist produces varieties of pictures by mixing the three colors red, yellow and blue. Yellow represents the quality of goodness, red represents passion, and blue represents ignorance. Therefore the colorful material creation is but an interaction of these three qualities, represented in eighty-one varieties of mixtures (3 x 3 equaling 9, 9 x 9 thus equaling 81). Deluded by material energy, the conditioned soul, enamored by these eighty-one varieties of manifestation, wants to lord it over material energy, just as a moth wants to enjoy a fire. This illusion is the net result of the conditioned soul's forgetfulness of his eternal relationship with

the Supreme personality of Godhead. When conditioned, the soul is impelled by the material energy to engage in sense gratification, whereas one enlightened by the spiritual energy engages himself in the service of the Supreme Lord in his eternal relationship.

Kṛṣṇa is the original cause of the spiritual world, and He is the covered cause of the material manifestation. He is also the original cause of the marginal potency, the living entities. He is both the leader and maintainer of the living entities, who are called the marginal potency because they can act under the protection of the spiritual energy or under the cover of the material energy. With the help of the spiritual energy we can understand that independence is visible only in Kṛṣṇa, who by His inconceivable energy is able to act in any way He likes.

The Supreme Personality of Godhead is the Absolute Whole, and the living entities are parts of the Absolute Whole. This relationship of the Supreme Personality of Godhead and the living entities is eternal. One should never mistakenly think that the spiritual whole can be divided into small parts by the small material energy. The *Bhagavad-gītā* does not support this Māyāvāda theory. Rather, it clearly states that the living entities are eternally small fragments of the supreme spiritual whole. As a part can never be equal with the whole, so a living entity, as a minute fragment of the spiritual whole, cannot be equal at any time to the Supreme Whole, the absolute Personality of Godhead. Although the Supreme Lord and the living entities are

quantitatively related as the whole and the parts, the parts are nevertheless qualitatively one with the whole. Thus the living entities, although always qualitatively one with the Supreme Lord, are in a relative position. The Supreme Personality of Godhead is the controller of everything, and the living entities are always controlled, either by the spiritual energy or by the material energy. Therefore a living entity can never become the controller of material or spiritual energies. The natural position of the living being is always as a subordinate of the Supreme Personality of Godhead. When one agrees to act in such a position, he attains perfection in life, but if one rebels against this principle, he is in the conditioned state.

adi.5.67

> *agaṇya, ananta yata aṇḍa-sanniveśa*
> *tata-rūpe puruṣa kare sabāte prakāśa*

SYNONYMS

agaṇya—innumerable; *ananta*—unlimited; *yata*—all; *aṇḍa*—universes; *sanniveśa*—groups; *tata-rūpe*—in as many forms; *puruṣa*—the Lord; *kare*—does; *sabāte*—in every one of them; *prakāśa*—manifestation.

TRANSLATION

The puruṣa enters each and every one of the countless universes. He manifests Himself in as many separate forms as there are universes.

adi.5.68

> *puruṣa-nāsāte yabe bāhirāya śvāsa*
> *niśvāsa sahite haya brahmāṇḍa-prakāśa*

SYNONYMS

puruṣa-nāsāte—in the nostrils of the Lord; *yabe*—when; *bāhirāya*—expels; *śvāsa*—breath; *niśvāsa sahite*—with that exhalation; *haya*—there is; *brahmāṇḍa-prakāśa*—manifestation of universes.

TRANSLATION

When the puruṣa exhales, the universes become manifest with each outward breath.

adi.5.69

> *punarapi śvāsa yabe praveśe antare*
> *śvāsa-saha brahmāṇḍa paiśe puruṣa-śarīre*

SYNONYMS

punarapi—thereafter; *śvāsa*—breath; *yabe*—when; *praveśe*—enters; *antare*—within; *śvāsa-saha*—with that inhaled breath; *brahmāṇḍa*—universes; *paiśe*—enter; *puruṣa-śarīre*—within the body of the Lord.

TRANSLATION

Thereafter, when He inhales, all the universes again enter His body.

PURPORT

In His form as Kāraṇodakaśāyī Viṣṇu the Lord impregnates material nature by His glance. The transcendental molecules of that glance are particles of spirit, or spiritual atoms, which appear in different species of life according to the seeds of their individual *karma* from the previous cosmic manifestation. And the Lord Himself, by His partial representation, creates a body of innumerable universes and again enters each of those universes as Garbhodakaśāyī Viṣṇu. His coming in contact with *māyā* is explained in the *Bhagavad-gītā* by a comparison between air and the sky. The sky enters everything material, yet it is far away from us.**

adi.5.70

> *gavākṣera randhre yena trasareṇu cale*
> *puruṣera loma-kūpe brahmāṇḍera jāle*

SYNONYMS

gavākṣera—of windows of a room; *randhre*—within the holes; *yena*—like; *trasareṇu*—six atoms together; *cale*—moves; *puruṣera*—of the Lord; *loma-kūpe*—in the holes of the hair; *brahmāṇḍera*—of universes; *jāle*—a network.

TRANSLATION

Just as atomic particles of dust pass through the openings of a window, so the networks of universes pass through the pores of the skin of the puruṣa.

adi.5.71

> *yasyaika-niśvasita-kālam athāvalambya*
> *jīvanti loma-vila-jā jagad-aṇḍa-nāthāḥ*
> *viṣṇur mahān sa iha yasya kalā-viśeṣo*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

SYNONYMS

yasya—whose; *eka*—one; *niśvasita*—of breath; *kālam*—time; *atha*—thus; *avalambya*—taking shelter of; *jīvanti*—live; *loma-vila-jāḥ*—

grown from the hair holes; *jagat-aṇḍa-nāthāḥ*—the masters of the universes (the Brahmās); *viṣṇuḥ mahān*—the Supreme Lord, Mahā-Viṣṇu; *saḥ*—that; *iha*—here; *yasya*—whose; *kalā-viśeṣaḥ*—particular plenary portion or expansion; *govindam*—Lord Govinda; *ādi-puruṣam*—the original person; *tam*—Him; *aham*—I; *bhajāmi*—worship.

TRANSLATION

"The Brahmās and other lords of the mundane worlds appear from the pores of Mahā-Viṣṇu and remain alive for the duration of His one exhalation. I adore the primeval Lord, Govinda, of whom Mahā-Viṣṇu is a portion of His. plenary portion."

PURPORT

This description of the Lord's creative energy is from the *Brahma-saṁhitā* (5.48), which Lord Brahmā compiled after his personal realization. When Mahā-Viṣṇu exhales, the spiritual seeds of the universes emanate from Him in the form of molecular particles like those that are visible, three times the size of an atom, when sunlight is diffused through a small hole. In these days of atomic research it will be a worthwhile engagement for atomic scientists to learn from this statement how the entire universe develops from the spiritual atoms emanating from the body of the Lord.

adi.5.72

> *kvāhaṁ tamo-mahad-ahaṁ-kha-carāgni-vār-bhū-*
> *saṁveṣṭitāṇḍa-ghaṭa-sapta-vitasti-kāyaḥ*
> *kvedṛg-vidhāvigaṇitāṇḍa-parāṇu-caryā-*
> *vātādhva-roma-vivarasya ca te mahitvam*

SYNONYMS

kva—where; *aham*—I; *tamaḥ*—material nature; *mahat*—the total material energy; *aham*—false ego; *kha*—ether; *cara*—air; *agni*—fire; *vāḥ*—water; *bhū*—earth; *saṁveṣṭita*—surrounded by; *aṇḍa-ghaṭa*—a potlike universe; *sapta-vitasti*—seven *vitastis*; *kāyaḥ*—body; *kva*—where; *īdṛk*—such; *vidha*—like; *avigaṇita*—unlimited; *aṇḍa*—universes; *para-aṇu-caryā*—moving like the atomic dust; *vāta-adhva*—air holes; *roma*—of hair on the body; *vivarasya*—of the holes; *ca*—also; *te*—Your; *mahitvam*—greatness.

TRANSLATION

"Where am I, a small creature of seven spans the measure of my own hand? I am enclosed in the universe composed of material nature, the total material energy, false ego, ether, air, water and earth. And what is Your glory? Unlimited universes pass through the pores of Your body just like particles of dust passing through the opening of a window."

PURPORT

When Lord Brahmā, after having stolen all Kṛṣṇa's cows and cowherd boys, returned and saw that the cows and boys were still roaming with Kṛṣṇa, he offered this prayer (*Bhāg*. 10.14.11) in his defeat. A conditioned soul, even one so great as Brahmā, who manages the affairs of the entire universe, cannot compare to the Personality of Godhead, for He can produce numberless universes simply by the spiritual rays emanating from the pores of His body. Material scientists should take lessons from the utterances of Śrī Brahmā regarding our insignificance in comparison to God. In these prayers of Brahmā there is much to learn for those who are falsely puffed up by the accumulation of power.

adi.5.73

> *aṁśera aṁśa yei, 'kalā' tāra nāma*
> *govindera pratimūrti śrī-balarāma*

SYNONYMS

aṁśera—of the part; *aṁśa*—part; *yei*—that which; *kalā*—a *kalā,* or part of the plenary portion; *tāra*—its; *nāma*—name; *govindera*—of Lord Govinda; *prati-mūrti*—counterform; *śrī-balarāma*—Lord Balarāma.

TRANSLATION

A part of a part of a whole is called a kalā. Śrī Balarāma is the counterform of Lord Govinda.

adi.5.74

> *tāṅra eka svarūpa—śrī-mahā-saṅkarṣaṇa*
> *tāṅra aṁśa 'puruṣa' haya kalāte gaṇana*

SYNONYMS

tāṅra—His; *eka*—one; *svarūpa*—manifestation; *śrī-mahā-saṅkarṣaṇa*—the great Lord Mahā-saṅkarṣaṇa; *tāṅra*—His; *aṁśa*—part; *puruṣa*—the Mahā-Viṣṇu incarnation; *haya*—is; *kalāte gaṇana*—counted as a *kalā*.

TRANSLATION

Balarāma's own expansion is called Mahā-Saṅkarṣaṇa, and His fragment, the puruṣa, is counted as a kalā, or a part of a plenary portion.

adi.5.75

> *yāṅhāke ta' kalā kahi, tiṅho mahā-viṣṇu*
> *mahā-puruṣāvatārī teṅho sarva-jiṣṇu*

SYNONYMS

yāṅhāke—unto whom; *ta'*—certainly; *kalā kahi*—I say *kalā*; *tiṅho*—He; *mahā-viṣṇu*—Lord Mahā-Viṣṇu; *mahā-puruṣāvatārī*—Mahā-Viṣṇu, the source of other *puruṣa* incarnations; *teṅho*—He; *sarva-jiṣṇu*—all-pervading.

TRANSLATION

I say that this kalā is Mahā-Viṣṇu. He is the Mahā-puruṣa, who is the source of the other puruṣas and who is all-pervading.

adi.5.76

> *garbhoda-kṣīroda-śāyī doṅhe 'puruṣa' nāma*
> *sei dui, yāṅra aṁśa,—viṣṇu, viśva-dhāma*

SYNONYMS

garbha-uda—in the ocean known as Garbhodaka within the universe; *kṣīra-uda-śāyī*—one who lies in the ocean of milk; *doṅhe*—both of Them; *puruṣa nāma*—known as *puruṣa,* Lord Viṣṇu; *sei*—those; *dui*—two; *yāṅra aṁśa*—whose plenary portions; *viṣṇu viśva-dhāma*—Lord Viṣṇu, the abode of the total universes.

TRANSLATION

Garbhodaśāyī and Kṣīrodaśāyī are both called puruṣas. They are plenary portions of Kāraṇodaśāyī Viṣṇu, the first puruṣa, who is the abode of all the universes.

PURPORT

The symptoms of the *puruṣa* are described in *Laghu-bhāgavatāmṛta*. While describing the incarnations of the Supreme personality of Godhead, the author has quoted from the *Viṣṇu Purāṇa* (6.8.59), where it is said: "Let me offer my respectful obeisances unto Puruṣottama, Lord Kṛṣṇa, who is always free from the contamination of the six material dualities; whose plenary expansion, Mahā-Viṣṇu, glances over matter to create the cosmic manifestation; who expands Himself in various transcendental forms, all of which are one and the same; who is the master of all living entities; who is always free and liberated from the contamination of material energy; and who, when He appears in this material world, seems one of us, although He has an eternally spiritual, blissful, transcendental form." In summarizing this statement, Rūpa Gosvāmī has concluded that the plenary expansion of the Supreme Personality of Godhead who acts in cooperation with the material energy is called the *puruṣa*.

adi.5.77

viṣṇos tu trīṇi rūpāṇi
puruṣākhyāny atho viduḥ
ekaṁ tu mahataḥ sraṣṭṛ
dvitīyaṁ tv aṇḍa-saṁsthitam
tṛtīyaṁ sarva-bhūta-sthaṁ
tāni jñātvā vimucyate

SYNONYMS

viṣṇoḥ—of Lord Viṣṇu; *tu*—certainly; *trīṇi*—three; *rūpāṇi*—forms; *puruṣa-ākhyāni*—celebrated as the *puruṣa*; *atho*—how; *viduḥ*—they know; *ekam*—one of them; *tu*—but; *mahataḥ sraṣṭṛ*—the creator of the total material energy; *dvitīyam*—the second; *tu*—but; *aṇḍa-saṁsthitam*—situated within the universe; *tṛtīyam*—the third; *sarva-bhūta-stham*—within the hearts of all living entities; *tāni*—these three; *jñātvā*—knowing; *vimucyate*—one becomes liberated.

TRANSLATION

"Viṣṇu has three forms called puruṣas. The first, Mahā-Viṣṇu, is the creator of the total material energy [mahat], the second is Garbhodaśāyī, who is situated within each universe, and the third is Kṣīrodaśāyī, who lives in the heart of every living being. He who knows these three becomes liberated from the clutches of māyā.

PURPORT

This verse appears in the *Laghu-bhāgavatāmṛta* (*Pūrva* 2.9), where it has been quoted from the *Sātvata-tantra*.

adi.5.78

> *yadyapi kahiye tāṅre kṛṣṇera 'kalā' kari*
> *matsya-kūrmādy-avatārera tiṅho avatārī*

SYNONYMS

yadyapi—although; *kahiye*—I say; *tāṅre*—to Him; *kṛṣṇera*—of Lord Kṛṣṇa; *kalā*—part of the part; *kari*—making; *matsya*—the fish incarnation; *kūrma-ādi*—the tortoise incarnation and others; *avatārera*—of all these incarnations; *tiṅho*—He; *avatārī*—the original source.

TRANSLATION

Although Kṣīrodaśāyī Viṣṇu is called a kalā of Lord Kṛṣṇa, He is the source of Matsya, Kūrma and the other incarnations.

adi.5.79

> *ete cāṁśa-kalāḥ puṁsaḥ*
> *kṛṣṇas tu bhagavān svayam*

indrāri-vyākulaṁ lokaṁ
mṛḍayanti yuge yuge

SYNONYMS

ete—all these; *ca*—also; *aṁśa-kalāḥ*—part or part of the part; *puṁsaḥ*—of the Supreme Person; *kṛṣṇaḥ tu*—but Lord Kṛṣṇa; *bhagavān*—the original Personality of Godhead; *svayam*—Himself; *indra-ari*—the demons; *vyākulam*—disturbed; *lokam*—all the planets; *mṛḍayanti*—makes them happy; *yuge yuge*—in different millenniums.

TRANSLATION

"All these incarnations of Godhead are either plenary portions or parts of the plenary portions of the puruṣa-avatāras. But Kṛṣṇa is the Supreme Personality of Godhead Himself. In every age He protects the world through His different features when the world is disturbed by the enemies of Indra."

PURPORT

This quotation is from *Śrīmad-Bhāgavatam* (1.3.28).

adi.5.80

sei puruṣa sṛṣṭi-sthiti-pralayera kartā
nānā avatāra kare, jagatera bhartā

SYNONYMS

sei—that; *puruṣa*—the Personality of Godhead; *sṛṣṭi-sthiti-pralayera*—of creation, maintenance and annihilation; *kartā*—creator; *nānā*—various; *avatāra*—incarnations; *kare*—makes; *jagatera*—of the material world; *bhartā*—maintainer.

TRANSLATION

That puruṣa [Kṣīrodakaśāyī Viṣṇu] is the performer of creation, maintenance and destruction. He manifests Himself in many incarnations, for He is the maintainer of the world.

adi.5.81

> *sṛṣṭy-ādi-nimitte yei aṁśera avadhāna*
> *sei ta' aṁśere kahi 'avatāra' nāma*

SYNONYMS

sṛṣṭi-ādi-nimitte—for the cause of creation, maintenance and annihilation; *yei*—which; *aṁśera avadhāna*—manifestation of the part; *sei ta'*—that certainly; *aṁśere kahi*—I speak about that plenary expansion; *avatāra nāma*—by the name "incarnation."

TRANSLATION

That fragment of the Mahā-puruṣa who appears for the purpose of creation, maintenance and annihilation is called an incarnation.

adi.5.82

> *ādyāvatāra, mahā-puruṣa, bhagavān*
> *sarva-avatāra-bīja, sarvāśraya-dhāma*

SYNONYMS

ādya-avatāra—the original incarnation; *mahā-puruṣa*—Lord Mahā-Viṣṇu; *bhagavān*—the Personality of Godhead; *sarva-avatāra-bīja*—the seed of all different kinds of incarnations; *sarva-āśraya-dhāma*—the shelter of everything.

TRANSLATION

That Mahā-puruṣa is identical with the Personality of Godhead. He is the original incarnation, the seed of all others, and the shelter of everything.

adi.5.83

> *ādyo 'vatāraḥ puruṣaḥ parasya*
> *kālaḥ svabhāvaḥ sad-asan manaś ca*

dravyaṁ vikāro guṇa indriyāṇi
virāṭ svarāṭ sthāsnu cariṣṇu bhūmnaḥ

SYNONYMS

ādyaḥ avatāraḥ—original incarnation; *puruṣaḥ*—the Lord; *parasya*—of the Supreme; *kālaḥ*—time; *svabhāvaḥ*—nature; *sat-asat*—cause and effect; *manaḥ ca*—as well as the mind; *dravyam*—the five elements; *vikāraḥ*—transformation or the false ego; *guṇaḥ*—modes of nature; *indriyāṇi*—senses; *virāṭ*—the universal form; *svarāṭ*—complete independence; *sthāsnu*—immovable; *cariṣṇu*—movable; *bhūmnaḥ*—of the Supreme Personality of Godhead.

TRANSLATION

"The puruṣa is the primary incarnation of the Supreme Personality of Godhead. Time, nature, prakṛti (as cause and effect), the mind, the material elements, false ego, the modes of nature, the senses, the universal form, complete independence and the moving and nonmoving beings appear subsequently as His opulences."

PURPORT

Describing the incarnations and their symptoms, the *Laghu-bhāgavatāmṛta* has stated that when Lord Kṛṣṇa descends to conduct the creative affairs of the material manifestation, He is an *avatāra,* or incarnation. The two categories of *avatāras* are empowered devotees and *tad-ekātma-rūpa* (the Lord Himself). An example of *tad-ekātma-rūpa* is Śeṣa, and an example of a

devotee is Vasudeva, the father of Lord Kṛṣṇa. Śrīla Baladeva Vidyābhūṣaṇa has commented that the material cosmic manifestation is a partial kingdom of God where God must sometimes come to execute a specific function. The plenary portion of the Lord through whom Lord Kṛṣṇa executes such actions is called Mahā-Viṣṇu, who is the primal beginning of all incarnations. Inexperienced observers presume that the material energy provides both the cause and the elements of the cosmic manifestation and that the living entities are the enjoyers of material nature. But the devotees of the Bhāgavata school, which has scrutinizingly examined the entire situation, can understand that material nature can independently be neither the supplier of the material elements nor the cause of the material manifestation. Material nature gets the power to supply the material elements from the glance of the supreme *puruṣa,* Mahā-Viṣṇu, and when empowered by Him she is called the cause of the material manifestation. Both features of material nature, as the cause of the material creation and as the source of its elements, exist due to the glance of the Supreme Personality of Godhead. The various expansions of the Supreme Lord who act to empower the material energy are known as plenary expansions or incarnations. As illustrated by the example of many flames lit from one flame, all these plenary expansions and incarnations are as good as Viṣṇu Himself; nevertheless, because of their activities in controlling *māyā,* sometimes they are known as *māyika,* or having a relationship with *māyā*. This is a verse from *Śrīmad-Bhāgavatam* (2.6.42).

adi.5.84

> *jagṛhe pauruṣaṁ rūpaṁ*
> *bhagavān mahad-ādibhiḥ*
> *sambhūtaṁ ṣoḍaśa-kalam*
> *ādau loka-sisṛkṣayā*

SYNONYMS

jagṛhe—accepted; *pauruṣam*—the *puruṣa* incarnation; *rūpam*—the form; *bhagavān*—the Supreme Personality of Godhead; *mahat-ādibhiḥ*—by the total material energy etc.; *sambhūtam*—created; *ṣoḍaśa*—sixteen; *kalam*—energies; *ādau*—originally; *loka*—the material worlds; *sisṛkṣayā*—with the desire to create.

TRANSLATION

"In the beginning of the creation, the Lord expanded Himself in the form of the puruṣa incarnation, accompanied by all the ingredients of material creation. First He created the sixteen principal energies suitable for creation. This was for the purpose of manifesting the material universes."

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (1.3.1). The commentary of Madhva on *Śrīmad-Bhāgavatam* mentions that the following sixteen spiritual energies are present in the

spiritual world: (1) *śrī,* (2) *bhū,* (3) *līlā,* (4) *kānti,* (5) *kīrti,* (6) *tuṣṭi,* (7) *gīr,* (8) *puṣṭi,* (9) *satyā* (10) *jñānājñānā,* (11) *jayā utkarṣiṇī,* (12) *vimalā,* (13) *yogamāyā,* (14) *prahvī,* (15) *īśānā* and (16) *anugrahā*. In his commentary on the *Laghu-bhāgavatāmṛta,* Śrī Baladeva Vidyābhūṣaṇa has said that the above energies are also known by nine names: (1) *vimalā,* (2) *utkarṣiṇī* (3) *jñānā,* (4) *kriyā,* (5) *yogā,* (6) *prahvī,* (7) *satyā,* (8) *īśānā* and (9) *anugrahā*. In the *Bhagavat-sandarbha* of Śrīla Jīva Gosvāmī (*Anuccheda* 103) they are described as *śrī, puṣṭi, gīr, kānti, kīrti, tuṣṭi, ilā, jaya; vidyāvidyā, māyā, samvit, sandhinī, hlādinī, bhakti, mūrti, vimalā, yogā, prahvī, īśānā, anugrahā,* etc. All these energies act in different spheres of the Lord's supremacy.

adi.5.85

> *yadyapi sarvāśraya tiṅho, tāṅhāte saṁsāra*
> *antarātmā-rūpe tiṅho jagat-ādhāra*

SYNONYMS

yadyapi—although; *sarva-āśraya*—the shelter of everything; *tiṅho*—He (the Lord); *tāṅhāte*—in Him; *saṁsāra*—the material creation; *antaḥ-ātmā-rūpe*—in the form of the Supersoul; *tiṅho*—He; *jagat-ādhāra*—the support of the whole creation.

TRANSLATION

Although the Lord is the shelter of everything and although all the universes rest in Him, He, as the Supersoul, is also the support of everything.

adi.5.86

> *prakṛti-sahite tāṅra ubhaya sambandha*
> *tathāpi prakṛti-saha nāhi sparśa-gandha*

SYNONYMS

prakrti-sahite—with the material energy; *tāṅra*—His; *ubhaya sambandha*—both relationships; *tathāpi*—still; *prakṛti-saha*—with the material nature; *nāhi*—there is not; *sparśa-gandha*—even the slightest contact.

TRANSLATION

Although He is thus connected with the material energy in two ways, He does not have the slightest contact with it.

PURPORT

In the *Laghu-bhāgavatāmṛta,* Śrīla Rūpa Gosvāmī, commenting upon the Lord's transcendental position beyond the material qualities, says that Viṣṇu, as the controller and superintendent of material nature, has a connection with the material qualities.

That connection is called *yoga*. However, the person who directs a prison is not also a prisoner. Similarly, although the Supreme Personality of Godhead Viṣṇu directs or supervises the qualitative nature, He has no connection with the material modes of nature. The expansions of Lord Viṣṇu always retain their supremacy; they are never connected with the material qualities. One may argue that Mahā-Viṣṇu cannot have any connection with the material qualities, because if He were so connected, *Śrīmad-Bhāgavatam* would not state that material nature, ashamed of her thankless task of acting to induce the living entities to become averse to the Supreme Lord, remains behind the Lord in shyness. In answer to this argument, it may be said that the word *guṇa* means "regulation." Lord Viṣṇu, Lord Brahmā and Lord Śiva are situated within this universe as the directors of the three modes, and their connection with the modes is known as *yoga*. This does not indicate, however, that these personalities are bound by the qualities of nature. Lord Viṣṇu specifically is always the controller of the three qualities. There is no question of His coming under their control.

Although the causal and element-supplying features exist in material nature by dint of the glance of the Supreme Personality of Godhead, the Lord is never affected by glancing over the material qualities. By the will of the Supreme Lord the different qualitative changes in the material world take place, but there is no possibility of material affection, change or contamination for Lord Viṣṇu.

adi.5.87

etad īśanam īśasya
prakṛti-stho 'pi tad-guṇaiḥ
na yujyate sadātma-sthair
yathā buddhis tad-āśrayā

SYNONYMS

etat—this is; *īśanam*—opulence; *īśasya*—of the Lord; *prakṛti-sthaḥ*—within this material world; *api*—although; *tat-guṇaiḥ*—by the material qualities; *na yujyate*—never affected; *sadā*—always; *ātma-sthaiḥ*—situated in His own energy; *yathā*—as also; *buddhiḥ*—intelligence; *tat*—His; *āśrayā*—devotees.

TRANSLATION

"This is the opulence of the Lord. Although situated within the material nature, He is never affected by the modes of nature. Similarly, those who have surrendered to Him and have fixed their intelligence upon Him are not influenced by the modes of nature."

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (1.11.38).

adi.5.88

> *ei mata gītāteha punaḥ punaḥ kaya*
> *sarvadā īśvara-tattva acintya-śakti haya*

SYNONYMS

ei mata—in this way; *gītāteha*—in the *Bhagavad-gītā*; *punaḥ punaḥ*—again and again; *kaya*—it is said; *sarvadā*—always; *īśvara-tattva*—the truth of the Absolute Truth; *acintya-śakti haya*—is inconceivable.

TRANSLATION

Thus the Bhagavad-gītā also states again and again that the Absolute Truth always possesses inconceivable power.

adi.5.89

> *āmi ta' jagate vasi, jagat āmāte*
> *nā āmi jagate vasi, nā āmā jagate*

SYNONYMS

āmi—I; *ta'*—certainly; *jagate*—in the material world; *vasi*—situated; *jagat*—the whole material creation; *āmāte*—in Me; *nā*—not; *āmi*—I; *jagate*—within the material world; *vasi*—situated; *nā*—nor; *āmā*—on Me; *jagate*—the material world.

TRANSLATION

"I am situated in the material world, and the world rests in Me. But at the same time I am not situated in the material world, nor does it rest on Me in truth.

PURPORT

Nothing in existence is possible unless energized by the will of the Lord. The entire manifested creation is therefore resting on the energy of the Lord, but one should not therefore presume that the material manifestation is identical with the Supreme Personality of Godhead. A cloud may rest in the sky, but that does not mean that the sky and the cloud are one and the same. Similarly, the qualitative material nature and its products are never identical with the Supreme Lord. The tendency to lord it over material nature, or *māyā,* cannot be a feature of the Supreme Personality of Godhead. When He descends to the material world, He maintains His transcendental nature, unaffected by the material qualities. In both the spiritual and material worlds, He is always the controller of all energies. The uncontaminated spiritual nature always exists within Him. The Lord appears and disappears in the material world in different features for His pastimes, yet He is the origin of all cosmic manifestations.

The material manifestation cannot exist separate from the Supreme Lord, yet Lord Viṣṇu, the Supreme Personality of Godhead, in spite of His connection with material nature, cannot

be subordinate to nature's influence. His original form of eternal bliss and knowledge is never subordinate to the three qualities of material nature. This is a specific feature of the Supreme Lord's inconceivable potencies.

adi.5.90

> *acintya aiśvarya ei jāniha āmāra*
> *ei ta' gītāra artha kaila paracāra*

SYNONYMS

acintya—inconceivable; *aiśvarya*—opulence; *ei*—this; *jāniha*—you must know; *āmāra*—of Me; *ei ta'*—this; *gītāra artha*—the meaning of the *Bhagavad-gītā*; *kaila paracāra*—Lord Kṛṣṇa propagated.

TRANSLATION

"O Arjuna, you should know this as My inconceivable opulence." This is the meaning propagated by Lord Kṛṣṇa in the Bhagavad-gītā.

adi.5.91

> *sei ta' puruṣa yāṅra 'aṁśa' dhare nāma*
> *caitanyera saṅge sei nityānanda-rāma*

SYNONYMS

sei ta'—that; *puruṣa*—Supreme Person; *yāṅra*—of whom; *aṁśa*—as part; *dhare nāma*—is known; *caitanyera saṅge*—with Śrī Caitanya Mahāprabhu; *sei*—that; *nityānanda-rāma*—Lord Nityānanda or Balarāma.

TRANSLATION

That Mahā-puruṣa [Kāraṇodakaśāyī Viṣṇu] is known as a plenary part of Him who is Lord Nityānanda Balarāma, the favorite associate of Lord Caitanya.

adi.5.92

> *ei ta' navama ślokera artha-vivaraṇa*
> *daśama ślokera artha śuna diyā mana*

SYNONYMS

ei ta'—thus; *navama ślokera*—of the ninth verse; *artha-vivaraṇa*—description of the meaning; *daśama ślokera*—of the tenth verse; *artha*—meaning; *śuna*—hear; *diyā mana*—with attention.

TRANSLATION

I have thus explained the ninth verse, and now I shall explain the tenth. Please listen with rapt attention.

adi.5.93

yasyāṁśāṁśaḥ śrīla-garbhoda-śāyī
yan-nābhy-abjaṁ loka-saṅghāta-nālam
loka-sraṣṭuḥ sūtikā-dhāma dhātus
taṁ śrī-nityānanda-rāmaṁ prapadye

SYNONYMS

yasya—whose; *aṁśa-aṁśaḥ*—portion of a plenary portion; *śrīla-garbha-uda-śāyī*—Garbhodakaśāyī Viṣṇu; *yat*—of whom; *nābhi-abjam*—the navel lotus; *loka-saṅghāta*—of the multitude of planets; *nālam*—having a stem that is the resting place; *loka-sraṣṭuḥ*—of Lord Brahmā, creator of the planets; *sūtikā-dhāma*—the birthplace; *dhātuḥ*—of the creator; *tam*—to Him; *śrī-nityānanda-rāmam*—to Lord Balarāma in the form of Lord Nityānanda; *prapadye*—I surrender.

TRANSLATION

I offer my full obeisances unto the feet of Śrī Nityānanda Rāma, a partial part of whom is Garbhodakaśāyī Viṣṇu. From the navel of Garbhodakaśāyī Viṣṇu sprouts the lotus that is the birthplace of Brahmā, the engineer of the universe. The stem of that lotus is the resting place of the multitude of planets.

PURPORT

In the *Mahābhārata, Śānti-parva,* it is said that He who is Pradyumna is also Aniruddha. He is also the father of Brahmā. Thus Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu are identical plenary expansions of Pradyumna, the original Deity of Brahmā, who is born from the lotus flower. It is Pradyumna who gives Brahmā direction for cosmic management. A full description of Brahmā's birth is given in *Śrīmad-Bhāgavatam* (3.8.15-16).

Describing the features of the three *puruṣas,* the *Laghu-bhāgavatāmṛta* says that Garbhodakaśāyī Viṣṇu has a four-handed form, and when He Himself enters the hollow of the universe and lies down in the ocean of milk He is known as Kṣīrodakaśāyī Viṣṇu, who is the Supersoul of all living entities, including the demigods. In the *Sātvata-tantra* it is said that the third *puruṣa* incarnation, Kṣīrodakaśāyī Viṣṇu, is situated as the Supersoul in everyone's heart. This Kṣīrodakaśāyī Viṣṇu is an expansion of Garbhodakaśāyī Viṣṇu for pastimes.

adi.5.94

> *sei ta' puruṣa ananta-brahmāṇḍa sṛjiyā*
> *saba aṇḍe praveśilā bahu-mūrti hañā*

SYNONYMS

sei—that; *ta'*—certainly; *puruṣa*—incarnation; *ananta-brahmāṇḍa*—innumerable universes; *sṛjiyā*—creating; *saba*—all; *aṇḍe*—in the egglike universes; *praveśilā*—entered; *bahu-mūrti hañā*—taking multifarious forms.

TRANSLATION

After creating millions of universes, the first puruṣa entered into each of them in a separate form, as Śrī Garbhodakaśāyī.

adi.5.95

> *bhitare praveśi' dekhe saba andhakāra*
> *rahite nāhika sthāna karila vicāra*

SYNONYMS

bhitare—within the universe; *praveśi'*—entering; *dekhe*—He sees; *saba*—all; *andhakāra*—darkness; *rahite*—to stay; *nāhika*—there is not; *sthāna*—place; *karila vicāra*—considered.

TRANSLATION

Entering the universe, He found only darkness, with no place in which to reside. Thus He began to consider.

adi.5.96

> *nijāṅga-sveda-jala karila sṛjana*
> *sei jale kaila ardha-brahmāṇḍa bharaṇa*

SYNONYMS

nija-aṅga—of His own body; *sveda-jala*—water from perspiration; *karila*—did; *sṛjana*—creation; *sei jale*—with that water; *kaila*—did; *ardha-brahmāṇḍa*—half of the universe; *bharaṇa*—filling.

TRANSLATION

Then He created water from the perspiration of His own body and with that water filled half the universe.

adi.5.97

> *brahmāṇḍa-pramāṇa pañcāśat-koṭi-yojana*
> *āyāma, vistāra, dui haya eka sama*

SYNONYMS

brahmāṇḍa-pramāṇa—measurement of the universe; *pañcāśat*—fifty; *koṭi*—ten millions; *yojana*—lengths of eight miles; *āyāma*—length; *vistāra*—breadth; *dui*—both of them; *haya*—are; *eka sama*—one and the same.

TRANSLATION

The universe measures five hundred million yojanas. Its length and breadth are one and the same.

adi.5.98

> *jale bhari' ardha tāṅhā kaila nija-vāsa*
> *āra ardhe kaila caudda-bhuvana prakāśa*

SYNONYMS

jale—with water; *bhari'*—filling; *ardha*—half; *tāṅhā*—there; *kaila*—made; *nija-vāsa*—own residence; *āra*—other; *ardhe*—in the half; *kaila*—did; *caudda-bhuvana*—fourteen worlds; *prakāśa*—manifestation.

TRANSLATION

After filling half the universe with water, He made His own residence therein and manifested the fourteen worlds in the other half.

PURPORT

The fourteen worlds are enumerated in *Śrīmad-Bhāgavatam,* Second Canto, Fifth Chapter. The upper planetary systems are (1) Bhū, (2) Bhuvar, (3) Svar, (4) Mahar, (5) Janas, (6) Tapas and (7) Satya. The seven lower planetary systems are (1) Tala, (2) Atala, (3) Vitala, (4) Nitala, (5) Talātala, (6) Mahātala and (7) Sutala.

The lower planets, as a whole, are called Pātāla. Among the upper planetary systems, Bhū, Bhuvar and Svar constitute Svargaloka, and the rest are called Martya. The entire universe is thus known as Triloka.

adi.5.99

> *tāṅhāi prakaṭa kaila vaikuṇṭha nija-dhāma*
> *śeṣa-śayana-jale karila viśrāma*

SYNONYMS

tāṅhāi—there; *prakaṭa*—manifestation; *kaila*—did; *vaikuṇṭha*—the spiritual world; *nija-dhāma*—His own abode; *śeṣa*—of Lord Śeṣa; *śayana*—on the bed; *jale*—on the water; *karila*—did; *viśrāma*—rest.

TRANSLATION

There He manifested Vaikuṇṭha as His own abode and rested in the waters on the bed of Lord Śeṣa.

adi.5.100-101

> *ananta-śayyāte tāṅhā karila śayana*
> *sahasra mastaka tāṅra sahasra vadana*

> *sahasra-caraṇa-hasta, sahasra-nayana*
> *sarva-avatāra-bīja, jagat-kāraṇa*

SYNONYMS

ananta-śayyāte—on Lord Ananta as a bed; *tāṅhā*—there; *karila śayana*—lay down; *sahasra*—thousands; *mastaka*—heads; *tāṅra*—His; *sahasra vadana*—thousands of faces; *sahasra*—thousands; *caraṇa*—legs; *hasta*—hands; *sahasra-nayana*—thousands of eyes; *sarva-avatāra-bīja*—the seed of all incarnations; *jagat-kāraṇa*—the cause of the material world.

TRANSLATION

He lay there with Ananta as His bed. Lord Ananta is a divine serpent having thousands of heads, thousands of faces, thousands of eyes and thousands of hands and feet. He is the seed of all incarnations and is the cause of the material world.

PURPORT

In the reservoir of water first created by the perspiration of Garbhodakaśāyī Viṣṇu, the Lord lies on the Śeṣa plenary expansion of Viṣṇu, who is described in *Śrīmad-Bhāgavatam* and in the four *Vedas* as follows:

> *sahasra-śīrṣā puruṣaḥ sahasrākṣaḥ sahasra-pāt*
> *sa bhūmiṁ viśvato vṛtvātyatiṣṭhad daśāṅgulam*

The Viṣṇu form called Ananta-śayana has thousands of hands and legs and thousands of eyes, and He is the active generator of all the incarnations within the material world.

adi.5.102

> *tāṅra nābhi-padma haite uṭhila eka padma*
> *sei padme haila brahmāra janma-sadma*

SYNONYMS

tāṅra—His; *nābhi-padma*—lotus navel; *haite*—from; *uṭhila*—grew; *eka*—one; *padma*—lotus flower; *sei padme*—on that lotus; *haila*—there was; *brahmāra*—of Lord Brahmā; *janma-sadma*—the place of birth.

TRANSLATION

From His navel grew a lotus flower, which became the birthplace of Lord Brahmā.

adi.5.103

> *sei padma-nāle haila caudda-bhuvana*
> *teṅho brahmā hañā sṛṣṭi karila sṛjana*

SYNONYMS

sei padma-nāle—within the stem of that lotus flower; *haila*—were; *caudda-bhuvana*—the fourteen worlds; *teṅho*—He Himself; *brahmā hañā*—appearing as Brahmā; *sṛṣṭi*—the creation; *karila sṛjana*—created.

TRANSLATION

Within the stem of that lotus were the fourteen worlds. Thus the Supreme Lord, as Brahmā, created the entire creation.

adi.5.104

> *viṣṇu-rūpa hañā kare jagat pālane*
> *guṇātīta-viṣṇu sparśa nāhi māyā-guṇe*

SYNONYMS

viṣṇu-rūpa—the form of Lord Viṣṇu; *hañā*—becoming; *kare*—does; *jagat pālane*—maintenance of the material world; *guṇa-atīta*—beyond the material qualities; *viṣṇu*—Lord Viṣṇu; *sparśa*—touch; *nāhi*—not; *māyā-guṇe*—in the material qualities.

TRANSLATION

And as Lord Viṣṇu He maintains the entire world. Lord Viṣṇu, being beyond all material attributes, has no touch with the material qualities.

PURPORT

Śrī Baladeva Vidyābhūṣaṇa says that although Viṣṇu is the predominating Deity of the quality of goodness in the material world, He is never affected by the quality of goodness, for He directs that quality simply by His supreme will. It is said that all

living entities can derive all good fortune from the Lord simply by His will. In the *Vāmana Purāṇa* it is said that the same Viṣṇu expands Himself as Brahmā and Śiva to direct the different qualities.

Because Lord Viṣṇu expands the quality of goodness, He has the name Sattvatanu. The multifarious incarnations of Kṣīrodakaśāyī Viṣṇu are known as Sattvatanu. Therefore in all Vedic scriptures Viṣṇu has been described as being free from all material qualities. In the Tenth Canto of *Śrīmad-Bhāgavatam* it is said:

> *harir hi nirguṇaḥ sākṣāt*
> *puruṣaḥ prakṛteḥ paraḥ*
> *sa sarva-dṛg upadraṣṭā*
> *taṁ bhajan nirguṇo bhavet*

"The Supreme Personality of Godhead, Hari, is always uncontaminated by the modes of material nature, for He is beyond the material manifestation. He is the source of the knowledge of all the demigods, headed by Lord Brahmā, and He is the witness of everything. Therefore one who worships the Supreme Lord Viṣṇu also attains freedom from the contamination of material nature." (*Bhāg*. 10.88.5) One can attain freedom from the contamination of material nature by worshiping Viṣṇu, and therefore He is called Sattvatanu, as described above.

adi.5.105

> *rudra-rūpa dhari' kare jagat saṁhāra*
> *sṛṣṭi-sthiti-pralaya—icchāya yāṅhāra*

SYNONYMS

rudra-rūpa—the form of Lord Śiva; *dhari'*—accepting; *kare*—does; *jagat saṁhāra*—annihilation of the material world; *sṛṣṭi-sthiti-pralaya*—creation, maintenance and annihilation; *icchāya*—by the will; *yāṅhāra*—of whom.

TRANSLATION

Assuming the form of Rudra, He destroys the creation. Thus creation, maintenance and dissolution are created by His will.

PURPORT

Maheśvara, or Lord Śiva, is not an ordinary living being, nor is he equal to Lord Viṣṇu. Effectively comparing Lord Viṣṇu and Lord Śiva, the *Brahma-saṁhitā* says that Viṣṇu is like milk, whereas Śiva is like curd. Curd is nothing like milk, but nevertheless it is milk also.

adi.5.106

> *hiraṇya-garbha, antaryāmī, jagat-kāraṇa*
> *yāṅra aṁśa kari' kare virāṭa-kalpana*

SYNONYMS

hiraṇya-garbha—of the name Hiraṇyagarbha; *antaḥ-yāmī*—the Supersoul; *jagat-kāraṇa*—the cause of the material world; *yāṅra aṁśa kari'*—taking as His expansion; *kare*—does; *virāṭa-kalpana*—conception of the universal form.

TRANSLATION

He is the Supersoul, Hiraṇyagarbha, the cause of the material world. The universal form is conceived as His expansion.

adi.5.107

> *hena nārāyaṇa,—yāṅra aṁśera aṁśa*
> *sei prabhu nityānanda—sarva-avataṁsa*

SYNONYMS

hena—such; *nārāyaṇa*—Lord Nārāyaṇa; *yāṅra*—of whom; *aṁśera*—of the plenary part; *aṁśa*—apart; *sei*—that; *prabhu*—the Lord; *nityānanda*—of the name Nityānanda; *sarva-avataṁsa*—the source of all incarnations.

TRANSLATION

That Lord Nārāyaṇa is a part of a plenary part of Lord Nityānanda Balarāma, who is the source of all incarnations.

adi.5.108

> *daśama ślokera artha kaila vivaraṇa*
> *ekādaśa ślokera artha śuna diyā mana*

SYNONYMS

daśama—tenth; *ślokera*—of the verse; *artha*—meaning; *kaila*—have done; *vivaraṇa*—description; *ekādaśa*—eleventh; *ślokera*—of the verse; *artha*—meaning; *śuna*—please hear; *diyā mana*—with the mind.

TRANSLATION

I have thus explained the tenth verse. Now please listen to the meaning of the eleventh verse with all your mind.

adi.5.109

> *yasyāṁśāṁśāṁśaḥ parātmākhilānāṁ*
> *poṣṭā viṣṇur bhāti dugdhābdhi-śāyī*
> *kṣauṇī-bhartā yat-kalā so 'py anantas*
> *taṁ śrī-nityānanda-rāmaṁ prapadye*

SYNONYMS

yasya—whose; *aṁśa-aṁśa-aṁśaḥ*—a portion of a portion of a plenary portion; *para-ātmā*—the Supersoul; *akhilānām*—of all living entities; *poṣṭā*—the maintainer; *viṣṇuḥ*—Viṣṇu; *bhāti*—appears; *dugdha-abdhi-śāyī*—Kṣīrodakaśāyī Viṣṇu; *kṣauṇī-bhartā*—upholder of the earth; *yat*—whose; *kalā*—portion of a portion; *saḥ*—He; *api*—certainly; *anantaḥ*—Śeṣa Nāga; *tam*—to Him; *śrī-nityānanda-rāmam*—to Lord Balarāma in the form of Lord Nityānanda; *prapadye*—I surrender.

TRANSLATION

I offer my respectful obeisances unto the feet of Śrī Nityānanda Rāma, whose secondary part is the Viṣṇu lying in the ocean of milk. That Kṣīrodakaśāyī Viṣṇu is the Supersoul of all living entities and the maintainer of all the universes. Śeṣa Nāga is His further subpart.

adi.5.110

> *nārāyaṇera nābhi-nāla-madhyete dharaṇī*
> *dharaṇīra madhye sapta samudra ye gaṇi*

SYNONYMS

nārāyaṇera—of Lord Nārāyaṇa; *nābhi-nāla*—the stem from the navel; *madhyete*—within; *dharaṇī*—the material planets; *dharaṇīra*

madhye—among the material planets; *sapta*—seven; *samudra*—oceans; *ye gaṇi*—they count.

TRANSLATION

The material planets rest within the stem that grew from the lotus navel of Lord Nārāyaṇa. Among these planets are seven oceans.

adi.5.111

> *tāṅhā kṣīrodadhi-madhye 'śvetadvīpa' nāma*
> *pālayitā viṣṇu,—tāṅra sei nija dhāma*

SYNONYMS

tāṅhā—within that; *kṣīra-udadhi-madhye*—in part of the ocean known as the ocean of milk; *śvetadvīpa nāma*—the island named Śvetadvīpa; *pālayitā viṣṇu*—the maintainer, Lord Viṣṇu; *tāṅra*—of Him; *sei*—that; *nija dhāma*—own residential quarters.

TRANSLATION

There, in part of the ocean of milk, lies Śvetadvīpa, the abode of the sustainer, Lord Viṣṇu.

PURPORT

In the *Siddhānta-śiromaṇi,* an astrological text, the different oceans are described as follows: (1) the ocean of salt water, (2) the ocean of milk, (3) the ocean of curd, (4) the ocean of clarified

butter, (5) the ocean of sugarcane juice, (6) the ocean of liquor and (7) the ocean of sweet water. On the southern side of the ocean of salt water is the ocean of milk, where Lord Kṣīrodakaśāyī Viṣṇu resides. He is worshiped there by demigods like Brahmā.

adi.5.112

> *sakala jīvera tiṅho haye antaryāmī*
> *jagat-pālaka tiṅho jagatera svāmī*

SYNONYMS

sakala—all; *jīvera*—of the living entities; *tiṅho*—He; *haye*—is; *antaḥ-yāmī*—the Supersoul; *jagat-pālaka*—the maintainer of the material world; *tiṅho*—He; *jagatera svāmī*—the Lord of the material world.

TRANSLATION

He is the Supersoul of all living entities. He maintains this material world, and He is its Lord.

PURPORT

The *Laghu-bhāgavatāmṛta* gives the following description of the Viṣṇuloka within this universe, quoted from the *Viṣṇu-dharmottara:* "Above Rudraloka, the planet of Lord Śiva, is the planet called Viṣṇuloka, 400,000 miles in circumference, which is inaccessible for any mortal living being. Above that Viṣṇuloka

and east of the Sumeru Hill is a golden island called Mahā-Viṣṇuloka, in the ocean of salt. Lord Brahmā and other demigods sometimes go there to meet Lord Viṣṇu. Lord Viṣṇu lies there with the goddess of fortune, and it is said that during the four months of the rainy season He enjoys sleeping on that Śeṣa Nāga bed. East of Sumeru is the ocean of milk, in which there is a white city on a white island where the Lord can be seen sitting with His consort, Lakṣmījī, on a throne of Śeṣa. That feature of Viṣṇu also enjoys sleeping during the four months of the rainy season. The Śvetadvīpa in the milk ocean is situated just south of the ocean of salt water. It is calculated that the area of Śvetadvīpa is 200,000 square miles. This transcendentally beautiful island is decorated with desire trees to please Lord Viṣṇu and His consort." There are references to Śvetadvīpa in the *Brahmāṇḍa Purāṇa, Viṣṇu Purāṇa, Mahābhārata* and *Padma Purāṇa,* and there is the following reference in *Śrīmad-Bhāgavatam* (11.15.18).

> *śvetadvīpa-patau cittaṁ*
> *śuddhe dharma-maye mayi*
> *dhārayañ chvetatāṁ yāti*
> *ṣaḍ-ūrmi-rahito naraḥ*

"My dear Uddhava, you may know that My transcendental form of Viṣṇu in Śvetadvīpa is identical with Me in divinity. Anyone who places this Lord of Śvetadvīpa within his heart can surpass the pangs of the six material tribulations: hunger, thirst,

birth, death, lamentation and illusion. Thus one can attain his original, transcendental form."

adi.5.113

> *yuga-manvantare dhari' nānā avatāra*
> *dharma saṁsthāpana kare, adharma saṁhāra*

SYNONYMS

yuga-manu-antare—in the ages and millenniums of Manu; *dhari'*—accepting; *nānā*—various; *avatāra*—incarnations; *dharma saṁsthāpana kare*—establishes the principles of religion; *adharma saṁhāra*—vanquishing irreligious principles.

TRANSLATION

In the ages and millenniums of Manu, He appears as different incarnations to establish the principles of real religion and vanquish the principles of irreligion.

PURPORT

Lord Viṣṇu, who lies in the ocean of milk, incarnates Himself in various forms to maintain the laws of the cosmos and annihilate the causes of disturbance. Such incarnations are visible in every *manv-antara* (i.e., in the course of the reign of each Manu, who lives for 71 x 4,320,000 years). Fourteen such Manus take their birth and die, to yield a place for the next, during one day of Brahmā.

adi.5.114

> *deva-gaṇe nā pāya yāṅhāra daraśana*
> *kṣīrodaka-tīre yāi' karena stavana*

SYNONYMS

deva-gaṇe—the demigods; *nā*—not; *pāya*—get; *yāṅhāra*—whose; *daraśana*—sight; *kṣīra-udaka-tīre*—on the bank of the ocean of milk; *yāi'*—go; *karena stavana*—offer prayers.

TRANSLATION

Unable to see Him, the demigods go to the bank of the ocean of milk and offer prayers to Him.

PURPORT

The denizens of heaven, who live in the planetary systems beginning from Svarloka, cannot even see Lord Viṣṇu in Śvetadvīpa. Unable to reach the island, they can simply approach the beach of the milk ocean to offer transcendental prayers to the Lord, appealing to Him on special occasions to appear as an incarnation.

adi.5.115

> *tabe avatari' kare jagat pālana*
> *ananta vaibhava tāṅra nāhika gaṇana*

SYNONYMS

tabe—at that time; *avatari'*—descending; *kare*—does; *jagat pālana*—maintenance of the material world; *ananta*—unlimited; *vaibhava*—the opulences; *tāṅra*—of Him; *nāhika*—there is not; *gaṇana*—counting.

TRANSLATION

He then descends to maintain the material world. His unlimited opulences cannot be counted.

adi.5.116

> *sei viṣṇu haya yāṅra aṁśāṁśera aṁśa*
> *sei prabhu nityānanda—sarva-avataṁsa*

SYNONYMS

sei—that; *viṣṇu*—Lord Viṣṇu; *haya*—is; *yāṅra*—whose; *aṁśa-aṁśera*—of the part of the plenary part; *aṁśa*—part; *sei*—that; *prabhu*—Lord; *nityānanda*—Nityānanda; *sarva-avataṁsa*—the source of all incarnations.

TRANSLATION

That Lord Viṣṇu is but a part of the plenary portion of Lord Nityānanda, who is the source of all incarnations.

PURPORT

The Lord of Śvetadvīpa has immense potency for creation and destruction. Śrī Nityānanda Prabhu, being Baladeva Himself, the original form of Saṅkarṣaṇa, is the original form of the Lord of Śvetadvīpa.

adi.5.117

> *sei viṣṇu 'śeṣa'-rūpe dharena dharaṇī*
> *kāṅhā āche mahī, śire, hena nāhi jāni*

SYNONYMS

sei—that; *viṣṇu*—Lord Viṣṇu; *śeṣa-rūpe*—in form of Lord Śeṣa; *dharena*—carries; *dharaṇī*—the planets; *kāṅhā*—where; *āche*—are; *mahī*—the planets; *śire*—on the head; *hena nāhi jāni*—I cannot understand.

TRANSLATION

That same Lord Viṣṇu, in the form of Lord Śeṣa, holds the planets upon His heads, although He does not know where they are, for He cannot feel their existence upon His heads.

adi.5.118

> *sahasra vistīrṇa yāṅra phaṇāra maṇḍala*
> *sūrya jini' maṇi-gaṇa kare jhala-mala*

SYNONYMS

sahasra—thousands; *vistīrṇa*—spread; *yāṅra*—whose; *phaṇāra*—of the hoods; *maṇḍala*—group; *sūrya*—the sun; *jini'*—conquering; *maṇi-gaṇa*—jewels; *kare*—do; *jhala-mala*—glittering.

TRANSLATION

His thousands of extended hoods are adorned with dazzling jewels surpassing the sun.

adi.5.119

> *pañcāśat-koṭi-yojana pṛthivī-vistāra*
> *yāṅra eka-phaṇe rahe sarṣapa-ākāra*

SYNONYMS

pañcāśat—fifty; *koṭi*—ten millions; *yojana*—eight miles; *pṛthivī*—of the universe; *vistāra*—breadth; *yāṅra*—whose; *eka-phaṇe*—on one of the hoods; *rahe*—stays; *sarṣapa-ākāra*—like a mustard seed.

TRANSLATION

The universe, which measures five hundred million yojanas in diameter, rests on one of His hoods like a mustard seed.

PURPORT

The Lord of Śvetadvīpa expands Himself as Śeṣa Nāga, who sustains all the planets upon His innumerable hoods. These huge global spheres are compared to grains of mustard resting on the spiritual hoods of Śeṣa Nāga. The scientists' law of gravity is a partial explanation of Lord Saṅkarṣaṇa's energy. The name "Saṅkarṣaṇa" has an etymological relationship to the idea of gravity. There is a reference to Śeṣa Nāga in *Śrīmad-Bhāgavatam* (5.17.21), where it is said:

> *yam āhur asya sthiti janma-saṁyamaṁ*
> *tribhir vihīnaṁ yam anantam ṛṣayaḥ*
> *na veda siddārtham iva kvacit sthitaṁ*
> *bhū-maṇḍalaṁ mūrdha-sahasra-dhāmasu*

"O my Lord, the hymns of the *Vedas* proclaim that You are the effective cause for the creation, maintenance and destruction. But in fact You are transcendental to all limitations and are therefore known as unlimited. On Your thousands of hoods rest the innumerable global spheres, like grains of mustard so insignificant that You have no perception of their weight." The *Bhāgavatam* further says (5.25.2):

> *yasyedaṁ kṣiti-maṇḍalaṁ bhagavato 'nanta-mūrteḥ*
> *sahasra-śirasa ekasminn eva śīrṣaṇi dhriyamāṇaṁ*
> *siddhārtha iva lakṣyate.*

"Lord Anantadeva has thousands of hoods. Each sustains a global sphere that appears like a grain of mustard."

adi.5.120

> *sei ta' 'ananta' 'śeṣa'—bhakta-avatāra*
> *īśvarera sevā vinā nāhi jāne āra*

SYNONYMS

sei ta'—that; *ananta*—Lord Ananta; *śeṣa*—the incarnation Śeṣa; *bhakta-avatāra*—incarnation of a devotee; *īśvarera sevā*—the service of the Lord; *vinā*—without; *nāhi*—not; *jāne*—knows; *āra*—anything else.

TRANSLATION

That Ananta Śeṣa is the devotee incarnation of Godhead. He knows nothing but service to Lord Kṛṣṇa.

PURPORT

Śrīla Jīva Gosvāmī, in his *Kṛṣṇa-sandarbha,* has described Śeṣa Nāga as follows: "Śrī Anantadeva has thousands of faces and is fully independent. Always ready to serve the Supreme Personality of Godhead, He waits upon Him constantly.

Saṅkarṣaṇa is the first expansion of Vāsudeva, and because He appears by His own will, He is called *svarāṭ,* fully independent. He is therefore infinite and transcendental to all limits of time and space. He Himself appears as the thousand-headed Śeṣa." In the *Skanda Purāṇa,* in the *Ayodhyā-māhātmya* chapter, the demigod Indra requested Lord Śeṣa, who was standing before him as Lakṣmaṇa, "Please go to Your eternal abode, Viṣṇuloka, where Your expansion Śeṣa, with His serpentine hoods, is also present." After thus dispatching Lakṣmaṇa to the regions of Pātāla, Lord Indra returned to his abode. This quotation indicates that the Saṅkarṣaṇa of the quadruple form descends with Lord Rāma as Lakṣmaṇa. When Lord Rāma disappears, Śeṣa again separates Himself from the personality of Lakṣmaṇa. Śeṣa then returns to His own abode in the Pātāla regions, and Lakṣmaṇa returns to His abode in Vaikuṇṭha.

The *Laghu-bhāgavatāmṛta* gives the following description: "The Saṅkarṣaṇa of the second group of quadruple forms appears as Rāma, taking with Him Śeṣa, who bears the global spheres. There are two features of Śeṣa. One is the bearer of the globes, and the other is the bedstead servitor. The Śeṣa who bears the globes is a potent incarnation of Saṅkarṣaṇa, and therefore He is sometimes also called Saṅkarṣaṇa. The bedstead feature of Śeṣa always presents himself as an eternal servitor of the Lord."

adi.5.121

> *sahasra-vadane kare kṛṣṇa-guṇa gāna*
> *niravadhi guṇa gā'na, anta nāhi pā'na*

SYNONYMS

sahasra-vadane—in thousands of mouths; *kare*—does; *kṛṣṇa-guṇa gāna*—chanting of the holy attributes of Kṛṣṇa; *niravadhi*—continuously; *guṇa gā'na*—chanting of the transcendental qualities; *anta nāhi pā'na*—does not reach the end.

TRANSLATION

With His thousands of mouths He sings the glories of Lord Kṛṣṇa, but although He always sings in that way, He does not find an end to the qualities of the Lord.

adi.5.122

> *sanakādi bhāgavata śune yāṅra mukhe*
> *bhagavānera guṇa kahe, bhāse prema-sukhe*

SYNONYMS

sanaka-ādi—the great sages headed by Sanaka, Sananda, etc.; *bhāgavata*—*Śrīmad-Bhāgavatam*; *śune*—hear; *yāṅra mukhe*—from whose mouth; *bhagavānera*—of the Personality of Godhead;

guṇa—attributes; *kahe*—say; *bhāse*—float; *prema-sukhe*—in the transcendental bliss of love of Godhead.

TRANSLATION

The four Kumāras hear Śrīmad-Bhāgavatam from His lips, and they in turn repeat it in the transcendental bliss of love of Godhead.

adi.5.123

> *chatra, pādukā, śayyā, upādhāna, vasana*
> *ārāma, āvāsa, yajña-sūtra, siṁhāsana*

SYNONYMS

chatra—umbrella; *pādukā*—slippers; *śayyā*—bed; *upādhāna*—pillow; *vasana*—garments; *ārāma*—resting chair; *āvāsa*—residence; *yajña-sūtra*—sacred thread; *siṁha-āsana*—throne.

TRANSLATION

He serves Lord Kṛṣṇa, assuming all the following forms: umbrella, slippers, bedding, pillow, garments, resting chair, residence, sacred thread and throne.

adi.5.124

> *eta mūrti-bheda kari' kṛṣṇa-sevā kare*
> *kṛṣṇera śeṣatā pāñā 'śeṣa' nāma dhare*

SYNONYMS

eta—so many; *mūrti-bheda*—different forms; *kari'*—taking; *kṛṣṇa-sevā kare*—serves Lord Kṛṣṇa; *kṛṣṇera*—of Lord Kṛṣṇa; *śeṣatā*—ultimate end; *pāñā*—having reached; *śeṣa nāma dhare*—assumes the name Śeṣa Nāga.

TRANSLATION

He is thus called Lord Śeṣa, for He has attained the ultimate end of servitude to Kṛṣṇa. He takes many forms for the service of Kṛṣṇa, and thus He serves the Lord.

adi.5.125

> *sei ta' ananta, yāṅra kahi eka kalā*
> *hena prabhu nityānanda, ke jāne tāṅra khelā*

SYNONYMS

sei ta'—that; *ananta*—Lord Ananta; *yāṅra*—of whom; *kahi*—I say; *eka kalā*—one part of the part; *hena*—such; *prabhu nityānanda*—

Lord Nityānanda Prabhu; *ke*—who; *jāne*—knows; *tāṅra*—His; *khelā*—pastimes.

TRANSLATION

That person of whom Lord Ananta is a kalā, or part of a plenary part, is Lord Nityānanda Prabhu. Who, therefore, can know the pastimes of Lord Nityānanda?

adi.5.126

> *e-saba pramāṇe jāni nityānanda-tattva-sīmā*
> *tāṅhāke 'ananta' kahi, ki tāṅra mahimā*

SYNONYMS

e-saba—all these; *pramāṇe*—by the evidences; *jāni*—I know; *nityānanda-tattva-sīmā*—the limit of the truth of Lord Nityānanda; *tāṅhāke*—to Him (Lord Nityānanda, Balarāma); *ananta*—Lord Ananta; *kahi*—if I say; *ki tāṅre mahimā*—what glory do I speak about Him.

TRANSLATION

From these conclusions we can know the limit of the truth of Lord Nityānanda. But what glory is there in calling Him Ananta?

adi.5.127

> *athavā bhaktera vākya māni satya kari'*
> *sakala sambhave tāṅte, yāte avatārī*

SYNONYMS

athavā—otherwise; *bhaktera vākya*—anything spoken by a pure devotee; *māni*—I accept; *satya kari'*—as truth; *sakala*—everything; *sambhave*—possible; *tāṅte*—in Him; *yāte*—since; *avatārī*—the original source of all incarnations.

TRANSLATION

But I accept it as the truth because it has been said by devotees. Since He is the source of all incarnations, everything is possible in Him.

adi.5.128

> *avatāra-avatārī—abheda, ye jāne*
> *pūrve yaiche kṛṣṇake keho kāho kari' māne*

SYNONYMS

avatāra-avatārī—an incarnation and the source of all incarnations; *abheda*—identical; *ye jāne*—anyone who knows; *pūrve*—formerly; *yaiche*—just as; *kṛṣṇake*—unto Lord Kṛṣṇa; *keho*—somebody; *kāho*—somewhere; *kari'*—making; *māne*—accepts.

TRANSLATION

They know that there is no difference between the incarnation and the source of all incarnations. Previously Lord Kṛṣṇa was regarded in the light of different principles by different people.

adi.5.129

> *keho kahe, kṛṣṇa sākṣāt nara-nārāyaṇa*
> *keho kahe, kṛṣṇa haya sākṣāt vāmana*

SYNONYMS

keho kahe—someone says; *kṛṣṇa*—Lord Kṛṣṇa; *sākṣāt*—directly; *nara-nārāyaṇa*—Lord Nara-Nārāyaṇa; *keho kahe*—someone says; *kṛṣṇa haya*—Kṛṣṇa is; *sākṣāt vāmana*—Lord Vāmanadeva.

TRANSLATION

Some said that Kṛṣṇa was directly Lord Nara-Nārāyaṇa, and some called Him Lord Vāmanadeva incarnate.

adi.5.130

> *keho kahe, kṛṣṇa kṣīroda-śāyī avatāra*
> *asambhava nahe, satya vacana sabāra*

SYNONYMS

keho kahe—someone says; *kṛṣṇa*—Lord Kṛṣṇa; *kṣīroda-śāyī avatāra*—an incarnation of Lord Viṣṇu lying in the ocean of milk; *asambhava nahe*—there is not impossibility; *satya*—true; *vacana sabāra*—everyone's statement.

TRANSLATION

Some called Lord Kṛṣṇa an incarnation of Lord Kṣīrodakaśāyī. All these names are true; nothing is impossible.

adi.5.131

> *kṛṣṇa yabe avatare sarvāṁśa-āśraya*
> *sarvāṁśa āsi' tabe kṛṣṇete milaya*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *yabe*—when; *avatare*—descends; *sarva-aṁśa-āśraya*—the shelter of all other *viṣṇu-tattvas*; *sarva-aṁśa*—all plenary portions; *āsi'*—coming; *tabe*—at that time; *kṛṣṇete*—in Kṛṣṇa; *milaya*—join.

TRANSLATION

When the Supreme Personality of Godhead Kṛṣṇa appears, He is the shelter of all plenary parts. Thus at that time all His plenary portions join in Him.

adi.5.132

> *yei yei rūpe jāne, sei tāhā kahe*
> *sakala sambhave kṛṣṇe, kichu mithyā nahe*

SYNONYMS

yei yei—whatever; *rūpe*—in the form; *jāne*—one knows; *sei*—he; *tāhā*—that; *kahe*—says; *sakala sambhave kṛṣṇe*—everything is possible in Kṛṣṇa; *kichu mithyā nahe*—there is no falsity.

TRANSLATION

In whatever form one knows the Lord, one speaks of Him in that way. In this there is no falsity, since everything is possible in Kṛṣṇa.

PURPORT

In this connection we may mention an incident that took place between two of our *sannyāsīs* while we were preaching the Hare Kṛṣṇa *mahā-mantra* in Hyderabad. One of them stated that "Hare Rāma" refers to Śrī Balarāma, and the other protested that "Hare Rāma" means Lord Rāma. Ultimately the controversy came to me, and I gave the decision that if someone says that "Rāma" in "Hare Rāma" is Lord Rāmacandra and someone else says that the "Rāma" in "Hare Rāma" is Śrī Balarāma, both are correct because there is no difference between Śrī Balarāma and

Lord Rāma. Here in *Śrī Caitanya-caritāmṛta* we find that Kṛṣṇadāsa Kavirāja Gosvāmī has stated the same conclusion:

> *yei yei rūpe jāne, sei tāhā kahe*
> *sakala sambhave kṛṣṇe, kichu mithyā nahe*

If someone calls Lord Rāmacandra by the vibration Hare Rāma, or if he understands "Rāmacandra," he is quite right. Similarly, if one says that Hare Rāma means Śrī Balarāma, he is also right. Those who are aware of the *viṣṇu-tattva* do not fight over all these details.

In the *Laghu-bhāgavatāmṛta* Śrīla Rūpa Gosvāmī has explained Kṛṣṇa's being both Kṣīrodakaśāyī Viṣṇu and Nārāyaṇa in the spiritual sky and expanding in quadruple forms like Vāsudeva, Saṅkarṣaṇa, Pradyumna and Aniruddha. He has refuted the idea that Kṛṣṇa is an incarnation of Nārāyaṇa. Some devotees think that Nārāyaṇa is the original Personality of Godhead and that Kṛṣṇa is an incarnation. Even Śaṅkarācārya, in his commentary on the *Bhagavad-gītā,* has accepted Nārāyaṇa as the transcendental Personality of Godhead who appeared as Kṛṣṇa, the son of Devakī and Vasudeva. Therefore this matter may be difficult to understand. But the Gauḍīya Vaiṣṇava-sampradāya, headed by Rūpa Gosvāmī, has established the principle of the *Bhagavad-gītā* that everything emanates from Kṛṣṇa, who says in the *Bhagavad-gītā, ahaṁ sarvasya prabhavaḥ:* "I am the original source of everything." "Everything" includes Nārāyaṇa. Therefore Rūpa Gosvāmī, in his

Laghu-bhāgavatāmṛta, has established that Kṛṣṇa, not Nārāyaṇa, is the original Personality of Godhead.

In this connection he has quoted a verse from *Śrīmad-Bhāgavatam* (3.2.15) that states:

> *sva-śānta-rūpeṣv itaraiḥ svarūpair*
> *abhyardyamāneṣv anukampitātmā*
> *parāvareśo mahad-aṁśa-yukto*
> *hy ajo 'pi jāto bhagavān yathāgniḥ*

"When pure devotees of the Lord like Vasudeva are greatly disturbed by dangerous demons like Kaṁsa, Lord Kṛṣṇa joins with all His pastime expansions, such as the Lord of Vaikuṇṭha, and, although unborn, becomes manifest, just as fire becomes manifest by the friction of *araṇi* wood." *Araṇi* wood is used to ignite a sacrificial fire without matches or any other flame. Just as fire appears from *araṇi* wood, the Supreme Lord appears when there is friction between devotees and nondevotees. When Kṛṣṇa appears, He appears in full, including within Himself all His expansions like Nārāyaṇa, Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna. Kṛṣṇa is always integrated with His other incarnations, like Nṛsiṁhadeva, Varāha, Vāmana, Nara-Nārāyaṇa, Hayagrīva and Ajita. In Vṛndāvana sometimes Lord Kṛṣṇa exhibits the functions of such incarnations.

In the *Brahmāṇḍa Purāṇa* it is said: "The same Personality of Godhead who is known in Vaikuṇṭha as the four-handed Nārāyaṇa, the friend of all living entities, and in the milk ocean

as the Lord of Śvetadvīpa, and who is the best of all *puruṣas,* appeared as the son of Nanda. In a fire there are many sparks of different dimensions; some of them are very big, and some are small. The small sparks are compared to the living entities, and the large sparks are compared to the Viṣṇu expansions of Lord Kṛṣṇa. All the incarnations emanate from Kṛṣṇa, and after the end of their pastimes they again merge with Kṛṣṇa."

Therefore in the various *Purāṇas* Kṛṣṇa is described sometimes as Nārāyaṇa, sometimes as Kṣīrodakaśāyī Viṣṇu, sometimes as Garbhodakaśāyī Viṣṇu and sometimes as Vaikuṇṭhanātha, the Lord of Vaikuṇṭha. Because Kṛṣṇa is always full, Mūla-saṅkarṣaṇa is in Kṛṣṇa, and since all incarnations are manifested from Mūla-saṅkarṣaṇa, it should be understood that He can manifest different incarnations by His supreme will, even in the presence of Kṛṣṇa. Great sages have therefore glorified the Lord by different names. Thus when the original person, the source of all incarnations, is sometimes described as an incarnation, there is no discrepancy.

adi.5.133

> *ataeva śrī-kṛṣṇa-caitanya gosāñi*
> *sarva avatāra-līlā kari' sabāre dekhāi*

SYNONYMS

ataeva—therefore; *śrī-kṛṣṇa-caitanya*—Lord Śrī Caitanya Mahāprabhu; *gosāñi*—the Lord; *sarva*—all; *avatāra-līlā*—the

pastimes of different incarnations; *kari'*—exhibiting; *sabāre*—to everyone; *dekhāi*—He showed.

TRANSLATION

Therefore Lord Caitanya Mahāprabhu has exhibited to everyone all the pastimes of all the various incarnations.

adi.5.134

> *ei-rūpe nityānanda 'ananta'-prakāśa*
> *sei-bhāve—kahe muñi caitanyera dāsa*

SYNONYMS

ei-rūpe—in this way; *nityānanda*—Lord Nityānanda; *ananta-prakāśa*—unlimited manifestations; *sei-bhāve*—in that transcendental emotion; *kahe*—He says; *muñi*—I; *caitanyera dāsa*—the servant of Lord Caitanya.

TRANSLATION

Thus Lord Nityānanda has unlimited incarnations. In transcendental emotion He calls Himself a servant of Lord Caitanya.

adi.5.135

> *kabhu guru, kabhu sakhā, kabhu bhṛtya-līlā*
> *pūrve yena tina-bhāve vraje kaila khelā*

SYNONYMS

kabhu—sometimes; *guru*—spiritual master; *kabhu*—sometimes; *sakhā*—friend; *kabhu*—sometimes; *bhṛtya-līlā*—pastimes as a servant; *pūrve*—formerly; *yena*—as; *tina-bhāve*—in three different modes; *vraje*—in Vṛndāvana; *kaila khelā*—played with Kṛṣṇa.

TRANSLATION

Sometimes He serves Lord Caitanya as His guru, sometimes as His friend and sometimes as His servant, just as Lord Balarāma played with Lord Kṛṣṇa in these three different modes in Vraja.

adi.5.136

> *vṛṣa hañā kṛṣṇa-sane māthā-māthi raṇa*
> *kabhu kṛṣṇa kare tāṅra pāda-saṁvāhana*

SYNONYMS

vṛṣa hañā—becoming a bull; *kṛṣṇa-sane*—with Kṛṣṇa; *māthā-māthi raṇa*—fighting head to head; *kabhu*—sometimes; *kṛṣṇa*—

Kṛṣṇa; *kare*—does; *tāṅra*—His; *pāda-saṁvāhana*—massaging the feet.

TRANSLATION

Playing like a bull, Lord Balarāma fights with Kṛṣṇa head to head. And sometimes Lord Kṛṣṇa massages the feet of Lord Balarāma.

adi.5.137

> *āpanāke bhṛtya kari' kṛṣṇe prabhu jāne*
> *kṛṣṇera kalāra kalā āpanāke māne*

SYNONYMS

āpanāke—Himself; *bhṛtya kari'*—considering a servant; *kṛṣṇa*—Kṛṣṇa; *prabhu*—master; *jāne*—He knows; *kṛṣṇera*—of Lord Kṛṣṇa; *kalāra kalā*—as a plenary portion of a plenary portion; *āpanāke*—Himself; *māne*—He accepts.

TRANSLATION

He considers Himself a servant and knows Kṛṣṇa to be His master. Thus He regards Himself as a fragment of His plenary portion.

adi.5.138

> *vṛṣāyamāṇau nardantau*
> *yuyudhāte parasparam*
> *anukṛtya rutair jantūṁś*
> *ceratuḥ prākṛtau yathā*

SYNONYMS

vṛṣāyamāṇau—becoming like bulls; *nardantau*—making roaring sounds; *yuyudhāte*—both used to fight; *parasparam*—each other; *anukṛtya*—imitating; *rutaiḥ*—with cries; *jantūn*—the animals; *ceratuḥ*—used to play; *prākṛtau*—ordinary boys; *yathā*—just like.

TRANSLATION

"Acting just like ordinary boys, They played like roaring bulls as They fought each other, and They imitated the calls of various animals."

PURPORT

This and the following quotation are from the *Bhāgavatam* (10.11.40 and 10.15.14).

adi.5.139

> *kvacit krīḍā-pariśrāntaṁ*
> *gopotsaṅgopabarhaṇam*

svayaṁ viśrāmayaty āryaṁ
pāda-saṁvāhanādibhiḥ

SYNONYMS

kvacit—sometimes; *krīḍā*—playing; *pariśrāntam*—very much fatigued; *gopa-utsaṅga*—the lap of a cowherd boy; *upabarhaṇam*—whose pillow; *svayam*—personally Lord Kṛṣṇa; *viśrāmayati*—causing to rest; *āryam*—His elder brother; *pāda-saṁvāhana-ādibhiḥ*—by massaging His feet, etc.

TRANSLATION

"Sometimes when Lord Kṛṣṇa's elder brother, Lord Balarāma, felt tired after playing and lay His head on the lap of a cowherd boy, Lord Kṛṣṇa Himself served Him by massaging His feet."

adi.5.140

keyaṁ vā kuta āyātā
daivī vā nāry utāsurī
prāyo māyāstu me bhartur
nānyā me 'pi vimohinī

SYNONYMS

kā—who; *iyam*—this; *vā*—or; *kutaḥ*—from where; *āyātā*—has come; *daivī*—whether demigod; *vā*—or; *nārī*—woman; *uta*—or;

āsurī—demoness; *prāyaḥ*—in most cases; *māyā*—illusory energy; *astu*—she must be; *me*—My; *bhartuḥ*—of the master, Lord Kṛṣṇa; *na*—not; *anyā*—any other; *me*—My; *api*—certainly; *vimohinī*—bewilderer.

TRANSLATION

"Who is this mystic power, and where has she come from? Is she a demigod or a demoness? She must be the illusory energy of My master, Lord Kṛṣṇa, for who else can bewilder Me?"

PURPORT

The playful pastimes of the Lord caused suspicion in the mind of Lord Brahmā, and therefore Lord Brahmā, to test Kṛṣṇa's Lordship, stole all the Lord's cows and cowherd boys with his own mystic power. Śrī Kṛṣṇa responded, however, by replacing all the cows and boys in the field. Lord Balarāma's thoughts of astonishment at such wonderful retaliation are recorded in this verse (Bhāg. 10.13.37).

adi.5.141

> *yasyāṅghri-paṅkaja-rajo 'khila-loka-pālair*
> *mauly-uttamair dhṛtam upāsita-tīrtha-tīrtham*
> *brahmā bhavo 'ham api yasya kalāḥ kalāyāḥ*
> *śrīś codvahema ciram asya nṛpāsanaṁ kva*

SYNONYMS

yasya—whose; *aṅghri-paṅkaja*—lotuslike feet; *rajaḥ*—the dust; *akhila-loka*—of the universal planetary systems; *pālaiḥ*—by the masters; *mauli-uttamaiḥ*—with valuable turbans on their heads; *dhṛtam*—accepted; *upāsita*—worshiped; *tīrtha-tīrtham*—the sanctifier of the holy places; *brahmā*—Lord Brahmā; *bhavaḥ*—Lord Śiva; *aham api*—even I; *yasya*—of whom; *kalāḥ*—portions; *kalāyāḥ*—of a plenary portion; *śrīḥ*—the goddess of fortune; *ca*—and; *udvahema*—we carry; *ciram*—eternally; *asya*—of Him; *nṛpa-āsanam*—the throne of a king; *kva*—where.

TRANSLATION

"What is the value of a throne to Lord Kṛṣṇa? The masters of the various planetary systems accept the dust of His lotus feet on their crowned heads. That dust makes the holy places sacred, and even Lord Brahmā, Lord Śiva, Lakṣmī and I Myself, who are all portions of His plenary portion, eternally carry that dust on our heads."

PURPORT

When the Kauravas, to flatter Baladeva so that He would become their ally, spoke ill of Śrī Kṛṣṇa, Lord Baladeva was angry and spoke this verse (*Bhāg*. 10.68.37).

adi.5.142

> *ekale īśvara kṛṣṇa, āra saba bhṛtya*
> *yāre yaiche nācāya, se taiche kare nṛtya*

SYNONYMS

ekale—alone; *īśvara*—the Supreme Personality of Godhead; *kṛṣṇa*—Kṛṣṇa; *āra*—others; *saba*—all; *bhṛtya*—servants; *yāre*—unto whom; *yaiche*—as; *nācāya*—He causes to dance; *se*—He; *taiche*—in that way; *kare nṛtya*—dances.

TRANSLATION

Lord Kṛṣṇa alone is the supreme controller, and all others are His servants. They dance as He makes them do so.

adi.5.143

> *ei mata caitanya-gosāñi ekale īśvara*
> *āra saba pāriṣada, keha vā kiṅkara*

SYNONYMS

ei mata—in this way; *caitanya-gosāñi*—Lord Śrī Caitanya Mahāprabhu; *ekale*—alone; *īśvara*—the Supreme Personality of Godhead; *āra saba*—all others; *pāriṣada*—associates; *keha*—someone; *vā*—or; *kiṅkara*—servants.

TRANSLATION

Thus Lord Caitanya is also the only controller. All others are His associates or servants.

adi.5.144-145

> *guru-varga,—nityānanda, advaita ācārya*
> *śrīvāsādi, āra yata—laghu, sama, ārya*
>
> *sabe pāriṣada, sabe līlāra sahāya*
> *sabā lañā nija-kārya sādhe gaura-rāya*

SYNONYMS

guru-varga—elders; *nityānanda*—Lord Nityānanda; *advaitaācārya*—and Advaita Ācārya; *śrīvāsa-ādi*—Śrīvāsa Ṭhākura and others; *āra*—others; *yata*—all; *laghu, sama, ārya*—junior, equal or superior; *sabe*—everyone; *pāriṣada*—associates; *sabe*—everyone; *līlārasahāya*—helpers in the pastimes; *sabālañā*—taking all of them; *nija-kārya*—His own aims; *sādhe*—executes; *gaura-rāya*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

His elders such as Lord Nityānanda, Advaita Ācārya and Śrīvāsa Ṭhākura, as well as His other devotees-whether His juniors, equals or superiors-are all His associates

who help Him in His pastimes. Lord Gaurāṅga fulfills His aims with their help.

adi.5.146

> *advaita ācārya, nityānanda,—dui aṅga*
> *dui-jana lañā prabhura yata kichu raṅga*

SYNONYMS

advaita ācārya—Śrī Advaita Ācārya; *nityānanda*—Lord Nityānanda; *dui aṅga*—two limbs of the Lord; *dui-janalañā*—taking the two of Them; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *yata*—all; *kichu*—some; *raṅga*—playful activities.

TRANSLATION

Śrī Advaita Ācārya and Śrīla Nityānanda Prabhu, who are plenary parts of the Lord, are His principal associates. With these two the Lord performs His pastimes in various ways.

adi.5.147

> *advaita-ācārya-gosāñi sākṣāt īśvara*
> *prabhu guru kari' māne, tiṅho ta' kiṅkara*

SYNONYMS

advaita-ācārya—of the name Advaita Ācārya; *gosāñi*—the Lord; *sākṣāt īśvara*—directly the Supreme Personality of Godhead; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *guru kari' māne*—accepts Him as His teacher; *tiṅho ta' kiṅkara*—but He is the servant.

TRANSLATION

Lord Advaita Ācārya is directly the Supreme Personality of Godhead. Although Lord Caitanya accepts Him as His preceptor, Advaita Ācārya is a servant of the Lord.

PURPORT

Lord Caitanya always offered respects to Advaita Prabhu as He would to His father because Advaita was even older than His father; yet Advaita Prabhu always considered Himself a servant of Lord Caitanya. Śrī Advaita Prabhu and Īśvara Purī, Lord Caitanya's spiritual master, were both disciples of Mādhavendra Purī, who was also the spiritual master of Nityānanda Prabhu. Thus Advaita Prabhu, as Lord Caitanya's spiritual uncle, was always to be respected because one should respect one's spiritual master's Godbrothers as one respects one's spiritual master. Because of all these considerations, Śrī Advaita Prabhu was superior to Lord Caitanya, yet Advaita Prabhu considered Himself Lord Caitanya's subordinate.

adi.5.148

> *ācārya-gosāñira tattva nā yāya kathana*
> *kṛṣṇa avatāri yeṅho tārila bhuvana*

SYNONYMS

ācārya-gosāñira—of Advaita Ācārya; *tattva*—the truth; *nā yāya kathana*—cannot be described; *kṛṣṇa*—Lord Kṛṣṇa; *avatāri*—making descend; *yeṅho*—who; *tārila*—delivered; *bhuvana*—all the world.

TRANSLATION

I cannot describe the truth of Advaita Ācārya. He has delivered the entire world by making Lord Kṛṣṇa descend.

adi.5.149

> *nityānanda-svarūpa pūrve ha-iyā lakṣmaṇa*
> *laghu-bhrātā haiyā kare rāmera sevana*

SYNONYMS

nityānanda-svarūpa—Lord Nityānanda Svarūpa; *pūrve*—formerly; *ha-iyā*—becoming; *lakṣmaṇa*—Lakṣmaṇa, Lord Rāmacandra's younger brother; *laghu-bhrātrā haiyā*—becoming the younger brother; *kare*—does; *rāmera sevana*—service to Lord Rāmacandra.

TRANSLATION

Lord Nityānanda Svarūpa formerly appeared as Lakṣmaṇa and served Lord Rāmacandra as His younger brother.

PURPORT

Among the *sannyāsīs* of the Śaṅkara-sampradāya there are different names for *brahmacārīs*. Each *sannyāsī* has some assistants, known as *brahmacārīs,* who are called by different names according to the names of the *sannyāsī*. Among such *brahmacārīs* there are four names: Svarūpa, Ānanda, Prakāśa and Caitanya. Nityānanda Prabhu maintained Himself as a *brahmacārī;* He never took *sannyāsa*. As a *brahmacārī* His name was Nityānanda Svarūpa, and therefore the *sannyāsī* under whom He was living must have been from the *tīrthas* or *āśramas*.because the assistant *brahmacārī* of such a *sannyāsī* is called Nityānanda Svarūpa.

adi.5.150

> *rāmera caritra saba,—duḥkhera kāraṇa*
> *svatantra līlāya duḥkha sahena lakṣmaṇa*

SYNONYMS

rāmera caritra saba—all the activities of Lord Rāmacandra; *duḥkhera kāraṇa*—causes of suffering; *sva-tantra*—although

independent; *līlāya*—in the pastimes; *duḥkha*—unhappiness; *sahena lakṣmaṇa*—Lakṣmaṇa tolerates.

TRANSLATION

The activities of Lord Rāma were full of suffering, but Lakṣmaṇa, of His own accord, tolerated that suffering.

adi.5.151

> *niṣedha karite nāre, yāte choṭa bhāi*
> *mauna dhari' rahe lakṣmaṇa mane duḥkha pāi'*

SYNONYMS

niṣedha karite nāre—unable to prohibit Lord Rāmacandra; *yāte*—because; *choṭa bhāi*—younger brother; *mauna dhari'*—becoming silent; *rahe*—remains; *lakṣmaṇa*—Lakṣmaṇa; *mane*—in the mind; *duḥkha*—unhappiness; *pāi'*—getting.

TRANSLATION

As a younger brother He could not stop Lord Rāma from His resolution, and so He remained silent, although unhappy in His mind.

adi.5.152

> *kṛṣṇa-avatāre jyeṣṭha hailā sevāra kāraṇa*
> *kṛṣṇake karāila nānā sukha āsvādana*

SYNONYMS

kṛṣṇa-avatāre—in the incarnation of Lord Kṛṣṇa; *jyeṣṭha hailā*—He became the elder brother; *sevāra kāraṇa*—for the purpose of service; *kṛṣṇake*—to Kṛṣṇa; *karāila*—made; *nānā*—various; *sukha*—happinesses; *āsvādana*—tasting.

TRANSLATION

When Lord Kṛṣṇa appeared, He [Balarāma] became His elder brother to serve Him to His heart's content and make Him enjoy all sorts of happiness.

adi.5.153

> *rāma-lakṣmaṇa—kṛṣṇa-rāmera aṁśa-viśeṣa*
> *avatāra-kāle doṅhe doṅhāte praveśa*

SYNONYMS

rāma-lakṣmaṇa—Rāmacandra and Lakṣmaṇa; *kṛṣṇa-rāmera aṁśa-viśeṣa*—particular expansions of Lord Kṛṣṇa and Lord Balarāma; *avatāra-kāle*—at the time of incarnation; *doṅhe*—both of

Them (Rāma and Lakṣmaṇa); *doṅhāte praveśa*—entered into Them both (Kṛṣṇa and Balarāma).

TRANSLATION

Śrī Rāma and Śrī Lakṣmaṇa, who are plenary portions of Lord Kṛṣṇa and Lord Balarāma, entered into Them at the time of Kṛṣṇa's and Balarāma's appearance.

PURPORT

With reference to the *Viṣṇu-dharmottara,* the *Laghu-bhāgavatāmṛta* explains that Rāma is an incarnation of Vāsudeva, Lakṣmaṇa is an incarnation of Saṅkarṣaṇa, Bharata is an incarnation of Pradyumna, and Śatrughna is an incarnation of Aniruddha. The *Padma Purāṇa* describes that Rāmacandra is Nārāyaṇa and that Lakṣmaṇa, Bharata and Śatrughna are respectively Śeṣa, Cakra and Śaṅkha (the conchshell in the hand of Nārāyaṇa). In the *Rāma-gīta* of the *Skanda Purāṇa,* Lakṣmaṇa, Bharata and Śatrughna have been described as the triple attendants of Lord Rāma.

adi.5.154

> *sei aṁśa lañā jyeṣṭha-kaniṣṭhābhimāna*
> *aṁśāṁśi-rūpe śāstre karaye vyākhyāna*

SYNONYMS

sei aṁśa lañā—taking that plenary portion; *jyeṣṭha-kaniṣṭha-abhimāna*—considering Themselves the elder or younger; *aṁśa-aṁśi-rūpe*—as the expansion and the original Supreme Personality of Godhead; *śāstre*—in the revealed scriptures; *karaye*—does; *vyākhyāna*—explanation.

TRANSLATION

Kṛṣṇa and Balarāma present Themselves as elder or younger brother, but in the scriptures They are described as the original Supreme Personality of Godhead and His expansion.

adi.5.155

> *rāmādi-mūrtiṣu kalā-niyamena tiṣṭhan*
> *nānāvatāram akarod bhuvaneṣu kintu*
> *kṛṣṇaḥ svayaṁ samabhavat paramaḥ pumān yo*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

SYNONYMS

rāma-ādi—the incarnation of Lord Rāma, etc.; *mūrtiṣu*—in different forms; *kalā-niyamena*—by the order of plenary portions; *tiṣṭhan*—existing; *nānā*—various; *avatāram*—incarnations; *akarot*—executed; *bhuvaneṣu*—within the worlds; *kintu*—but; *kṛṣṇaḥ*—Lord Kṛṣṇa; *svayam*—personally; *samabhavat*—appeared;

paramaḥ—the supreme; *pumān*—person; *yaḥ*—who; *govindam*—unto Lord Govinda; *ādi-puruṣam*—the original person; *tam*—unto Him; *aham*—I; *bhajāmi*—offer obeisances.

TRANSLATION

"I worship Govinda, the primeval Lord, who by His various plenary portions appeared in the world in different forms and incarnations such as Lord Rāma, but who personally appears in His supreme original form as Lord Kṛṣṇa."

PURPORT

This is a quotation from *Brahma-saṁhitā* (5.39).

adi.5.156

> *śrī-caitanya—sei kṛṣṇa, nityānanda—rāma*
> *nityānanda pūrṇa kare caitanyera kāma*

SYNONYMS

śrī-caitanya—Lord Śrī Caitanya; *sei kṛṣṇa*—that original Kṛṣṇa; *nityānanda*—Lord Nityānanda; *rāma*—Balarāma; *nityānanda*—Lord Nityānanda; *pūrṇa kare*—fulfills; *caitanyera kāma*—all the desires of Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

Lord Caitanya is the same Lord Kṛṣṇa, and Lord Nityānanda is Lord Balarāma. Lord Nityānanda fulfills all of Lord Caitanya's desires.

adi.5.157

> *nityānanda-mahimā-sindhu ananta, apāra*
> *eka kaṇā sparśi mātra,—se kṛpā tāṅhāra*

SYNONYMS

nityānanda-mahimā—of the glories of Lord Nityānanda; *sindhu*—the ocean; *ananta*—unlimited; *apāra*—unfathomed; *eka kaṇā*—one fragment; *sparśi*—I touch; *mātra*—only; *se*—that; *kṛpā*—mercy; *tāṅhāra*—His.

TRANSLATION

The ocean of Lord Nityānanda's glories is infinite and unfathomable. Only by His mercy can I touch even a drop of it.

adi.5.158

> *āra eka śuna tāṅra kṛpāra mahimā*
> *adhama jīvere caḍhāila ūrdhva-sīmā*

SYNONYMS

āra—another; *eka*—one; *śuna*—please hear; *tāṅra kṛpāra mahimā*—glory of His mercy; *adhama jīvere*—the downtrodden living being; *caḍhāila*—He elevated; *ūrdhva-sīmā*—to the topmost limit.

TRANSLATION

Please listen to another glory of His mercy. He made a fallen living entity climb to the highest limit.

adi.5.159

> *veda-guhya kathā ei ayogya kahite*
> *tathāpi kahiye tāṅra kṛpā prakāśite*

SYNONYMS

veda—like the *Vedas*; *guhya*—very confidential; *kathā*—incident; *ei*—this; *ayogya kahite*—not fit to disclose; *tathāpi*—still; *kahiye*—I speak; *tāṅra*—His; *kṛpā*—mercy; *prakāśite*—to manifest.

TRANSLATION

To disclose it is not proper, for it should be kept as confidential as the Vedas, yet I shall speak of it to make His mercy known to all.

adi.5.160

> *ullāsa-upari lekhoṅ tomāra prasāda*
> *nityānanda prabhu, mora kṣama aparādha*

SYNONYMS

ullāsa-upari—on account of great ecstasy; *lekhoṅ*—I write; *tomāra prasāda*—Your mercy; *nityānanda prabhu*—Lord Nityānanda; *mora*—my; *kṣama*—please excuse; *aparādha*—offenses.

TRANSLATION

O Lord Nityānanda, I write of Your mercy out of great exultation. Please forgive me for my offenses.

adi.5.161

> *avadhūta gosāñira eka bhṛtya prema-dhāma*
> *mīnaketana rāmadāsa haya tāṅra nāma*

SYNONYMS

avadhūta—the mendicant; *gosāñira*—of Lord Nityānanda; *eka*—one; *bhṛtya*—servant; *prema-dhāma*—reservoir of love; *mīnaketana*—Mīnaketana; *rāma-dāsa*—Rāmadāsa; *haya*—is; *tāṅra*—his; *nāma*—name.

TRANSLATION

Lord Nityānanda Prabhu had a servant named Śrī Mīnaketana Rāmadāsa, who was a reservoir of love.

adi.5.162

> *āmāra ālaye aho-rātra-saṅkīrtana*
> *tāhāte āilā teṅho pāñā nimantraṇa*

SYNONYMS

āmāra ālaye—at my house; *ahaḥ-rātra*—day and night; *saṅkīrtana*—chanting the Hare Kṛṣṇa *mantra*; *tāhāte*—on account of this; *āilā*—came; *teṅho*—he; *pāñānimantraṇa*—getting an invitation.

TRANSLATION

At my house there was saṅkīrtana day and night, and therefore he visited there, having been invited.

adi.5.163

> *mahā-prema-maya tiṅho vasilā aṅgane*
> *sakala vaiṣṇava tāṅra vandilā caraṇe*

SYNONYMS

mahā-prema-maya—absorbed in emotional love; *tiṅho*—he; *vasilā*—sat; *aṅgane*—in the courtyard; *sakalavaiṣṇava*—all other Vaiṣṇavas; *tāṅra*—his; *vandilā*—worshiped; *caraṇe*—lotus feet.

TRANSLATION

Absorbed in emotional love, he sat in my courtyard, and all the Vaiṣṇavas bowed down at his feet.

adi.5.164

> *namaskāra karite, kā'ra uparete caḍe*
> *preme kā're vaṁśī māre, kāhāke cāpaḍe*

SYNONYMS

namaskāra karite—while offering obeisances, bowing down; *kā'ra*—of someone; *uparete*—on the body; *caḍe*—gets up; *preme*—in ecstatic love; *kā're*—someone; *vaṁśī*—the flute; *māre*—strikes; *kāhāke*—someone; *cāpaḍe*—slaps.

TRANSLATION

In a joyful mood of love of God he sometimes climbed upon the shoulder of someone offering obeisances, and sometimes he struck others with his flute or mildly slapped them.

adi.5.165

> *ye nayana dekhite aśru haya mane yāra*
> *sei netre avicchinna vahe aśru-dhāra*

SYNONYMS

ye—his; *nayana*—eyes; *dekhite*—seeing; *aśru*—tears; *haya*—appear; *mane*—from the mind; *yāra*—of someone; *sei netre*—in his eyes; *avicchinna*—continuously; *vahe*—flows; *aśru-dhāra*—a shower of tears.

TRANSLATION

When someone saw the eyes of Mīnaketana Rāmadāsa, tears would automatically flow from his own eyes, for a constant shower of tears flowed from the eyes of Mīnaketana Rāmadāsa.

adi.5.166

> *kabhu kona aṅge dekhi pulaka-kadamba*
> *eka aṅge jāḍya tāṅra, āra aṅge kampa*

SYNONYMS

kabhu—sometimes; *kona*—some; *aṅge*—in parts of the body; *dekhi*—I see; *pulaka-kadamba*—eruptions of ecstasy like *kadamba*

flowers; *eka aṅge*—in one part of the body; *jāḍya*—stunned; *tāṅra*—his; *āra aṅge*—in another limb; *kampa*—trembling.

TRANSLATION

Sometimes there were eruptions of ecstasy like kadamba flowers on some parts of his body, and sometimes one limb would be stunned while another would be trembling.

adi.5.167

> *nityānanda bali' yabe karena huṅkāra*
> *tāhā dekhi' lokera haya mahā-camatkāra*

SYNONYMS

nityānanda—the name Nityānanda; *bali'*—saying; *yabe*—whenever; *karena huṅkāra*—makes a great sound; *tāhā dekhi'*—seeing that; *lokera*—of the people; *haya*—there is; *mahā-camatkāra*—great wonder and astonishment.

TRANSLATION

Whenever he shouted aloud the name Nityānanda, the people around him were filled with great wonder and astonishment.

adi.5.168

> *guṇārṇava miśra nāme eka vipra ārya*
> *śrī-mūrti-nikaṭe teṅho kare sevā-kārya*

SYNONYMS

guṇārṇava miśra—of Guṇārṇava Miśra; *nāme*—by the name; *eka*—one; *vipra*—brāhmaṇa; *ārya*—very respectable; *śrī-mūrti-nikaṭe*—by the side of the Deity; *teṅho*—he; *kare*—does; *sevā-kārya*—activities in devotion.

TRANSLATION

One respectable brāhmaṇa named Śrī Guṇārṇava Miśra was serving the Deity.

adi.5.169

> *aṅgane āsiyā teṅho nā kaila sambhāṣa*
> *tāhā dekhi' kruddha hañā bale rāmadāsa*

SYNONYMS

aṅgane—to the courtyard; *āsiyā*—coming; *teṅho*—he; *nā*—not; *kaila*—did; *sambhāṣa*—address; *tāhā dekhi'*—seeing this; *kruddha hañā*—becoming angry; *bale*—says; *rāma-dāsa*—Śrī Rāmadāsa.

TRANSLATION

When Mīnaketana was seated in the yard, this brāhmaṇa did not offer him respect. Seeing this, Śrī Rāmadāsa became angry and spoke.

adi.5.170

> *'ei ta' dvitīya sūta romaharaṣaṇa*
> *baladeva dekhi' ye nā kaila pratyudgama'*

SYNONYMS

ei ta'—this; *dvitīya*—second; *sūta romaharaṣaṇa*—of the name Romaharṣaṇa-sūta; *baladeva dekhi'*—seeing Lord Balarāma; *ye*—who; *nā*—not; *kaila*—did; *pratyudgama*—stand up.

TRANSLATION

"Here I find the second Romaharṣaṇa-sūta, who did not stand to show honor when he saw Lord Balarāma."

adi.5.171

> *eta bali' nāce gāya, karaye santoṣa*
> *kṛṣṇa-kārya kare vipra—nā karila roṣa*

SYNONYMS

eta bali'—saying this; *nāce*—he dances; *gāya*—chants; *karaye santoṣa*—becomes satisfied; *kṛṣṇa-kārya*—the duties of Deity worship; *kare*—performs; *vipra*—the *brāhmaṇa*; *nā karila*—did not become; *roṣa*—angry.

TRANSLATION

After saying this, he danced and sang to his heart's content, but the brāhmaṇa did not become angry, for he was then serving Lord Kṛṣṇa.

PURPORT

Mīnaketana Rāmadāsa was a great devotee of Lord Nityānanda. When he entered the house of Kṛṣṇadāsa Kavirāja, Guṇārṇava Miśra, the priest who was worshiping the Deity installed in the house, did not receive him very well. A similar event occurred when Romaharṣaṇa-sūta was speaking to the great assembly of sages at Naimiṣāraṇya. Lord Baladeva entered that great assembly, but since Romaharṣana-sūta was on the *vyāsāsana,* he did not get down to offer respect to Lord Baladeva. The behavior of Guṇārṇava Miśra indicated that he had no great respect for Lord Nityānanda, and this idea was not at all palatable to Mīnaketana Rāmadāsa. For this reason the mentality of Mīnaketana Rāmadāsa is never deprecated by devotees.

adi.5.172

utsavānte gelā tiṅho kariyā prasāda
mora bhrātā-sane tāṅra kichu haila vāda

SYNONYMS

utsava-ante—after the festival; *gelā*—went away; *tiṅho*—he; *kariyā prasāda*—showing mercy; *mora*—of me; *bhrātā-sane*—with the brother; *tāṅra*—of him; *kichu*—some; *haila*—there was; *vāda*—controversy.

TRANSLATION

At the end of the festival Mīnaketana Rāmadāsa went away, offering his blessings to everyone. At that time he had some controversy with my brother.

adi.5.173

caitanya-prabhute tāṅra sudṛḍha viśvāsa
nityānanda-prati tāṅra viśvāsa-ābhāsa

SYNONYMS

caitanya-prabhute—unto Lord Caitanya; *tāṅra*—his; *su-dṛḍha*—fixed; *viśvāsa*—faith; *nityānanda-prati*—unto Lord Nityānanda; *tāṅra*—his; *viśvāsa-ābhāsa*—dim reflection of faith.

TRANSLATION

My brother had firm faith in Lord Caitanya but only a dim glimmer of faith in Lord Nityānanda.

adi.5.174

> *ihā jāni' rāmadāsera duḥkha ha-ila mane*
> *tabe ta' bhrātāre āmi karinu bhartsane*

SYNONYMS

ihā—this; *jāni'*—knowing; *rāma-dāsera*—of the saint Rāmadāsa; *duḥkha*—unhappiness; *ha-ila*—there was; *mane*—in the mind; *tabe*—at that time; *ta'*—certainly; *bhrātāre*—to my brother; *āmi*—I; *karinu*—did; *bhartsane*—chastisement.

TRANSLATION

Knowing this, Śrī Rāmadāsa felt unhappy in his mind. I then rebuked my brother.

adi.5.175

> *dui bhāi eka-tanu—samāna-prakāśa*
> *nityānanda nā māna, tomāra habe sarva-nāśa*

SYNONYMS

dui bhāi—two brothers; *eka-tanu*—one body; *samāna-prakāśa*—equal manifestation; *nityānanda*—Lord Nityānanda; *nā māne*—you do not believe; *tomāra*—your; *habe*—that will be; *sarva-nāśa*—downfall.

TRANSLATION

"These two brothers," I told him, "are like one body; They are identical manifestations. If you do not believe in Lord Nityānanda, you will fall down.

adi.5.176

> *ekete viśvāsa, anye nā kara sammāna*
> *"ardha-kukkuṭī-nyāya" tomāra pramāṇa*

SYNONYMS

ekete viśvāsa—faith in one; *anye*—in the other; *nā*—not; *kara*—do; *sammāna*—respect; *ardha-kukkuṭī-nyāya*—the logic of accepting half of a hen; *tomāra*—your; *pramāṇa*—evidence.

TRANSLATION

"If you have faith in one but disrespect the other, your logic is like the logic of accepting half a hen.

adi.5.177

> *kiṁvā, doṅhā nā māniñā hao ta' pāṣaṇḍa*
> *eke māni' āre nā māni,—ei-mata bhaṇḍa*

SYNONYMS

kiṁvā—otherwise; *doṅhā*—both of Them; *nā*—not; *māniñā*—accepting; *hao*—you become; *ta'*—certainly; *pāṣaṇḍa*—atheist; *eke*—one of Them; *māni'*—accepting; *āre*—the other; *nāmāni*—not accepting; *ei-mata*—this kind of faith; *bhaṇḍa*—hypocrisy.

TRANSLATION

"It would be better to be an atheist by slighting both brothers than a hypocrite by believing in one and slighting the other."

adi.5.178

> *kruddha haiyā vaṁśī bhāṅgi' cale rāmadāsa*
> *tat-kāle āmāra bhrātāra haila sarva-nāśa*

SYNONYMS

kruddha haiyā—being very angry; *vaṁśī*—the flute; *bhāṅgi'*—breaking; *cale*—departs; *rāma-dāsa*—of the name Rāmadāsa; *tat-kāle*—at that time; *āmāra*—my; *bhrātāra*—of the brother; *haila*—there was; *sarva-nāśa*—downfall.

TRANSLATION

Thus Śrī Rāmadāsa broke his flute in anger and went away, and at that time my brother fell down.

adi.5.179

> *ei ta' kahila tāṅra sevaka-prabhāva*
> *āra eka kahi tāṅra dayāra svabhāva*

SYNONYMS

ei ta'—thus; *kahila*—explained; *tāṅra*—of Him; *sevaka-prabhāva*—the power of the servant; *āra*—other; *eka*—one; *kahi*—I say; *tāṅra*—His; *dayāra*—of mercy; *svabhāva*—characteristic.

TRANSLATION

I have thus described the power of the servants of Lord Nityānanda. Now I shall describe another characteristic of His mercy.

adi.5.180

> *bhāike bhartsinu muñi, lañā ei guṇa*
> *sei rātre prabhu more dilā daraśana*

SYNONYMS

bhāike—my brother; *bhartsinu*—chastised; *muñi*—I; *lañā*—taking; *ei*—this; *guṇa*—as a good quality; *sei rātre*—on that night; *prabhu*—my Lord; *more*—unto me; *dilā*—gave; *daraśana*—appearance.

TRANSLATION

That night Lord Nityānanda appeared to me in a dream because of my good quality in chastising my brother.

adi.5.181

> *naihāṭi-nikaṭe 'jhāmaṭapura' nāme grāma*
> *tāṅhā svapne dekhā dilā nityānanda-rāma*

SYNONYMS

naihāṭi-nikaṭe—near the village Naihāṭi; *jhāmaṭapura*—Jhāmaṭapura; *nāme*—by the name; *grāma*—village; *tāṅhā*—there; *svapne*—in a dream; *dekhā*—appearance; *dilā*—gave; *nityānanda-rāma*—Lord Nityānanda Balarāma.

TRANSLATION

In the village of Jhāmaṭapura, which is near Naihāṭi, Lord Nityānanda appeared to me in a dream.

PURPORT

There is now a railway line to Jhāmaṭapura. If one wants to go there, he can take a train on the Katwa railway line and go directly to the station known as Sālāra. From that station one can go directly to Jhāmaṭapura.

adi.5.182

> *daṇḍavat haiyā āmi paḍinu pāyete*
> *nija-pāda-padma prabhu dilā mora māthe*

SYNONYMS

daṇḍavat haiyā—offering obeisances; *āmi*—I; *paḍinu*—fell down; *pāyete*—at His lotus feet; *nija-pāda-padma*—His own lotus feet; *prabhu*—the Lord; *dilā*—placed; *mora*—my; *māthe*—on the head.

TRANSLATION

I fell at His feet, offering my obeisances, and He then placed His own lotus feet upon my head.

adi.5.183

> *'uṭha', 'uṭha' bali' more bale bāra bāra*
> *uṭhi' tāṅra rūpa dekhi' hainu camatkāra*

SYNONYMS

uṭha uṭha—get up, get up; *bali'*—saying; *more*—unto me; *bale*—says; *bāra bāra*—again and again; *uṭhi'*—getting up; *tāṅra*—His; *rūpa dekhi'*—seeing the beauty; *hainu*—became; *camatkāra*—astonished.

TRANSLATION

"Arise! Get up!" He told me again and again. Upon rising, I was greatly astonished to see His beauty.

adi.5.184

> *śyāma-cikkaṇa kānti, prakāṇḍa śarīra*
> *sākṣāt kandarpa, yaiche mahā-malla-vīra*

SYNONYMS

śyāma—blackish; *cikkaṇa*—glossy; *kānti*—luster; *prakāṇḍa*—heavy; *śarīra*—body; *sākṣāt*—directly; *kandarpa*—Cupid; *yaiche*—like; *mahā-malla*—very stout and strong; *vīra*—hero.

TRANSLATION

He had a glossy blackish complexion, and His tall, strong, heroic stature made Him seem like Cupid himself.

adi.5.185

> *suvalita hasta, pada, kamala-nayāna*
> *paṭṭa-vastra śire, paṭṭa-vastra paridhāna*

SYNONYMS

suvalita—well-formed; *hasta*—hands; *pada*—legs; *kamala-nayāna*—eyes like lotus flowers; *paṭṭa-vastra*—silk cloth; *śire*—on the head; *paṭṭa-vastra*—silk garments; *paridhāna*—wearing.

TRANSLATION

He had beautifully formed hands, arms and legs, and eyes like lotus flowers. He wore a silk cloth, with a silk turban on His head.

adi.5.186

> *suvarṇa-kuṇḍala karṇe, svarṇāṅgada-vālā*
> *pāyete nūpura bāje, kaṇṭhe puṣpa-mālā*

SYNONYMS

suvarṇa-kuṇḍala—gold earrings; *karṇe*—on the ears; *svarṇa-aṅgada*—golden armlets; *vālā*—and bangles; *pāyete*—on the feet; *nūpura*—ankle bells; *bāje*—tinkle; *kaṇṭhe*—on the neck; *puṣpa-mālā*—flower garland.

TRANSLATION

He wore golden earrings on His ears, and golden armlets and bangles. He wore tinkling anklets on His feet and a garland of flowers around His neck.

adi.5.187

> *candana-lepita-aṅga, tilaka suṭhāma*
> *matta-gaja jini' mada-manthara payāna*

SYNONYMS

candana—with sandalwood pulp; *lepita*—smeared; *aṅga*—body; *tilaka suṭhāma*—nicely decorated with *tilaka*; *matta-gaja*—a mad elephant; *jini'*—surpassing; *mada-manthara*—maddened by drinking; *payāna*—movement.

TRANSLATION

His body was anointed with sandalwood pulp, and He was nicely decorated with tilaka. His movements surpassed those of a maddened elephant.

adi.5.188

> *koṭi-candra jini' mukha ujjvala-varaṇa*
> *dāḍimba-bīja-sama danta tāmbūla-carvaṇa*

SYNONYMS

koṭi-candra—millions upon millions of moons; *jini'*—surpassing; *mukha*—face; *ujjvala-varaṇa*—bright and brilliant; *dāḍimba-bīja*—pomegranate seeds; *sama*—like; *danta*—teeth; *tāmbūla-carvaṇa*—chewing betel nut.

TRANSLATION

His face was more beautiful than millions upon millions of moons, and His teeth were like pomegranate seeds because of His chewing betel.

adi.5.189

> *preme matta aṅga ḍāhine-vāme dole*
> *'kṛṣṇa' 'kṛṣṇa' baliyā gambhīra bola bale*

SYNONYMS

preme—in ecstasy; *matta*—absorbed; *aṅga*—the whole body; *ḍāhine*—to the right side; *vāme*—to the left side; *dole*—moves; *kṛṣṇa kṛṣṇa*—Kṛṣṇa, Kṛṣṇa; *baliyā*—saying; *gambhīra*—deep; *bola*—words; *bale*—was uttering.

TRANSLATION

His body moved to and fro, right and left, for He was absorbed in ecstasy. He chanted "Kṛṣṇa, Kṛṣṇa" in a deep voice.

adi.5.190

> *rāṅgā-yaṣṭi haste dole yena matta siṁha*
> *cāri-pāśe veḍi āche caraṇete bhṛṅga*

SYNONYMS

rāṅgā-yaṣṭi—a red stick; *haste*—in the hand; *dole*—moves; *yena*—like; *matta*—mad; *siṁha*—lion; *cāri-pāśe*—all around; *veḍi*—surrounding; *āche*—there is; *caraṇete*—at the lotus feet; *bhṛṅga*—bumblebees.

TRANSLATION

His red stick moving in His hand, He seemed like a maddened lion. All around the four sides of His feet were bumblebees.

adi.5.191

> *pāriṣada-gaṇe dekhi' saba gopa-veśe*
> *'kṛṣṇa' 'kṛṣṇa' kahe sabe saprema āveśe*

SYNONYMS

pāriṣada-gaṇe—associates; *dekhi'*—seeing; *saba*—all; *gopa-veśe*—in the dress of cowherd boys; *kṛṣṇa kṛṣṇa*—Kṛṣṇa, Kṛṣṇa; *kahe*—says; *sabe*—all; *sa-prema*—of ecstatic love; *āveśe*—in absorption.

TRANSLATION

His devotees, dressed like cowherd boys, surrounded His feet like so many bees and also chanted "Kṛṣṇa, Kṛṣṇa," absorbed in ecstatic love.

adi.5.192

> *śiṅgā vāṁśī bājāya keha, keha nāce gāya*
> *sevaka yogāya tāmbūla, cāmara ḍhulāya*

SYNONYMS

śiṅgā vāṁśī—horns and flutes; *bājāya*—play; *keha*—some; *keha*—some of them; *nāce*—dance; *gāya*—sing; *sevaka*—a servant; *yogāya*—supplies; *tāmbūla*—betel nut; *cāmara*—fan; *ḍhulāya*—moves.

TRANSLATION

Some of them played horns and flutes, and others danced and sang. Some of them offered betel nuts, and others waved cāmara fans about Him.

adi.5.193

> *nityānanda-svarūpera dekhiyā vaibhava*
> *kibā rūpa, guṇa, līlā—alaukika saba*

SYNONYMS

nityānanda-svarūpera—of Lord Nityānanda Svarūpa; *dekhiyā*—seeing; *vaibhava*—the opulence; *kibā rūpa*—what a wonderful form; *guṇa*—qualities; *līlā*—pastimes; *alaukika*—uncommon; *saba*—all.

TRANSLATION

Thus I saw such opulence in Lord Nityānanda Svarūpa. His wonderful form, qualities and pastimes are all transcendental.

adi.5.194

> *ānande vihvala āmi, kichu nāhi jāni*
> *tabe hāsi' prabhu more kahilena vāṇī*

SYNONYMS

ānande—in transcendental ecstasy; *vihvala*—overwhelmed; *āmi*—I; *kichu*—anything; *nāhi*—not; *jāni*—know; *tabe*—at that time; *hāsi'*—smiling; *prabhu*—the Lord; *more*—unto me; *kahilena*—says; *vāṇī*—some words.

TRANSLATION

I was overwhelmed with transcendental ecstasy, not knowing anything else. Then Lord Nityānanda smiled and spoke to me as follows.

adi.5.195

> *āre āre kṛṣṇadāsa, nā karaha bhaya*
> *vṛndāvane yāha,—tāṅhā sarva labhya haya*

SYNONYMS

āre āre—O! O!; *kṛṣṇa-dāsa*—of the name Kṛṣṇadāsa; *nā*—not; *karaha*—make; *bhaya*—fear; *vṛndāvane yāha*—go to Vṛndāvana; *tāṅhā*—there; *sarva*—everything; *labhya*—available; *haya*—is.

TRANSLATION

"O my dear Kṛṣṇadāsa, do not be afraid. Go to Vṛndāvana, for there you will attain all things."

adi.5.196

> *eta bali' prerilā more hātasāni diyā*
> *antardhāna kaila prabhu nija-gaṇa lañā*

SYNONYMS

eta bali'—saying this; *prerilā*—dispatched; *more*—me; *hātasāni*—indication of the hand; *diyā*—giving; *antardhānakaila*—disappeared; *prabhu*—my Lord; *nija-gaṇa lañā*—taking His personal associates.

TRANSLATION

After saying this, He directed me toward Vṛndāvana by waving His hand. Then He disappeared with His associates.

adi.5.197

> *mūrcchita ha-iyā muñi paḍinu bhūmite*
> *svapna-bhaṅga haila, dekhi, hañāche prabhāte*

SYNONYMS

mūrcchita ha-iyā—fainting; *muñi*—I; *paḍinu*—fell; *bhūmite*—on the ground; *svapna-bhaṅga*—breaking of the dream; *haila*—there was; *dekhi*—I saw; *hañāche*—there was; *prabhāte*—morning light.

TRANSLATION

I fainted and fell to the ground, my dream broke, and when I regained consciousness I saw that morning had come.

adi.5.198

> *ki dekhinu ki śuninu, kariye vicāra*
> *prabhu-ājñā haila vṛndāvana yāibāra*

SYNONYMS

ki dekhinu—what did I see; *ki śuninu*—what did I hear; *kariye vicāra*—I began to consider; *prabhu-ājñā*—the order of my Lord; *haila*—there was; *vṛndāvana*—to Vṛndāvana; *yāibāra*—to go.

TRANSLATION

I thought about what I had seen and heard and concluded that the Lord had ordered me to proceed to Vṛndāvana at once.

adi.5.199

> *sei kṣaṇe vṛndāvane karinu gamana*
> *prabhura kṛpāte sukhe āinu vṛndāvana*

SYNONYMS

sei kṣaṇe—that very second; *vṛndāvane*—toward Vṛndāvana; *karinu*—I did; *gamana*—starting; *prabhura kṛpāte*—by the mercy of Lord Nityānanda; *sukhe*—in great happiness; *āinu*—arrived; *vṛndāvana*—at Vṛndāvana.

TRANSLATION

That very second I started for Vṛndāvana, and by His mercy I reached there in great happiness.

adi.5.200

> *jaya jaya nityānanda, nityānanda-rāma*
> *yāṅhāra kṛpāte pāinu vṛndāvana-dhāma*

SYNONYMS

jaya jaya—all glories; *nityānanda*—to Lord Nityānanda; *nityānanda-rāma*—to Lord Balarāma, who appeared as Nityānanda; *yāṅhāra kṛpāte*—by whose mercy; *pāinu*—I got; *vṛndāvana-dhāma*—shelter at Vṛndāvana.

TRANSLATION

All glory, all glory to Lord Nityānanda Balarāma, by whose mercy I have attained shelter in the transcendental abode of Vṛndāvana.

adi.5.201

> *jaya jaya nityānanda, jaya kṛpā-maya*
> *yāṅhā haite pāinu rūpa-sanātanāśraya*

SYNONYMS

jaya jaya—all glories; *nityānanda*—to Lord Nityānanda; *jaya kṛpā-maya*—all glories to the most merciful Lord; *yāṅhā haite*—from whom; *pāinu*—I got; *rūpa-sanātana-āśraya*—shelter at the lotus feet of Rūpa Gosvāmī and Sanātana Gosvāmī.

TRANSLATION

All glory, all glory to the merciful Lord Nityānanda, by whose mercy I have attained shelter at the lotus feet of Śrī Rūpa and Śrī Sanātana.

adi.5.202

> *yāṅhā haite pāinu raghunātha-mahāśaya*
> *yāṅhā haite pāinu śrī-svarūpa-āśraya*

SYNONYMS

yāṅhā haite—from whom; *pāinu*—I got; *raghunātha-mahā-āśaya*—the shelter of Raghunātha dāsa Gosvāmī; *yāṅhā haite*—from whom; *pāinu*—I got; *śrī-svarūpa-āśraya*—shelter at the feet of Svarūpa Dāmodara Gosvāmī.

TRANSLATION

By His mercy I have attained the shelter of the great personality Śrī Raghunātha dāsa Gosvāmī, and by His mercy I have found the refuge of Śrī Svarūpa Dāmodara.

PURPORT

Anyone desiring to become expert in the service of Śrī Śrī Rādhā and Kṛṣṇa should always aspire to be under the guidance of Svarūpa Dāmodara Gosvāmī, Rūpa Gosvāmī, Sanātana Gosvāmī

and Raghunātha dāsa Gosvāmī. To come under the protection of the Gosvāmīs, one must get the mercy and grace of Nityānanda Prabhu. The author has tried to explain this fact in these two verses.

adi.5.203

> *sanātana-kṛpāya pāinu bhaktira siddhānta*
> *śrī-rūpa-kṛpāya pāinu bhakti-rasa-prānta*

SYNONYMS

sanātana-kṛpāya—by the mercy of Sanātana Gosvāmī; *pāinu*—I got; *bhaktirasiddhānta*—the conclusions of devotional service; *śrī-rūpa-kṛpāya*—by the mercy of Śrīla Rūpa Gosvāmī; *pāinu*—I got; *bhakti-rasa-prānta*—the limit of the mellows of devotional service.

TRANSLATION

By the mercy of Sanātana Gosvāmī I have learned the final conclusions of devotional service, and by the grace of Śrī Rūpa Gosvāmī I have tasted the highest nectar of devotional service.

PURPORT

Śrī Sanātana Gosvāmī Prabhu, the teacher of the science of devotional service, wrote several books, of which the *Bṛhad-bhāgavatāmṛta* is very famous; anyone who wants to know about the subject matter of devotees, devotional service and

Kṛṣṇa must read this book. Sanātana Gosvāmī also wrote a special commentary on the Tenth Canto of *Śrīmad-Bhāgavatam* known as the *Daśama-ṭippanī* which is so excellent that by reading it one can understand very deeply the pastimes of Kṛṣṇa in His exchanges of loving activities. Another famous book by Sanātana Gosvāmī is the *Hari-bhakti-vilāsa,* which states the rules and regulations for all divisions of Vaiṣṇavas, namely, Vaiṣṇava householders, Vaiṣṇava *brahmacārīs,* Vaiṣṇava *vānaprasthas* and Vaiṣṇava *sannyāsīs.* This book was especially written, however, for Vaiṣṇava householders. Śrīla Raghunātha dāsa Gosvāmī has described Sanātana Gosvāmī in his prayer *Vilāpa-kusumāñjali,* verse six, where he has expressed his obligation to Sanātana Gosvāmī in the following words:

> *vairāgya-yug-bhakti-rasaṁ prayatnair*
> *apāyayan mām anabhīpsum andham*
> *kṛpāmbudhir yaḥ para-duḥkha-duḥkhī*
> *sanātanas taṁ prabhum āśrayāmi*

"I was unwilling to drink the nectar of devotional service possessed of renunciation, but Sanātana Gosvāmī, out of his causeless mercy, made me drink it, even though I was otherwise unable to do so. Therefore he is an ocean of mercy. He is very compassionate to fallen souls like me, and thus it is my duty to offer my respectful obeisances unto his lotus feet." Kṛṣṇadāsa Kavirāja Gosvāmī also, in the last section of *Caitanya-caritāmṛta,* specifically mentions the names of Rūpa Gosvāmī, Sanātana Gosvāmī and Śrīla Jīva Gosvāmī and offers his

respectful obeisances unto the lotus feet of these three spiritual masters, as well as Raghunātha dāsa. Śrīla Raghunātha dāsa Gosvāmī also accepted Sanātana Gosvāmī as the teacher of the science of devotional service. Śrīla Rūpa Gosvāmī is described as the *bhakti-rasācārya,* or one who knows the essence of devotional service. His famous book *Bhakti-rasāmṛta-sindhu* is the science of devotional service, and by reading this book one can understand the meaning of devotional service. Another of his famous books is *Ujjvala-nīlamaṇi*. In this book he elaborately explains the loving affairs and transcendental activities of Lord Kṛṣṇa and Rādhārāṇī.

adi.5.204

> *jaya jaya nityānanda-caraṇāravinda*
> *yāṅhā haite pāinu śrī-rādhā-govinda*

SYNONYMS

jaya jaya—all glories to; *nityānanda*—of Lord Nityānanda; *caraṇa-aravinda*—the lotus feet; *yāṅhā haite*—from whom; *pāinu*—I got; *śrī-rādhā-govinda*—the shelter of Śrī Rādhā and Govinda.

TRANSLATION

All glory, all glory to the lotus feet of Lord Nityānanda, by whose mercy I have attained Śrī Rādhā-Govinda.

PURPORT

Śrīla Narottama dāsa Ṭhākura, who is famous for his poetic composition known as *Prārthanā,* has lamented in one of his prayers, "When will Lord Nityānanda be merciful upon me so that I will forget all material desires?" Śrīla Narottama dāsa Ṭhākura confirms that unless one is freed from material desires to satisfy the needs of the body and senses, one cannot understand the transcendental abode of Lord Kṛṣṇa, Vṛndāvana. He also confirms that one cannot understand the loving affairs of Rādhā and Kṛṣṇa without going through the direction of the six Gosvāmīs. In another verse Narottama dāsa Ṭhākura has stated that without the causeless mercy of Nityānanda Prabhu, one cannot enter into the affairs of Rādhā and Kṛṣṇa.

adi.5.205

> *jagāi mādhāi haite muñi se pāpiṣṭha*
> *purīṣera kīṭa haite muñi se laghiṣṭha*

SYNONYMS

jagāi mādhāi—the two brothers Jagāi and Mādhāi; *haite*—than; *muñi*—I; *se*—that; *pāpiṣṭha*—more sinful; *purīṣera*—in stool; *kīṭa*—the worms; *haite*—than; *muñi*—I am; *se*—that; *laghiṣṭha*—lower.

TRANSLATION

I am more sinful than Jagāi and Mādhāi and even lower than the worms in the stool.

adi.5.206

> *mora nāma śune yei tāra puṇya kṣaya*
> *mora nāma laya yei tāra pāpa haya*

SYNONYMS

mora nāma—my name; *śune*—hears; *yei*—anyone who; *tāra*—his; *puṇya kṣaya*—destruction of piety; *mora nāma*—my name; *laya*—takes; *yei*—anyone; *tāra*—his; *pāpa*—sin; *haya*—is.

TRANSLATION

Anyone who hears my name loses the results of his pious activities. Anyone who utters my name becomes sinful.

adi.5.207

> *emana nirghṛṇa more kebā kṛpā kare*
> *eka nityānanda vinu jagat bhitare*

SYNONYMS

emana—such; *nirghṛṇa*—abominable; *more*—unto me; *kebā*—who; *kṛpā*—mercy; *kare*—shows; *eka*—one; *nityānanda*—Lord Nityānanda; *vinu*—but; *jagat*—world; *bhitare*—within.

TRANSLATION

Who in this world but Nityānanda could show His mercy to such an abominable person as me?

adi.5.208

> *preme matta nityānanda kṛpā-avatāra*
> *uttama, adhama, kichu nā kare vicāra*

SYNONYMS

preme—in ecstatic love; *matta*—mad; *nityānanda*—Lord Nityānanda; *kṛpā*—merciful; *avatāra*—incarnation; *uttama*—good; *adhama*—bad; *kichu*—any; *nā*—not; *kare*—makes; *vicāra*—consideration.

TRANSLATION

Because He is intoxicated by ecstatic love and is an incarnation of mercy, He does not distinguish between the good and the bad.

adi.5.209

> *ye āge paḍaye, tāre karaye nistāra*
> *ataeva nistārilā mo-hena durācāra*

SYNONYMS

ye—whoever; *āge*—in front; *paḍaye*—falls down; *tāre*—unto him; *karaye*—does; *nistāra*—deliverance; *ataeva*—therefore; *nistārilā*—delivered; *mo*—as me; *hena*—such; *durācāra*—sinful and fallen person.

TRANSLATION

He delivers all those who fall down before Him. Therefore He has delivered such a sinful and fallen person as me.

adi.5.210

> *mo-pāpiṣṭhe ānilena śrī-vṛndāvana*
> *mo-hena adhame dilā śrī-rūpa-caraṇa*

SYNONYMS

mo-pāpiṣṭhe—unto me, who am so sinful; *ānilena*—He brought; *śrī-vṛndāvana*—to Vṛndāvana; *mo-hena*—such as me; *adhame*—to the lowest of mankind; *dilā*—delivered; *śrī-rūpa-caraṇa*—the lotus feet of Rūpa Gosvāmī.

TRANSLATION

Although I am sinful and I am the most fallen, He has conferred upon me the lotus feet of Śrī Rūpa Gosvāmī.

adi.5.211

> *śrī-madana-gopāla-śrī-govinda-daraśana*
> *kahibāra yogya nahe e-saba kathana*

SYNONYMS

śrī-madana-gopāla—Lord Madana Gopāla; *śrī-govinda*—Lord Rādhā-Govinda; *daraśana*—visiting; *kahibāra*—to speak; *yogya*—fit; *nahe*—not; *e-saba kathana*—all these confidential words.

TRANSLATION

I am not fit to speak all these confidential words about my visiting Lord Madana Gopāla and Lord Govinda.

adi.5.212

> *vṛndāvana-purandara śrī-madana-gopāla*
> *rāsa-vilāsī sākṣāt vrajendra-kumāra*

SYNONYMS

vṛndāvana-purandara—the chief Deity of Vṛndāvana; *śrī-madana-gopāla*—Lord Madana Gopāla; *rāsa-vilāsī*—the enjoyer of the *rāsa*

dance; *sākṣāt*—directly; *vrajendra-kumāra*—the son of Nanda Mahārāja.

TRANSLATION

Lord Madana Gopāla, the chief Deity of Vṛndāvana, is the enjoyer of the rāsa dance and is directly the son of the King of Vraja.

adi.5.213

> *śrī-rādhā-lalitā-saṅge rāsa-vilāsa*
> *manmatha-manmatha-rūpe yāṅhāra prakāśa*

SYNONYMS

śrī-rādhā—Śrīmatī Rādhārāṇī; *lalitā*—Her personal associate named Lalitā; *saṅge*—with; *rāsa-vilāsa*—enjoyment of the *rāsa* dance; *manmatha*—of Cupid; *manmatha-rūpe*—in the form of Cupid; *yāṅhāra*—of whom; *prakāśa*—manifestation.

TRANSLATION

He enjoys the rāsa dance with Śrīmatī Rādhārāṇī, Śrī Lalitā and others. He manifests Himself as the Cupid of Cupids.

adi.5.214

tāsām āvirabhūc chauriḥ
smayamāna-mukhāmbujaḥ
pītāmbara-dharaḥ sragvī
sākṣān manmatha-manmathaḥ

SYNONYMS

tāsām—among them; *āvirabhūt*—appeared; *śauriḥ*—Lord Kṛṣṇa; *smayamāna*—smiling; *mukha-ambujaḥ*—lotus face; *pīta-ambara-dharaḥ*—dressed with yellow garments; *sragvī*—decorated with a flower garland; *sākṣāt*—directly; *manmatha*—of Cupid; *manmathaḥ*—Cupid.

TRANSLATION

"Wearing yellow garments and decorated with a flower garland, Lord Kṛṣṇa, appearing among the gopīs with His smiling lotus face, looked directly like the charmer of the heart of Cupid."

PURPORT

This is a quotation from *Śrīmad-Bhāgavatam* (10.32.2).

adi.5.215

> *sva-mādhurye lokera mana kare ākarṣaṇa*
> *dui pāśe rādhā lalitā karena sevana*

SYNONYMS

sva-mādhurye—in His own sweetness; *lokera*—of all people; *mana*—the minds; *kare*—does; *ākarṣaṇa*—attracting; *dui pāśe*—on two sides; *rādhā*—Śrīmatī Rādhārāṇī; *lalitā*—and Her associate Lalitā; *karena*—do; *sevana*—service.

TRANSLATION

With Rādhā and Lalitā serving Him on His two sides,
He attracts the hearts of all by His own sweetness.

adi.5.216

> *nityānanda-dayā more tāṅre dekhāila*
> *śrī-rādhā-madana-mohane prabhu kari' dila*

SYNONYMS

nityānanda-dayā—the mercy of Lord Nityānanda; *more*—unto me; *tāṅre*—Madanamohana; *dekhāila*—showed; *śrī-rādhā-madana-mohane*—Rādhā-Madanamohana; *prabhu kari' dila*—gave as my Lord and master.

TRANSLATION

The mercy of Lord Nityānanda showed me Śrī Madanamohana and gave me Śrī Madanamohana as my Lord and master.

adi.5.217

> *mo-adhame dila śrī-govinda daraśana*
> *kahibāra kathā nahe akathya-kathana*

SYNONYMS

mo-adhame—to one as abominable as me; *dila*—delivered; *śrī-govinda daraśana*—the audience of Lord Śrī Govinda; *kahibāra*—to speak this; *kathā*—words; *nahe*—there are not; *akathya*—unspeakable; *kathana*—narration.

TRANSLATION

He granted to one as low as me the sight of Lord Govinda. Words cannot describe this, nor is it fit to be disclosed.

adi.5.218-219

> *vṛndāvane yoga-pīṭhe kalpa-taru-vane*
> *ratna-maṇḍapa, tāhe ratna-siṁhāsane*

śrī-govinda vasiyāchena vrajendra-nandana
mādhurya prakāśi' karena jagat mohana

SYNONYMS

vṛndāvane—at Vṛndāvana; *yoga-pīṭhe*—at the principal temple; *kalpa-taru-vane*—in the forest of desire trees; *ratna-maṇḍapa*—an altar made of gems; *tāhe*—upon it; *ratna-siṁha-āsane*—on the throne of gems; *śrī-govinda*—Lord Govinda; *vasiyāchena*—was sitting; *vrajendra-nandana*—the son of Nanda Mahārāja; *mādhurya prakāśi'*—manifesting His sweetness; *karena*—does; *jagat mohana*—enchantment of the whole world.

TRANSLATION

On an altar made of gems in the principal temple of Vṛndāvana, amidst a forest of desire trees, Lord Govinda, the son of the King of Vraja, sits upon a throne of gems and manifests His full glory and sweetness, thus enchanting the entire world.

adi.5.220

vāma-pārśve śrī-rādhikā sakhī-gaṇa-saṅge
rāsādika-līlā prabhu kare kata raṅge

SYNONYMS

vāma-pārśve—on the left side; *śrī-rādhikā*—Śrīmatī Rādhārāṇī; *sakhī-gaṇa-saṅge*—with Her personal friends; *rāsa-ādika-līlā*—pastimes like the *rāsa* dance; *prabhu*—Lord Kṛṣṇa; *kare*—performs; *kata raṅge*—in many ways.

TRANSLATION

By His left side is Śrīmatī Rādhārāṇī and Her personal friends. With them Lord Govinda enjoys the rāsa-līlā and many other pastimes.

adi.5.221

> *yāṅra dhyāna nija-loke kare padmāsana*
> *aṣṭādaśākṣara-mantre kare upāsana*

SYNONYMS

yāṅra—of whom; *dhyāna*—the meditation; *nija-loke*—in his own abode; *kare*—does; *padma-āsana*—Lord Brahmā; *aṣṭādaśa-akṣara-mantre*—by the hymn composed of eighteen letters; *kare*—does; *upāsana*—worshiping.

TRANSLATION

Lord Brahmā, sitting on his lotus seat in his own abode, always meditates on Him and worships Him with the mantra consisting of eighteen syllables.

PURPORT

In his own planet, Lord Brahmā, with the inhabitants of that planet, worships the form of Lord Govinda, Kṛṣṇa, by the *mantra* of eighteen syllables, *klīṁ kṛṣṇāya govindāya gopī-jana-vallabhāya svāhā*. Those who are initiated by a bona fide spiritual master and who chant the Gāyatrī *mantra* three times a day know this *aṣṭādaśākṣara* (eighteen-syllable) *mantra*. The inhabitants of Brahmaloka and the planets below Brahmaloka worship Lord Govinda by meditating with this *mantra*. There is no difference between meditating and chanting, but in the present age meditation is not possible on this planet. Therefore loud chanting of a *mantra* like the *mahā-mantra,* Hare Kṛṣṇa, with soft chanting of the *aṣṭādaśākṣara,* the *mantra* of eighteen syllables, is recommended.

Lord Brahmā lives in the highest planetary system, known as Brahmaloka or Satyaloka. In every planet there is a predominating deity. As the predominating deity in Satyaloka is Lord Brahmā, so in the heavenly planets Indra is the predominating deity, and on the sun, the sun-god, Vivasvān, is the predominating deity. The inhabitants and predominating deities of every planet are all recommended to worship Govinda either by meditation or by chanting.

adi.5.222

> *caudda-bhuvane yāṅra sabe kare dhyāna*
> *vaikuṇṭhādi-pure yāṅra līlā-guṇa gāna*

SYNONYMS

caudda-bhuvane—within the fourteen worlds; *yāṅra*—of whom; *sabe*—all; *kare dhyāna*—perform meditation; *vaikuṇṭha-ādi-pure*—in the abodes of the Vaikuṇṭha planets; *yāṅra*—of whom; *līlā-guṇa*—attributes and pastimes; *gāna*—chanting.

TRANSLATION

Everyone in the fourteen worlds meditates upon Him, and all the denizens of Vaikuṇṭha sing of His qualities and pastimes.

adi.5.223

> *yāṅra mādhurīte kare lakṣmī ākarṣaṇa*
> *rūpa-gosāñi kariyāchena se-rūpa varṇana*

SYNONYMS

yāṅra—of whom; *mādhurīte*—by the sweetness; *kare*—does; *lakṣmī*—the goddess of fortune; *ākarṣaṇa*—attraction; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *kariyāchena*—has done; *se*—that; *rūpa*—of the beauty; *varṇana*—enunciation.

TRANSLATION

The goddess of fortune is attracted by His sweetness, which Śrīla Rūpa Gosvāmī has described in this way:

PURPORT

Śrīla Rūpa Gosvāmī, in his *Laghu-bhāgavatāmṛta,* has quoted from the *Padma Purāṇa,* where it is stated that Lakṣmīdevī, the goddess of fortune, after seeing the attractive features of Lord Kṛṣṇa, was attracted to Him, and to get the favor of Lord Kṛṣṇa she engaged herself in meditation. When asked by Kṛṣṇa why she engaged in meditation with austerity, Lakṣmīdevī answered, "I want to be one of Your associates like the *gopīs* in Vṛndāvana." Hearing this, Lord Śrī Kṛṣṇa replied that it was quite impossible. Lakṣmīdevī then said that she wanted to remain just like a golden line on the chest of the Lord. The Lord granted the request, and since then Lakṣmī has always been situated on the chest of Lord Kṛṣṇa as a golden line. The austerity and meditation of Lakṣmīdevī are also mentioned in *Śrīmad-Bhāgavatam* (10.16.36), where the Nāga-patnīs, the wives of the serpent Kāliya, in the course of their prayers to Kṛṣṇa, said that the goddess of fortune, Lakṣmī, also wanted His association as a *gopī* and desired the dust of His lotus feet.

adi.5.224

> *smerāṁ bhaṅgī-traya-paricitāṁ sāci-vistīrṇa-dṛṣṭiṁ*
> *vaṁśī-nyastādhara-kiśalayām ujjvalāṁ candrakeṇa*

> *govindākhyāṁ hari-tanum itaḥ keśī-tīrthopakaṇṭhe*
> *mā prekṣiṣṭhās tava yadi sakhe bandhu-saṅge 'sti*
> *raṅgaḥ*

SYNONYMS

smerām—smiling; *bhaṅgī-traya-paricitām*—bent in three places, namely the neck, waist and knees; *sāci-vistīrṇa-dṛṣṭim*—with a broad sideways glance; *vaṁśī*—on the flute; *nyasta*—placed; *adhara*—lips; *kiśalayām*—newly blossomed; *ujjvalām*—very bright; *candrakeṇa*—by the moonshine; *govinda-ākhyām*—named Lord Govinda; *hari-tanum*—the transcendental body of the Lord; *itaḥ*—here; *keśī-tīrtha-upakaṇṭhe*—on the bank of the Yamunā in the neighborhood of Keśīghāṭa; *mā*—do not; *prekṣiṣṭhāḥ*—glance over; *tava*—your; *yadi*—if; *sakhe*—O dear friend; *bandhu-saṅge*—to worldly friends; *asti*—there is; *raṅgaḥ*—attachment.

TRANSLATION

"My dear friend, if you are indeed attached to your worldly friends, do not look at the smiling face of Lord Govinda as He stands on the bank of the Yamunā at Keśīghāṭa. Casting sidelong glances, He places His flute to His lips, which seem like newly blossomed twigs. His transcendental body, bending in three places, appears very bright in the moonlight."

PURPORT

This is a verse quoted from the *Bhakti-rasāmṛta-sindhu* (1.2.239) in connection with practical devotional service. Generally people in their conditioned life engage in the pleasure of society, friendship and love. This so-called love is lust, not love. But people are satisfied with such a false understanding of love. Vidyāpati, a great and learned poet of Mithilā, has said that the pleasure derived from friendship, society and family life in the material world is like a drop of water, but our hearts desire pleasure like an ocean. Thus the heart is compared to a desert of material existence that requires the water of an ocean of pleasure to satisfy its dryness. If there is a drop of water in the desert, one may indeed say that it is water, but such a minute quantity of water has no value. Similarly, in this material world no one is satisfied in the dealings of society, friendship and love. Therefore if one wants to derive real pleasure within his heart, he must seek the lotus feet of Govinda. In this verse Rūpa Gosvāmī indicates that if one wants to be satisfied in the pleasure of society, friendship and love, he need not seek shelter at the lotus feet of Govinda, for if one takes shelter under His lotus feet he will forget that minute quantity of so-called pleasure. One who is not satisfied with that so-called pleasure may seek the lotus feet of Govinda, who stands on the shore of the Yamunā at Keśitīrtha, or Keśīghāṭa, in Vṛndāvana and attracts all the *gopīs* to His transcendental loving service.

adi.5.225

> *sākṣāt vrajendra-suta ithe nāhi āna*
> *yebā ajñe kare tāṅre pratimā-hena jñāna*

SYNONYMS

sākṣāt—directly; *vrajendra-suta*—the son of Nanda Mahārāja; *ithe*—in this matter; *nāhi*—there is not; *āna*—any exception; *yebā*—whatever; *ajñe*—a foolish person; *kare*—does; *tāṅre*—unto Him; *pratimā-hena*—as a statue; *jñāna*—such a consideration.

TRANSLATION

Without a doubt He is directly the son of the King of Vraja. Only a fool considers Him a statue.

adi.5.226

> *sei aparādhe tāra nāhika nistāra*
> *ghora narakete paḍe, ki baliba āra*

SYNONYMS

sei aparādhe—by that offense; *tāra*—his; *nāhika*—there is not; *nistāra*—deliverance; *ghora*—terrible; *narakete*—in a hellish condition; *paḍe*—falls down; *ki baliba*—what will I say; *āra*—more.

TRANSLATION

For that offense, he cannot be liberated. Rather, he will fall into a terrible hellish condition. What more should I say?

PURPORT

In his *Bhakti-sandarbha* Jīva Gosvāmī has stated that those who are actually very serious about devotional service do not differentiate between the form of the Lord made of clay, metal, stone or wood and the original form of the Lord. In the material world a person and his photograph, picture or statue are different. But the statue of Lord Kṛṣṇa and Kṛṣṇa Himself, the Supreme Personality of Godhead, are not different, because the Lord is absolute. What we call stone, wood and metal are energies of the Supreme Lord, and energies are never separate from the energetic. As we have several times explained, no one can separate the sunshine energy from the energetic sun. Therefore material energy may appear separate from the Lord, but transcendentally it is nondifferent from the Lord.

The Lord can appear anywhere and everywhere because His diverse energies are distributed everywhere like sunshine. We should therefore understand whatever we see to be the energy of the Supreme Lord and should not differentiate between the Lord and His *arcā* form made from clay, metal, wood or paint. Even if one has not developed this consciousness, one should accept it theoretically from the instructions of the spiritual master and

should worship the *arcā-mūrti,* or form of the Lord in the temple, as nondifferent from the Lord.

The *Padma Purāṇa* specifically mentions that anyone who thinks the form of the Lord in the temple to be made of wood, stone or metal is certainly in a hellish condition. Impersonalists are against the worship of the Lord's form in the temple, and there is even a group of people who pass as Hindus but condemn such worship. Their so-called acceptance of the *Vedas* has no meaning, for all the *ācāryas,* even the impersonalist Śaṅkarācārya, have recommended the worship of the transcendental form of the Lord. Impersonalists like Śaṅkarācārya recommend the worship of five forms, known as *pañcopāsanā,* which include Lord Viṣṇu. Vaiṣṇavas, however, worship the forms of Lord Viṣṇu in His varied manifestations, such as Rādhā-Kṛṣṇa, Lakṣmī-Nārāyaṇa, Sītā-Rāma and Rukmiṇī-Kṛṣṇa. Māyāvādīs admit that worship of the Lord's form is required in the beginning, but they think that in the end everything is impersonal. Therefore, since they are ultimately against worship of the Lord's form, Lord Śrī Caitanya Mahāprabhu has described them as offenders.

Śrīmad-Bhāgavatam has condemned those who think the body to be the self as *bhauma ijya-dhīḥ*. *Bhauma* means earth, and *ijya-dhīḥ* means worshiper. There are two kinds of *bhauma ijya-dhīḥ:* those who worship the land of their birth, such as nationalists, who make many sacrifices for the motherland, and those who condemn the worship of the form of the Lord. One

should not worship the planet earth or land of his birth, nor should one condemn the form of the Lord, which is manifested in metal or wood for our facility. Material things are also the energy of the Supreme Lord.

adi.5.227

> *hena ye govinda prabhu, pāinu yāṅhā haite*
> *tāṅhāra caraṇa-kṛpā ke pāre varṇite*

SYNONYMS

hena—thus; *ye govinda*—this Lord Govinda; *prabhu*—master; *pāinu*—I got; *yāṅhā haite*—from whom; *tāṅhāra*—His; *caraṇa-kṛpā*—mercy of the lotus feet; *ke*—who; *pāre*—is able; *varṇite*—to describe.

TRANSLATION

Therefore who can describe the mercy of the lotus feet of Him [Lord Nityānanda] by whom I have attained the shelter of this Lord Govinda?

adi.5.228

> *vṛndāvane vaise yata vaiṣṇava-maṇḍala*
> *kṛṣṇa-nāma-parāyaṇa, parama-maṅgala*

SYNONYMS

vṛndāvane—in Vṛndāvana; *vaise*—there are; *yata*—all; *vaiṣṇava-maṇḍala*—groups of devotees; *kṛṣṇa-nāma-parāyaṇa*—addicted to the name of Lord Kṛṣṇa; *parama-maṅgala*—all-auspicious.

TRANSLATION

All the groups of Vaiṣṇavas who live in Vṛndāvana are absorbed in chanting the all-auspicious name of Kṛṣṇa.

adi.5.229

> *yāṅra prāṇa-dhana—nityānanda-śrī-caitanya*
> *rādhā-kṛṣṇa-bhakti vine nāhi jāne anya*

SYNONYMS

yāṅra—whose; *prāṇa-dhana*—life and soul; *nityānanda-śrī-caitanya*—Lord Nityānanda and Śrī Caitanya Mahāprabhu; *rādhā-kṛṣṇa*—to Kṛṣṇa and Rādhārāṇī; *bhakti*—devotional service; *vine*—except; *nāhi jāne anya*—do not know anything else.

TRANSLATION

Lord Caitanya and Lord Nityānanda are their life and soul. They do not know anything but devotional service to Śrī Śrī Rādhā-Kṛṣṇa.

adi.5.230

> *se vaiṣṇavera pada-reṇu, tāra pada-chāyā*
> *adhamere dila prabhu-nityānanda-dayā*

SYNONYMS

se vaiṣṇavera—of all those Vaiṣṇavas; *pada-reṇu*—the dust of the feet; *tāra*—their; *pada-chāyā*—the shade of the feet; *adhamere*—unto this fallen soul; *dila*—gave; *prabhu-nityānanda-dayā*—the mercy of Lord Nityānanda Prabhu.

TRANSLATION

The dust and shade of the lotus feet of the Vaiṣṇavas have been granted to this fallen soul by the mercy of Lord Nityānanda.

adi.5.231

> *'tāṅhā sarva labhya haya'—prabhura vacana*
> *sei sūtra—ei tāra kaila vivaraṇa*

SYNONYMS

tāṅhā—at that place; *sarva*—everything; *labhya*—obtainable; *haya*—is; *prabhura*—of the Lord; *vacana*—the word; *sei sūtra*—that synopsis; *ei*—this; *tāra*—His; *kaila vivaraṇa*—has been described.

TRANSLATION

Lord Nityānanda said, "In Vṛndāvana all things are possible." Here I have explained His brief statement in detail.

adi.5.232

> *se saba pāinu āmi vṛndāvane āya*
> *sei saba labhya ei prabhura kṛpāya*

SYNONYMS

se saba—all this; *pāinu*—got; *āmi*—I; *vṛndāvane*—to Vṛndāvana; *āya*—coming; *sei saba*—all this; *labhya*—obtainable; *ei*—this; *prabhura kṛpāya*—by the mercy of Lord Nityānanda.

TRANSLATION

I have attained all this by coming to Vṛndāvana, and this was made possible by the mercy of Lord Nityānanda.

PURPORT

All the inhabitants of Vṛndāvana are Vaiṣṇavas. They are all-auspicious because somehow or other they always chant the holy name of Kṛṣṇa. Even though some of them do not strictly follow the rules and regulations of devotional service, on the whole they are devotees of Kṛṣṇa and chant His name directly or indirectly.

Purposely or without purpose, even when they pass on the street they are fortunate enough to exchange greetings by saying the name of Rādhā or Kṛṣṇa. Thus directly or indirectly they are auspicious.

The present city of Vṛndāvana has been established by the Gauḍīya Vaiṣṇavas since the six Gosvāmīs went there and directed the construction of their different temples. Of all the temples in Vṛndāvana, ninety percent belong to the Gauḍīya Vaiṣṇava sect, the followers of the teachings of Lord Caitanya Mahāprabhu and Nityānanda, and seven temples are very famous. The inhabitants of Vṛndāvana do not know anything but the worship of Rādhā and Kṛṣṇa. In recent years some unscrupulous so-called priests known as caste *gosvāmīs* have introduced the worship of demigods privately, but no genuine and rigid Vaiṣṇavas participate in this. Those who are serious about the Vaiṣṇava method of devotional activities do not take part in such worship of demigods.

The Gauḍīya Vaiṣṇavas never differentiate between Rādhā-Kṛṣṇa and Lord Caitanya. They say that since Lord Caitanya is the combined form of Rādhā-Kṛṣṇa, He is not different from Rādhā and Kṛṣṇa. But some misled people try to prove that they are greatly elevated by saying that they like to chant the holy name of Lord Gaura instead of the names Rādhā and Kṛṣṇa. Thus they purposely differentiate between Lord Caitanya and Rādhā-Kṛṣṇa. According to them, the system of *nadīyā-nāgarī,* which they have recently invented in their fertile brains, is the

worship of Gaura, Lord Caitanya, but they do not like to worship Rādhā and Kṛṣṇa. They put forward the argument that since Lord Caitanya Himself appeared as Rādhā and Kṛṣṇa combined, there is no necessity of worshiping Rādhā and Kṛṣṇa. Such differentiation by so-called devotees of Lord Caitanya Mahāprabhu is considered disruptive by pure devotees. Anyone who differentiates between Rādha-Kṛṣṇa and Gaurāṅga is to be considered a plaything in the hands of *māyā*.

There are others who are against the worship of Caitanya Mahāprabhu, thinking Him mundane. But any sect that differentiates between Lord Caitanya Mahāprabhu and Rādhā-Kṛṣṇa, either by worshiping Rādhā-Kṛṣṇa as distinct from Lord Caitanya or by worshiping Lord Caitanya but not Rādhā-Kṛṣṇa, is in the group of *prākṛta-sahajiyās*.

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, the author of *Caitanya-caritāmṛta,* predicts in verses 225 and 226 that in the future those who manufacture imaginary methods of worship will gradually give up the worship of Rādhā-Kṛṣṇa, and although they will call themselves devotees of Lord Caitanya, they will also give up the worship of Caitanya Mahāprabhu and fall down into material activities. For the real worshipers of Lord Caitanya, the ultimate goal of life is to worship Śrī Śrī Rādhā and Kṛṣṇa.

adi.5.233

> *āpanāra kathā likhi nirlajja ha-iyā*
> *nityānanda-guṇe lekhāya unmatta kariyā*

SYNONYMS

āpanāra—personal; *kathā*—description; *likhi*—I write; *nirlajja ha-iyā*—being shameless; *nityānanda-guṇe*—the attributes of Nityānanda; *lekhāya*—cause to write; *unmatta kariyā*—making like a madman.

TRANSLATION

I have described my own story without reservations. The attributes of Lord Nityānanda, making me like a madman, force me to write these things.

adi.5.234

> *nityānanda-prabhura guṇa-mahimā apāra*
> *'sahasra-vadane' śeṣa nāhi pāya yāṅra*

SYNONYMS

nityānanda-prabhura—of Lord Nityānanda; *guṇa-mahimā*—glories of transcendental attributes; *apāra*—unfathomable; *sahasra-vadane*—in thousands of mouths; *śeṣa*—ultimate end; *nāhi*—does not; *pāya*—get; *yāṅra*—whose.

TRANSLATION

The glories of Lord Nityānanda's transcendental attributes are unfathomable. Even Lord Śeṣa with His thousands of mouths cannot find their limit.

adi.5.235

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Fifth Chapter, describing the glories of Lord Nityānanda Balarāma.*

Chapter 6

adi.6.1

vande taṁ śrīmad-advaitā-
cāryam adbhuta-ceṣṭitam
yasya prasādād ajño 'pi
tat-svarūpaṁ nirūpayet

SYNONYMS

vande—I offer my respectful obeisances; *tam*—unto Him; *śrīmat*—with all opulences; *advaita-ācāryam*—Śrī Advaita Ācārya; *adbhuta-ceṣṭitam*—whose activities are wonderful; *yasya*—of whom; *prasādāt*—by the mercy; *ajñaḥ api*—even a foolish person; *tat-svarūpam*—His characteristics; *nirūpayet*—may describe.

TRANSLATION

I offer my respectful obeisances to Śrī Advaita Ācārya, whose activities are all wonderful. By His mercy, even a foolish person can describe His characteristics.

adi.6.2

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaita-candra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda; *jayaadvaita-candra*—all glories to Advaita Ācārya; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of Śrī Caitanya Mahāprabhu.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu. All glories to Lord Nityānanda. All glories to Advaita Ācārya. And all glories to all the devotees of Lord Śrī Caitanya Mahāprabhu.

adi.6.3

> *pañca śloke kahila śrī-nityānanda-tattva*
> *śloka-dvaye kahi advaitācāryera mahattva*

SYNONYMS

pañca śloke—in five verses; *kahila*—described; *śrī-nityānanda-tattva*—the truth of Śrī Nityānanda; *śloka-dvaye*—in two verses;

kahi—I describe; *advaita-ācāryera*—of Advaita Ācārya; *mahattva*—the glories.

TRANSLATION

In five verses I have described the principle of Lord Nityānanda. Then in the following two verses I describe the glories of Śrī Advaita Ācārya.

adi.6.4

mahā-viṣṇur jagat-kartā
māyayā yaḥ sṛjaty adaḥ
tasyāvatāra evāyam
advaitācārya īśvaraḥ

SYNONYMS

mahā-viṣṇuḥ—of the name Mahā-Viṣṇu, the resting place of the efficient cause; *jagat-kartā*—the creator of the cosmic world; *māyayā*—by the illusory energy; *yaḥ*—who; *sṛjati*—creates; *adaḥ*—that universe; *tasya*—His; *avatāraḥ*—incarnation; *eva*—certainly; *ayam*—this; *advaita-ācāryaḥ*—of the name Advaita Ācārya; *īśvaraḥ*—the Supreme Lord, the resting place of the material cause.

TRANSLATION

Lord Advaita Ācārya is the incarnation of Mahā-Viṣṇu, whose main function is to create the cosmic world through the actions of māyā.

adi.6.5

advaitaṁ hariṇādvaitād
ācāryaṁ bhakti-śaṁsanāt
bhaktāvatāram īśaṁ tam
advaitācāryam āśraye

SYNONYMS

advaitam—known as Advaita; *hariṇā*—with Lord Hari; *advaitāt*—from being nondifferent; *ācāryam*—known as Ācārya; *bhakti-śaṁsanāt*—from the propagation of devotional service to Śrī Kṛṣṇa; *bhakta-avatāram*—the incarnation as a devotee; *īśam*—to the Supreme Lord; *tam*—to Him; *advaita-ācāryam*—to Advaita Ācārya; *āśraye*—I surrender.

TRANSLATION

Because He is nondifferent from Hari, the Supreme Lord, He is called Advaita, and because He propagates the cult of devotion, He is called Ācārya. He is the Lord and the incarnation of the Lord's devotee. Therefore I take shelter of Him.

adi.6.6

advaita-ācārya gosāñi sākṣāt īśvara
yāṅhāra mahimā nahe jīvera gocara

SYNONYMS

advaita-ācārya—of the name Advaita Ācārya; *gosāñi*—the Lord; *sākṣāt īśvara*—directly the Supreme Personality of Godhead; *yāṅhāra mahimā*—whose glories; *nahe*—not; *jīveragocara*—within the reach of the understanding of ordinary living beings.

TRANSLATION

Śrī Advaita Ācārya is indeed directly the Supreme Personality of Godhead Himself. His glory is beyond the conception of ordinary living beings.

adi.6.7

> *mahā-viṣṇu sṛṣṭi karena jagad-ādi kārya*
> *tāṅra avatāra sākṣāt advaita ācārya*

SYNONYMS

mahā-viṣṇu—the original Viṣṇu; *sṛṣṭi*—creation; *karena*—does; *jagat-ādi*—the material world; *kārya*—the occupation; *tāṅra*—His; *avatāra*—incarnation; *sākṣāt*—directly; *advaitaācārya*—Prabhu Advaita Ācārya.

TRANSLATION

Mahā-Viṣṇu performs all the functions for the creation of the universes. Śrī Advaita Ācārya is His direct incarnation.

adi.6.8

> *ye puruṣa sṛṣṭi-sthiti karena māyāya*
> *ananta brahmāṇḍa sṛṣṭi karena līlāya*

SYNONYMS

ye puruṣa—that personality who; *sṛṣṭi-sthiti*—creation and maintenance; *karena*—performs; *māyāya*—through the external energy; *ananta brahmāṇḍa*—unlimited universes; *sṛṣṭi*—creation; *karena*—does; *līlāya*—by pastimes.

TRANSLATION

That puruṣa creates and maintains with His external energy. He creates innumerable universes in His pastimes.

adi.6.9

> *icchāya ananta mūrti karena prakāśa*
> *eka eka mūrte karena brahmāṇḍe praveśa*

SYNONYMS

icchāya—by His will; *anantamūrti*—unlimited forms; *karena*—does; *prakāśa*—manifestation; *ekaeka*—each and every; *mūrte*—form; *karena*—does; *brahmāṇḍe*—within the universe; *praveśa*—entrance.

TRANSLATION

By His will He manifests Himself in unlimited forms, in which He enters each and every universe.

adi.6.10

> *se puruṣera aṁśa—advaita, nāhi kichu bheda*
> *śarīra-viśeṣa tāṅra—nāhika viccheda*

SYNONYMS

se—that; *puruṣera*—of the Lord; *aṁśa*—part; *advaita*—Advaita Ācārya; *nāhi*—not; *kichu*—any; *bheda*—difference; *śarīra-viśeṣa*—another specific transcendental body; *tāṅra*—of Him; *nāhika viccheda*—there is no separation.

TRANSLATION

Śrī Advaita Ācārya is a plenary part of that puruṣa and so is not different from Him. Indeed, Śrī Advaita Ācārya is not separate but is another form of that puruṣa.

adi.6.11

> *sahāya karena tāṅra la-iyā 'pradhāna'*
> *koṭi brahmāṇḍa karena icchāya nirmāṇa*

SYNONYMS

sahāyakarena—He helps; *tāṅra*—His; *lā-iyā*—with; *pradhāna*—the material energy; *koṭi-brahmāṇḍa*—millions of universes; *karena*—does; *icchāya*—only by the will; *nirmāṇa*—creation.

TRANSLATION

He [Advaita Ācārya] helps in the pastimes of the puruṣa, with whose material energy and by whose will He creates innumerable universes.

adi.6.12

> *jagat-maṅgala advaita, maṅgala-guṇa-dhāma*
> *maṅgala-caritra sadā, 'maṅgala' yāṅra nāma*

SYNONYMS

jagat-maṅgala—all-auspicious to the world; *advaita*—Ādvaita Ācārya; *maṅgala-guṇa-dhāma*—the reservoir of all auspicious attributes; *maṅgala-caritra*—all characteristics are auspicious; *sadā*—always; *maṅgala*—auspicious; *yāṅra nāma*—whose name.

TRANSLATION

Śrī Advaita Ācārya is all-auspicious to the world, for He is a reservoir of all auspicious attributes. His characteristics, activities and name are always auspicious.

PURPORT

Śrī Advaita Prabhu, who is an incarnation of Mahā-Viṣṇu, is an *ācārya,* or teacher. All His activities and all the other activities of Viṣṇu are auspicious. Anyone who can view the all-auspiciousness in the pastimes of Lord Viṣṇu also becomes auspicious simultaneously. Therefore, since Lord Viṣṇu is the fountainhead of auspiciousness, anyone who is attracted by the devotional service of Lord Viṣṇu can render the greatest service to human society. Rejected persons of the material world who refuse to understand pure devotional service as the eternal function of the living entities, and as actual liberation of the living being from conditional life, become bereft of all devotional service because of their poor fund of knowledge.

In the teachings of Advaita Prabhu there is no question of fruitive activities or impersonal liberation. Bewildered by the spell of material energy, however, persons who could not understand that Advaita Prabhu is nondifferent from Viṣṇu wanted to follow Him with their impersonal conceptions. The attempt of Advaita Prabhu to punish them is also auspicious. Lord Viṣṇu and His activities can bestow all good fortune, directly and indirectly. In other words, being favored by Lord Viṣṇu and being punished by Lord Viṣṇu are one and the same because all the activities of Viṣṇu are absolute. According to some, Maṅgala was another name of Advaita Prabhu. As the causal incarnation, or Lord Viṣṇu's incarnation for a particular occasion, He is the supply agent or ingredient in material nature. However, He is never to be considered material. All His activities

are spiritual. Anyone who hears about and glorifies Him becomes glorified himself, for such activities free one from all kinds of misfortune. One should not invest any material contamination or impersonalism in the Viṣṇu form. Everyone should try to understand the real identity of Lord Viṣṇu, for by such knowledge one can attain the highest stage of perfection.

adi.6.13

> *koṭi aṁśa, koṭi śakti, koṭi avatāra*
> *eta lañā sṛje puruṣa sakala saṁsāra*

SYNONYMS

koṭi aṁśa—millions of parts and parcels; *koṭi śakti*—millions and millions of energies; *koṭi avatāra*—millions upon millions of incarnations; *eta*—all this; *lañā*—taking; *sṛje*—creates; *puruṣa*—the original person, Mahā-Viṣṇu; *sakala saṁsāra*—all the material world.

TRANSLATION

Mahā-Viṣṇu creates the entire material world, with millions of His parts, energies and incarnations.

adi.6.14-15

> *māyā yaiche dui aṁśa—'nimitta', 'upādāna'*
> *māyā—'nimitta'-hetu, upādāna—'pradhāna'*

> *puruṣa īśvara aiche dvi-mūrti ha-iyā*
> *viśva-sṛṣṭi kare 'nimitta' 'upādāna' lañā*

SYNONYMS

māyā—the external energy; *yaiche*—as; *dui aṁśa*—two parts; *nimitta*—the cause; *upādāna*—the ingredients; *māyā*—the material energy; *nimitta-hetu*—original cause; *upādāna*—ingredients; *pradhāna*—immediate cause; *puruṣa*—the person Lord Viṣṇu; *īśvara*—the Supreme Personality of Godhead; *aiche*—in that way; *dvi-mūrti ha-iyā*—taking two forms; *viśva-sṛṣṭi kare*—creates this material world; *nimitta*—the original cause; *upādāna*—the material cause; *lañā*—with.

TRANSLATION

Just as the external energy consists of two parts—the efficient cause [nimitta] and the material cause [upādāna], māyā being the efficient cause and pradhāna the material cause-so Lord Viṣṇu, the Supreme Personality of Godhead, assumes two forms to create the material world with the efficient and material causes.

PURPORT

There are two kinds of research to find the original cause of creation. One conclusion is that the Supreme Personality of Godhead, the all-blissful, eternal, all knowing form, is indirectly the cause of this cosmic manifestation and directly the cause of the spiritual world, where there are innumerable spiritual planets known as Vaikuṇṭhas as well as His personal abode, known as Goloka Vṛndāvana. In other words, there are two manifestations—the material cosmos and the spiritual world. As in the material world there are innumerable planets and universes, so in the spiritual world there are also innumerable spiritual planets and universes, including the Vaikuṇṭhas and Goloka. The Supreme Lord is the cause of both the material and spiritual worlds. The other conclusion, of course, is that this cosmic manifestation is caused by an inexplicable unmanifested void. This argument is meaningless.

The first conclusion is accepted by the Vedānta philosophers, and the second is supported by the atheistic philosophical system of the Sāṅkhya *smṛti,* which directly opposes the Vedāntic philosophical conclusion. Material scientists cannot see any cognizant spiritual substance that might be the cause of the creation. Such atheistic Sāṅkhya philosophers think that the symptoms of knowledge and living force visible in the innumerable living creatures are caused by the three qualities of the cosmic manifestation. Therefore the Sāṅkhyites are against the conclusion of Vedānta regarding the original cause of creation.

Factually, the supreme absolute spirit soul is the cause of every kind of manifestation, and He is always complete, both as the energy and as the energetic. The cosmic manifestation is caused by the energy of the Supreme Absolute Person, in whom all energies are conserved. Philosophers who are subjectively engaged in the cosmic manifestation can appreciate only the wonderful energies of matter. Such philosophers accept the conception of God only as a product of material energy. According to their conclusions, the source of the energy is also a product of the energy. Such philosophers wrongly observe that the living creatures within the cosmic manifestation are caused by the material energy, and they think that the supreme absolute conscious being must similarly be a product of the material energy.

Since materialistic philosophers and scientists are too much engaged with their imperfect senses, naturally they conclude that the living force is a product of a material combination. But the actual fact is just the opposite. Matter is a product of spirit. According to the *Bhagavad-gītā,* the supreme spirit, the Personality of Godhead, is the source of all energies. When one advances in research work by studying a limited substance within the limits of space and time, one is amazed by the various wonderful cosmic manifestations, and naturally one goes on hypnotically accepting the path of research work or the inductive method. Through the deductive way of understanding, however, one accepts the Supreme Absolute Person, the Personality of Godhead, as the cause of all causes, who is full with diverse

energies and who is neither impersonal nor void. The impersonal manifestation of the Supreme Person is another display of His energy. Therefore the conclusion that matter is the original cause of creation is completely different from the real truth. The material manifestation is caused by the glance of the Supreme Personality of Godhead, who is inconceivably potent. Material nature is electrified by the supreme authority, and the conditioned soul, within the limits of time and space, is trapped by awe of the material manifestation. In other words, the Supreme Personality of Godhead is actually realized in the vision of a material philosopher and scientist through the manifestations of His material energy. For one who does not understand the power of the Supreme Personality of Godhead or His diverse energies because of not knowing the relationship between the source of the energies and the energies themselves, there is always a chance of error, which is known as *vivarta*. As long as materialistic scientists and philosophers do not come to the right conclusion, certainly they will hover above the material field, bereft of proper understanding of the Absolute Truth.

The great Vaiṣṇava philosopher Śrīla Baladeva Vidyābhūṣaṇa has very nicely explained the materialistic conclusion in his *Govinda-bhāṣya* on the *Vedānta-sūtra*. He writes as follows:

"The Sāṅkhya philosopher Kapila has connected the different elementary truths according to his own opinion. Material nature, according to him, consists of the equilibrium of the three material qualities, goodness, passion and ignorance. Material

nature produced the material energy, known as *mahat,* and *mahat* produced the false ego. The ego produced the five objects of sense perception, which produced the ten senses (five for acquiring knowledge and five for working), the mind and the five gross elements. Counting the *puruṣa,* or the enjoyer, with these twenty-four elements, there are twenty-five different truths. The nonmanifested stage of these twenty-five elementary truths is called *prakṛti,* or material nature. The qualities of material nature can associate in three different stages, namely as the cause of happiness, the cause of distress and the cause of illusion. The quality of goodness is the cause of material happiness, the quality of passion is the cause of material distress, and the quality of ignorance is the cause of illusion. Our material experience lies within the boundaries of these three manifestations of happiness, distress and illusion. For example, a beautiful woman is certainly a cause of material happiness for one who possesses her as a wife, but the same beautiful woman is a cause of distress to a man whom she rejects or who is the cause of her anger, and if she leaves a man she becomes the cause of illusion.

"The two kinds of senses are the ten external senses and the one internal sense, the mind. Thus there are eleven senses. According to Kapila, material nature is eternal and all-powerful. Originally there is no spirit, and matter has no cause. Matter itself is the chief cause of everything. It is the all-pervading cause of all causes. The Sāṅkhya philosophy regards the total energy (*mahat-tattva*), the false ego and the five objects of sense

perception as the seven diverse manifestations of material nature, which has two features, known as the material cause and efficient cause. The *puruṣa,* the enjoyer, is without transformation, whereas material nature is always subject to transformation. But although material nature is inert, it is the cause of enjoyment and salvation for many living creatures. Its activities are beyond the conception of sense perception, but still one may guess at them by superior intelligence. Material nature is one, but because of the interaction of the three qualities, it can produce the total energy and the wonderful cosmic manifestation. Such transformations divide material nature into two features, namely the efficient and material causes. The *puruṣa,* the enjoyer, is inactive and without material qualities, although at the same time He is the master, existing separately in each and every body as the emblem of knowledge. By understanding the material cause, one can guess that the *puruṣa,* the enjoyer, being without activity, is aloof from all kinds of enjoyment or superintendence. Sāṅkhya philosophy, after describing the nature of *prakṛti* (material nature) and *puruṣa* (the enjoyer), asserts that the creation is only a product of their unification or proximity to one another. With such unification the living symptoms are visible in material nature, but one can guess that in the person of the enjoyer, *puruṣa,* there are powers of control and enjoyment. When the *puruṣa* is illusioned for want of sufficient knowledge, He feels Himself to be the enjoyer, and when He is in full knowledge He is liberated. In the Sāṅkhya philosophy the *puruṣa* is described to be always indifferent to the activities of *prakṛti.*

"The Sāṅkhya philosopher accepts three kinds of evidences, namely direct perception, hypothesis and traditional authority. When such evidence is complete, everything is perfect. The process of comparison is within such perfection. Beyond such evidence there is no proof. There is not much controversy regarding direct perceptional evidence or authorized traditional evidence. The Sāṅkhya system of philosophy identifies three kinds of procedures-namely, *parimāṇāt* (transformation), *samanvayāt* (adjustment) and *śaktitaḥ* (performance of energies)-as the causes of the cosmic manifestation."

Śrīla Baladeva Vidyābhūṣaṇa, in his commentary on the *Vedānta-sūtra,* has tried to nullify this conclusion because he thinks that discrediting these so-called causes of the cosmic manifestation will nullify the entire Sāṅkhya philosophy. Materialistic philosophers accept matter to be the material and efficient cause of creation; for them, matter is the cause of every type of manifestation. Generally they give the example of a waterpot and clay. Clay is the cause of the waterpot, but the clay can be found as both cause and effect. The waterpot is the effect and clay itself is the cause, but clay is visible everywhere. A tree is matter, but a tree produces fruit. Water is matter, but water flows. In this way, say the Sāṅkhyites, matter is the cause of movements and production. As such, matter can be considered the material and efficient cause of everything in the cosmic manifestation. Śrīla Baladeva Vidyābhūṣana has therefore enunciated the nature of *pradhāna* as follows:

"Material nature is inert, and as such it cannot be the cause of matter, neither as the material nor as the efficient cause. Seeing the wonderful arrangement and management of the cosmic manifestation generally suggests that a living brain is behind this arrangement, for without a living brain such an arrangement could not exist. One should not imagine that such an arrangement can exist without conscious direction. In our practical experience we never see that inert bricks can themselves construct a big building.

"The example of the waterpot cannot be accepted because a waterpot has no perception of pleasure and distress. Such perception is within. Therefore the covering body, or the waterpot, cannot be synchronized with it.

"Sometimes the material scientist suggests that trees grow from the earth automatically, without assistance from a gardener, because that is a tendency of matter. They also consider the intuition of living creatures from birth to be material. But such material tendencies as bodily intuition cannot be accepted as independent, for they suggest the existence of a spirit soul within the body. Actually, the tree or the body of a living creature has no tendency or intuition; the tendency and intuition exist because the soul is present within the body. In this connection, the example of a car and driver may be given very profitably. The car has a tendency to turn right and left, but one cannot say that the car itself, as matter, turns right and left without the direction of a driver. A material car has neither

tendencies nor intuitions independent of the intentions of the driver within the car. The same principle applies for the automatic growth of trees in the forest. The growth takes place because of the soul's presence within the tree.

"Sometimes foolish people take for granted that because scorpions are born from heaps of rice, the rice has produced the scorpions. The real fact, however, is that the mother scorpion lays eggs within the rice, and by the proper fermentation of the rice the eggs give birth to several baby scorpions, which in due course come out. This does not mean that the rice gives birth to the scorpions. Similarly, sometimes bugs are seen to come from dirty beds. This does not mean, however, that the beds give birth to the bugs. It is the living soul that comes forth, taking advantage of the dirty condition of the bed. There are different kinds of living creatures. Some of them come from embryos, some from eggs and some from the fermentation of perspiration. Different living creatures have different sources of appearance, but one should not conclude that matter produces such living creatures.

"The example cited by materialists that trees automatically come from the earth follows the same principle. Taking advantage of a certain condition, a living entity comes from the earth. According to the *Bṛhad-āraṇyaka Upaniṣad,* every living being is forced by divine superintendence to take a certain type of body according to his past deeds. There are many varieties of

bodies, and because of a divine arrangement a living entity takes bodies of different shapes.

"When a person thinks 'I am doing this,' the 'I am' does not refer to the body. It refers to something more than the body, or within the body. As such, the body as it is has neither tendencies nor intuition; the tendencies and intuition belong to the soul within the body. Material scientists sometimes suggest that the tendencies of male and female bodies cause their union and that this is the cause of the birth of the child. But since the *puruṣa,* according to Sāṅkhya philosophy, is always unaffected, where does the tendency to give birth come from?

"Sometimes material scientists give the example that milk turns into curd automatically and that distilled water pouring from the clouds falls down to earth, produces different kinds of trees, and enters different kinds of flowers and fruits with different fragrances and tastes. Therefore, they say, matter produces varieties of material things on its own. In reply to this argument, the same proposition of the *Bṛhad-āraṇyaka Upaniṣad*—that different kinds of living creatures are put into different kinds of bodies by the management of a superior power-is repeated. Under superior superintendence, various souls, according to their past activities, are given the chance to take a particular type of body, such as that of a tree, animal, bird or beast, and thus their different tendencies develop under these circumstances. The *Bhagavad-gītā* (Bg. 13.22) also further affirms:

> *puruṣaḥ prakṛti-stho hi*
> *bhuṅkte prakṛti-jān guṇān*
> *kāraṇaṁ guṇa-saṅgo 'sya*
> *sad-asad-yoni-janmasu*

'The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. This is due to his association with that material nature. Thus he meets with good and evil among various species.' The soul is given different types of bodies. For example, were souls not given varieties of tree bodies, the different varieties of fruits and flowers could not be produced. Each class of tree produces a particular kind of fruit and flower; it is not that there is no distinction between the different classes. An individual tree does not produce flowers of different colors or fruits of different tastes. There are demarcated classes, as we find them among humans, animals, birds and other species. There are innumerable living entities, and their activities, performed in the material world according to the different qualities of the material modes of nature, give them the chance to have different kinds of life.

"Thus one should understand that *pradhāna,* matter, cannot act unless impelled by a living creature. The materialistic theory that matter independently acts cannot, therefore, be accepted. Matter is called *prakṛti,* which refers to female energy. A woman is *prakṛti,* a female. A female cannot produce a child without the association of a *puruṣa, a* man. The *puruṣa* causes the birth of a child because the man injects the soul, which is sheltered in the

semen, into the womb of the woman. The woman, as the material cause, supplies the body of the soul, and as the efficient cause she gives birth to the child. But although the woman appears to be the material and efficient cause of the birth of a child, originally the *puruṣa,* the male, is the cause of the child. Similarly, this material world gives rise to varieties of manifestations due to the entrance of Garbhodakaśāyī Viṣṇu within the universe. He is present not only within the universe but within the bodies of all living creatures, as well as within the atom. We understand from the *Brahma-saṁhitā* that the Supersoul is present within the universe, within the atom and within the heart of every living creature. Therefore the theory that matter is the cause of the entire cosmic manifestation cannot be accepted by any man with sufficient knowledge of matter and spirit.

"Materialists sometimes give the argument that as straw eaten by a cow produces milk automatically, so material nature, under different circumstances, produces varieties of manifestations. Thus originally matter is the cause. In refuting this argument, we may say that an animal of the same species as the cow-namely, the bull-also eats straw like the cow but does not produce milk. Under the circumstances, it cannot be said that straw in connection with a particular species produces milk. The conclusion should be that there is superior management, as confirmed in the *Bhagavad-gītā* (Bg. 9.10), where the Lord says, *mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram:* 'This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings.' The Supreme Lord

says, *mayādhyakṣeṇa* ('under My superintendence'). When He desires that the cow produce milk by eating straw, there is milk, and when He does not so desire it, the mixture of such straw cannot produce milk. If the way of material nature had been that straw produced milk, a stack of straw could also produce milk. But that is not possible. And the same straw given to a human female also cannot produce milk. That is the meaning of the *Bhagavad-gītā's* statement that only under superior orders does anything take place. Matter itself has no power to produce independently. The conclusion, therefore, is that matter, which has no self-knowledge, cannot be the cause of the material creation. The ultimate creator is the Supreme Personality of Godhead.

"If matter were accepted as the original cause of creation, all the authorized scriptures in the world would be useless, for in every scripture, especially the Vedic scriptures like the *Manu-smṛti,* the Supreme Personality of Godhead is said to be the ultimate creator. The *Manu-smṛti* is considered the highest Vedic direction to humanity. Manu is the giver of law to mankind, and in the *Manu-smṛti* it is clearly stated that before the creation the entire universal space was darkness, without information and without variety, and was in a state of complete suspension, like a dream. Everything was darkness. The Supreme Personality of Godhead then entered the universal space, and although He is invisible, He created the visible cosmic manifestation. In the material world the Supreme Personality of Godhead is not manifested by His personal presence, but the

presence of the cosmic manifestation in different varieties is the proof that everything has been created under His direction. He entered the universe with all creative potencies, and thus He removed the darkness of the unlimited space.

"The form of the Supreme Personality of Godhead is described to be transcendental, very subtle, eternal, all-pervading, inconceivable and therefore nonmanifested to the material senses of a conditioned living creature. He desired to expand Himself into many living entities, and with such a desire He first created a vast expanse of water within the universal space and then impregnated that water with living entities. By that process of impregnation a massive body appeared, blazing like a thousand suns, and in that body was the first creative principle, Brahmā. The great Parāśara Ṛṣi has also confirmed this in the *Viṣṇu Purāṇa*. He says that the cosmic manifestation visible to us is produced from Lord Viṣṇu and sustained under His protection. He is the principal maintainer and destroyer of the universal form.

"This cosmic manifestation is one of the diverse energies of the Supreme Personality of Godhead. As a spider secretes saliva and weaves a web by its own movements but at the end winds the web within its body, so Lord Viṣṇu produces this cosmic manifestation from His transcendental body and at the end winds it up within Himself. All the great sages of the Vedic understanding have accepted that the Supreme Personality of Godhead is the original creator.

"It is sometimes claimed that the impersonal speculations of great philosophers are meant for the advancement of knowledge without religious ritualistic principles. But the religious ritualistic principles are actually meant for the advancement of spiritual knowledge. By performance of religious rituals one ultimately reaches the supreme goal of knowledge by understanding that Vāsudeva, the Supreme Personality of Godhead, is the cause of everything. It is clearly stated in the *Bhagavad-gītā* that even those who are advocates of knowledge only, without any religious ritualistic processes, advance in knowledge after many, many lifetimes of speculation and thus come to the conclusion that Vāsudeva is the supreme cause of everything that be. As a result of this achievement of the goal of life, such an advanced learned scholar or philosopher surrenders unto the Supreme Personality of Godhead. Religious ritualistic performances are actually meant to cleanse the contaminated mind in the material world, and the special feature of this Age of Kali is that one can easily execute the process of cleansing the mind of contamination by chanting the holy names of God-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

"A Vedic injunction states, *sarve vedā yat padam āmananti* (*Kaṭha Upaniṣad* 1.2.15): all Vedic knowledge is searching after the Supreme Personality of Godhead. Similarly, another Vedic injunction states, *nārāyaṇa-parā vedāḥ:* the *Vedas* are meant for understanding Nārāyaṇa, the Supreme Lord. Similarly, the *Bhagavad-gītā* also confirms, *vedaiś ca sarvair aham eva*

vedyaḥ: by all the *Vedas,* Kṛṣṇa is to be known. Therefore, the main purpose of understanding the *Vedas,* performing Vedic sacrifices and speculating on the *Vedānta-sūtra* is to understand Kṛṣṇa. Accepting the impersonalist view of voidness or the nonexistence of the Supreme Personality of Godhead negates all study of the *Vedas*. Impersonal speculation aims at disproving the conclusion of the *Vedas*. Therefore any impersonal speculative presentation should be understood to be against the principles of the *Vedas* or standard scriptures. Since the speculation of the impersonalists does not follow the principles of the *Vedas,* their conclusion must be considered to be against the Vedic principles. Anything not supported by the Vedic principles must be considered imaginary and lacking in standard proof. Therefore no impersonalist explanation of any Vedic literature can be accepted.

"If one tries to nullify the conclusions of the *Vedas* by accepting an unauthorized scripture or so-called scripture, it will be very hard for him to come to the right conclusion about the Absolute Truth. The system for adjusting two contradictory scriptures is to refer to the *Vedas,* for references from the *Vedas* are accepted as final judgments. When we refer to a particular scripture, it must be authorized, and for this authority it must strictly follow the Vedic injunctions. If someone presents an alternative doctrine he himself has manufactured, that doctrine will prove itself useless, for any doctrine that tries to prove that Vedic evidence is meaningless immediately proves itself meaningless. The followers of the *Vedas* unanimously accept the

authority of Manu and Parāśara in the disciplic succession. Their statements, however, do not support the atheistic Kapila because the Kapila mentioned in the *Vedas* is a different Kapila, the son of Kardama and Devahūti. The atheist Kapila is a descendant of the dynasty of Agni and is one of the conditioned souls. But the Kapila who is the son of Kardama Muni is accepted as an incarnation of Vāsudeva. The *Padma Purāṇa* gives evidence that the Supreme Personality of Godhead Vāsudeva takes birth in the incarnation of Kapila and, by His expansion of theistic Sāṅkhya philosophy, teaches all the demigods and a *brāhmaṇa* of the name Āsuri. In the doctrine of the atheist Kapila there are many statements directly against the Vedic principles. The atheist Kapila does not accept the Supreme Personality of Godhead. He says that the living entity is himself the Supreme Lord and that no one is greater than him. His conceptions of so-called conditioned and liberated life are materialistic, and he refuses to accept the importance of immortal time. All such statements are against the principles of the *Vedānta-sūtra*."

adi.6.16

> *āpane puruṣa—viśvera 'nimitta'-kāraṇa*
> *advaita-rūpe 'upādāna' hana nārāyaṇa*

SYNONYMS

āpane—personally; *puruṣa*—Lord Viṣṇu; *viśvera*—of the entire material world; *nimitta kāraṇa*—the original cause; *advaita-rūpe*—

in the form of Advaita; *upādāna*—the material cause; *hana*—becomes; *nārāyaṇa*—Lord Nārāyaṇa.

TRANSLATION

Lord Viṣṇu Himself is the efficient [nimitta] cause of the material world, and Nārāyaṇa in the form of Śrī Advaita is the material cause [upādāna].

adi.6.17

> *'nimittāṁśe' kare teṅho māyāte īkṣaṇa*
> *'upādāna' advaita karena brahmāṇḍa-sṛjana*

SYNONYMS

nimitta-aṁśe—in the portion as the original cause; *kare*—does; *teṅho*—He; *māyāte*—in the external energy; *īkṣaṇa*—glancing; *upādāna*—the material cause; *advaita*—Advaita Ācārya; *karena*—does; *brahmāṇḍa-sṛjana*—creation of the material world.

TRANSLATION

Lord Viṣṇu, in His efficient aspect, glances over the material energy, and Śrī Advaita, as the material cause, creates the material world.

adi.6.18

> *yadyapi sāṅkhya māne, 'pradhāna'—kāraṇa*
> *jaḍa ha-ite kabhu nahe jagat-sṛjana*

SYNONYMS

yadyapi—although; *sāṅkhya*—Sāṅkhya philosophy; *māne*—accepts; *pradhāna*—ingredients; *kāraṇa*—cause; *jaḍa ha-ite*—from matter; *kabhu*—at any time; *nahe*—there is not; *jagat-sṛjana*—the creation of the material world.

TRANSLATION

Although the Sāṅkhya philosophy accepts that the material ingredients are the cause, the creation of the world never arises from dead matter.

adi.6.19

> *nija sṛṣṭi-śakti prabhu sañcāre pradhāne*
> *īśvarera śaktye tabe haye ta' nirmāṇe*

SYNONYMS

nija—own; *sṛṣṭi-śakti*—power for creation; *prabhu*—the Lord; *sañcāre*—infuses; *pradhāne*—in the ingredients; *īśvarera śaktye*—by the power of the Lord; *tabe*—then; *haye*—there is; *ta'*—certainly; *nirmāṇe*—the beginning of creation.

TRANSLATION

The Lord infuses the material ingredients with His own creative potency. Then, by the power of the Lord, creation takes place.

adi.6.20

> *advaita-rūpe kare śakti-sañcāraṇa*
> *ataeva advaita hayena mukhya kāraṇa*

SYNONYMS

advaita-rūpe—in the form of Advaita Ācārya; *kare*—does; *śakti-sañcāraṇa*—infusion of the energy; *ataeva*—therefore; *advaita*—Advaita Ācārya; *hayena*—is; *mukhya kāraṇa*—the original cause.

TRANSLATION

In the form of Advaita He infuses the material ingredients with creative energy. Therefore, Advaita is the original cause of creation.

adi.6.21

> *advaita-ācārya koṭi-brahmāṇḍera kartā*
> *āra eka eka mūrtye brahmāṇḍera bhartā*

SYNONYMS

advaita-ācārya—of the name Advaita Ācārya; *koṭi-brahmāṇḍera kartā*—the creator of millions and millions of universes; *āra*—and; *ekaeka*—each and every; *mūrtye*—by expansions; *brahmāṇḍera bhartā*—maintainer of the universe.

TRANSLATION

Śrī Advaita Ācārya is the creator of millions and millions of universes, and by His expansions [as Garbhodakaśāyī Viṣṇu] He maintains each and every universe.

adi.6.22

> *sei nārāyaṇera mukhya aṅga,—advaita*
> *'aṅga'-śabde aṁśa kari' kahe bhāgavata*

SYNONYMS

sei—that; *nārāyaṇera*—of Lord Nārāyaṇa; *mukhya aṅga*—the primary part; *advaita*—Advaita Ācārya; *aṅga-śabde*—by the word *aṅga*; *aṁśa kari'*—taking as a plenary portion; *kahe*—says; *bhāgavata*—*Śrīmad-Bhāgavatam*.

TRANSLATION

Śrī Advaita is the principal limb [aṅga] of Nārāyaṇa. Śrīmad-Bhāgavatam speaks of "limb" [aṅga] as "a plenary portion" [aṁśa] of the Lord.

adi.6.23

> *nārāyaṇas tvaṁ na hi sarva-dehinām*
> *ātmāsy adhīśākhila-loka-sākṣī*
> *nārāyaṇo 'ṅgaṁ nara-bhū-jalāyanāt*
> *tac cāpi satyaṁ na tavaiva māyā*

SYNONYMS

nārāyaṇaḥ—Lord Nārāyaṇa; *tvam*—You; *na*—not; *hi*—certainly; *sarva*—all; *dehinām*—of the embodied beings; *ātmā*—the Supersoul; *asi*—You are; *adhīśa*—O Lord; *akhila-loka*—of all the worlds; *sākṣī*—the witness; *nārāyaṇaḥ*—known as Nārāyaṇa; *aṅgam*—plenary portion; *nara*—of Nara; *bhū*—born; *jala*—in the water; *ayanāt*—due to the place of refuge; *tat*—that; *ca*—and; *api*—certainly; *satyam*—highest truth; *na*—not; *tava*—Your; *eva*—at all; *māyā*—the illusory energy.

TRANSLATION

"O Lord of lords, You are the seer of all creation. You are indeed everyone's dearest life. Are You not, therefore, my father, Nārāyaṇa? 'Nārāyaṇa' refers to

one whose abode is in the water born from Nara [Garbhodakaśāyī Viṣṇu], and that Nārāyaṇa is Your plenary portion. All Your plenary portions are transcendental. They are absolute and are not creations of māyā."

PURPORT

This text is from *Śrīmad-Bhāgavatam* (10.14.14).

adi.6.24

> *īśvarera 'aṅga' aṁśa—cid-ānanda-maya*
> *māyāra sambandha nāhi' ei śloke kaya*

SYNONYMS

iśvarera—of the Lord; *aṅga*—limb; *aṁśa*—part; *cit-ānanda-maya*—all-spiritual; *māyāra*—of the material energy; *sambandha*—relationship; *nāhi'*—there is not; *ei śloke*—this verse; *kaya*—says.

TRANSLATION

This verse describes that the limbs and plenary portions of the Lord are all spiritual; they have no relationship with the material energy.

adi.6.25

> *'aṁśa' nā kahiyā, kene kaha tāṅre 'aṅga'*
> *'aṁśa' haite 'aṅga,' yāte haya antaraṅga*

SYNONYMS

aṁśa—part; *nā kahiyā*—not saying; *kene*—why; *kaha*—you say; *tāṅre*—Him; *aṅga*—limb; *aṁśa haite*—than a part; *aṅga*—limb; *yāte*—because; *haya*—is; *antaraṅga*—more.

TRANSLATION

Why has Śrī Advaita been called a limb and not a part? The reason is that "limb" implies greater intimacy.

adi.6.26

> *mahā-viṣṇura aṁśa—advaita guṇa-dhāma*
> *īśvare abheda, teñi 'advaita' pūrṇa nāma*

SYNONYMS

mahā-viṣṇura—of Lord Mahā-Viṣṇu; *aṁśa*—part; *advaita*—Advaita Ācārya; *guṇa-dhāma*—reservoir of all attributes; *īśvare*—from the Lord; *abheda*—nondifferent; *teñi*—therefore; *advaita*—nondifferent; *pūrṇa nāma*—full name.

TRANSLATION

Śrī Advaita, who is a reservoir of virtues, is the main limb of Mahā-Viṣṇu. His full name is Advaita, for He is identical in all respects with that Lord.

adi.6.27

> *pūrve yaiche kaila sarva-viśvera sṛjana*
> *avatari' kaila ebe bhakti-pravartana*

SYNONYMS

pūrve—formerly; *yaiche*—as; *kaila*—performed; *sarva*—all; *viśvera*—of the universes; *sṛjana*—creation; *avatari'*—taking incarnation; *kaila*—did; *ebe*—now; *bhakti-pravartana*—inauguration of the *bhakti* cult.

TRANSLATION

As He had formerly created all the universes, now He descended to introduce the path of bhakti.

adi.6.28

> *jīva nistārila kṛṣṇa-bhakti kari' dāna*
> *gītā-bhāgavate kaila bhaktira vyākhyāna*

SYNONYMS

jīva—the living entities; *nistārila*—delivered; *kṛṣṇa-bhakti*—devotional service to Lord Kṛṣṇa; *kari'*—making; *dāna*—gift; *gītā-bhāgavate*—in the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam*; *kaila*—performed; *bhaktira vyākhyāna*—explanation of devotional service.

TRANSLATION

He delivered all living beings by offering the gift of kṛṣṇa-bhakti. He explained the Bhagavad-gītā and Śrīmad-Bhāgavatam in the light of devotional service.

PURPORT

Although Śrī Advaita Prabhu is an incarnation of Viṣṇu, for the welfare of the conditioned souls He manifested Himself as a servitor of the Supreme Personality of Godhead, and throughout all His activities He showed Himself to be an eternal servitor. Lord Caitanya and Lord Nityānanda also manifested the same principle, although They also belong to the category of Viṣṇu. If Lord Caitanya, Lord Nityānanda and Advaita Prabhu had exhibited Their all-powerful Viṣṇu potencies within this material world, people would have become greater impersonalists, monists and self-worshipers than they had already become under the spell of this age. Therefore the Personality of Godhead and His different incarnations and forms played the parts of devotees to instruct the conditioned souls how to approach the transcendental stage of devotional service. Advaita Ācārya

especially intended to teach the conditioned souls about devotional service. The word *ācārya* means "teacher. "The special function of such a teacher is to make people Kṛṣṇa conscious. A bona fide teacher following in the footsteps of Advaita Ācārya has no other business than to spread the principles of Kṛṣṇa consciousness all over the world. The real qualification of an *ācārya* is that he presents himself as a servant of the Supreme. Such a bona fide *ācārya* can never support the demoniac activities of atheistic men who present themselves as God. It is the main business of an *ācārya* to defy such imposters posing as God before the innocent public.

adi.6.29

> *bhakti-upadeśa vinu tāṅra nāhi kārya*
> *ataeva nāma haila 'advaita ācārya'*

SYNONYMS

bhakti-upadeśa—instruction of devotional service; *vinu*—without; *tāṅra*—His; *nāhi*—there is not; *kārya*—occupation; *ataeva*—therefore; *nāma*—the name; *haila*—became; *advaita ācārya*—the supreme teacher (*ācārya*) Advaita Prabhu.

TRANSLATION

Since He has no other occupation than to teach devotional service, His name is Advaita Ācārya.

adi.6.30

> *vaiṣṇavera guru teṅho jagatera ārya*
> *dui-nāma-milane haila 'advaita-ācārya'*

SYNONYMS

vaiṣṇavera—of the devotees; *guru*—spiritual master; *teṅho*—He; *jagatera ārya*—the most respectable personality in the world; *dui-nāma-milane*—by combining the two names; *haila*—there was; *advaita-ācārya*—the name Advaita Ācārya.

TRANSLATION

He is the spiritual master of all devotees and is the most revered personality in the world. By a combination of these two names, His name is Advaita Ācārya.

PURPORT

Śrī Advaita Ācārya is the prime spiritual master of the Vaiṣṇavas, and He is worshipable by all Vaiṣṇavas. Vaiṣṇavas must follow in the footsteps of Advaita Ācārya, for by so doing one can actually engage in the devotional service of the Lord.

adi.6.31

> *kamala-nayanera teṅho, yāte 'aṅga' 'aṁśa'*
> *'kamalākṣa' kari dhare nāma avataṁsa*

SYNONYMS

kamala-nayanera—of the lotus-eyed; *teṅho*—He; *yāte*—since; *aṅga*—limb; *aṁśa*—part; *kamala-akṣa*—the lotus-eyed; *kari'*—accepting that; *dhare*—takes; *nāma*—the name; *avataṁsa*—partial expansion.

TRANSLATION

Since He is a limb or part of the lotus-eyed Supreme Lord, He also bears the name Kamalākṣa.

adi.6.32

> *īśvara-sārūpya pāya pāriṣada-gaṇa*
> *catur-bhuja, pīta-vāsa, yaiche nārāyaṇa*

SYNONYMS

īśvara-sārūpya—the same bodily features as the Lord; *pāya*—gets; *pāriṣada-gaṇa*—the associates; *catur-bhuja*—four hands; *pīta-vāsa*—yellow dress; *yaiche*—just as; *nārāyaṇa*—Lord Nārāyaṇa.

TRANSLATION

His associates have the same bodily features as the Lord. They all have four arms and are dressed in yellow garments like Nārāyaṇa.

adi.6.33

> *advaita-ācārya—īśvarera aṁśa-varya*
> *tāṅra tattva-nāma-guṇa, sakali āścarya*

SYNONYMS

advaita-ācārya—Advaita Ācārya Prabhu; *īśvarera*—of the Supreme Lord; *aṁśa-varya*—principal part; *tāṅra*—His; *tattva*—truths; *nāma*—names; *guṇa*—attributes; *sakali*—all; *āścarya*—wonderful.

TRANSLATION

Śrī Advaita Ācārya is the principal limb of the Supreme Lord. His truths, names and attributes are all wonderful.

adi.6.34

> *yāṅhāra tulasī-jale, yāṅhāra huṅkāre*
> *sva-gaṇa sahite caitanyera avatāre*

SYNONYMS

yāṅhāra—whose; *tulasī-jale*—by *tulasī* leaves and Ganges water; *yāṅhāra*—of whom; *huṅkāre*—by the loud voice; *sva-gaṇa*—His personal associates; *sahite*—accompanied by; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *avatāre*—in the incarnation.

TRANSLATION

He worshiped Kṛṣṇa with tulasī leaves and water of the Ganges and called for Him in a loud voice. Thus Lord Caitanya Mahāprabhu appeared on earth, accompanied by His personal associates.

adi.6.35

> *yāṅra dvārā kaila prabhu kīrtana pracāra*
> *yāṅra dvārā kaija prabhu jagat nistāra*

SYNONYMS

yāṅra dvārā—by whom; *kaila*—did; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kīrtana pracāra*—spreading of the *saṅkīrtana* movement; *yāṅra dvārā*—by whom; *kaila*—did; *prabhu*—Śrī Caitanya Mahāprabhu; *jagat nistāra*—deliverance of the entire world.

TRANSLATION

It is through Him [Advaita Ācārya] that Lord Caitanya spread the saṅkīrtana movement and through Him that He delivered the world.

adi.6.36

> *ācārya gosāñira guṇa-mahimā apāra*
> *jīva-kīṭa kothāya pāibeka tāra pāra*

SYNONYMS

ācārya gosāñira—of Advaita Ācārya; *guṇa-mahimā*—the glory of the attributes; *apāra*—unfathomable; *jīva-kīṭa*—a living being who is just like a worm; *kothāya*—where; *pāibeka*—will get; *tāra*—of that; *pāra*—the other side.

TRANSLATION

The glory and attributes of Advaita Ācārya are unlimited. How can the insignificant living entities fathom them?

adi.6.37

> *ācārya gosāñi caitanyera mukhya aṅga*
> *āra eka aṅga tāṅra prabhu nityānanda*

SYNONYMS

ācārya gosāñi—Advaita Ācārya; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *mukhya*—primary; *aṅga*—part; *āra*—another; *eka*—one; *aṅga*—part; *tāṅra*—of Lord Caitanya Mahāprabhu; *prabhu nityānanda*—Lord Nityānanda.

TRANSLATION

Śrī Advaita Ācārya is a principal limb of Lord Caitanya. Another limb of the Lord is Nityānanda Prabhu.

adi.6.38

> *prabhura upāṅga—śrīvāsādi bhakta-gaṇa*
> *hasta-mukha-netra-aṅga cakrādy-astra-sama*

SYNONYMS

prabhura upāṅga—Lord Caitanya's smaller parts; *śrīvāsa-ādi*—headed by Śrīvāsa; *bhakta-gaṇa*—the devotees; *hasta*—hands; *mukha*—face; *netra*—eyes; *aṅga*—parts of the body; *cakra-ādi*—the disc; *astra*—weapons; *sama*—like.

TRANSLATION

The devotees headed by Śrīvāsa are His smaller limbs. They are like His hands, face, eyes and His disc and other weapons.

adi.6.39

> *e-saba la-iyā caitanya-prabhura vihāra*
> *e-saba la-iyā karena vāñchita pracāra*

SYNONYMS

e-saba—all these; *la-iyā*—taking; *caitanya-prabhura*—of Śrī Caitanya Mahāprabhu; *vihāra*—pastimes; *e-saba*—all of them; *la-iyā*—taking; *karena*—does; *vāñchita pracāra*—spreading His mission.

TRANSLATION

With all of them Lord Caitanya performed His pastimes, and with them He spread His mission.

adi.6.40

> *mādhavendra-purīra iṅho śiṣya, ei jñāne*
> *ācārya-gosāñire prabhu guru kari' māne*

SYNONYMS

mādhavendra-purīra—of Mādhavendra Purī; *iṅho*—Advaita Ācārya; *śiṣya*—disciple; *ei jñāne*—by this consideration; *ācārya-gosāñire*—unto Advaita Ācārya; *prabhu*—Śrī Caitanya Mahāprabhu; *guru*—spiritual master; *kari'*—taking as; *māne*—obeys Him.

TRANSLATION

Thinking "He [Śrī Advaita Ācārya] is a disciple of Śrī Mādhavendra Purī," Lord Caitanya obeys Him, respecting Him as His spiritual master.

PURPORT

Śrī Mādhavendra Purī is one of the *ācāryas* in the disciplic succession from Madhvācārya. Mādhavendra Purī had two principal disciples, Īśvara Purī and Śrī Advaita Prabhu. Therefore the Gauḍīya Vaiṣṇava-sampradāya is a disciplic succession from Madhvācārya. This fact has been accepted in the authorized books known as *Gaura-gaṇoddeśa-dīpikā* and *Prameya-ratnāvalī,* as well as by Gopāla Guru Gosvāmī. The *Gaura-gaṇoddeśa-dīpikā* clearly states the disciplic succession of the Gauḍīya Vaiṣṇavas as follows: "Lord Brahmā is the direct disciple of Viṣṇu, the Lord of the spiritual sky. His disciple is Nārada, Nārada's disciple is Vyāsa, and Vyāsa's disciples are Śukadeva Gosvāmī and Madhvācārya. Padmanābha Ācārya is the disciple of Madhvācārya, and Narahari is the disciple of Padmanābha Ācārya. Mādhava is the disciple of Narahari, Akṣobhya is the direct disciple of Mādhava, and Jayatīrtha is the disciple of Akṣobhya. Jayatīrtha's disciple is Jñānasindhu, and his disciple is Mahānidhi. Vidyānidhi is the disciple of Mahānidhi, and Rājendra is the disciple of Vidyānidhi. Jayadharma is the disciple of Rājendra. Puruṣottama is the disciple of Jayadharma. Śrīmān Lakṣmīpati is the disciple of Vyāsatīrtha, who is the disciple of Puruṣottama. And Mādhavendra Purī is the disciple of Lakṣmīpati."

adi.6.41

> *laukika-līlāte dharma-maryādā-rakṣaṇa*
> *stuti-bhaktye karena tāṅra caraṇa vandana*

SYNONYMS

laukika—popular; *līlāte*—in pastimes; *dharma-maryādā*—etiquette of religious principles; *rakṣaṇa*—observing; *stuti*—prayers; *bhaktye*—by devotion; *karena*—He does; *tāṅra*—of Advaita Ācārya; *caraṇa*—lotus feet; *vandana*—worshiping.

TRANSLATION

To maintain the proper etiquette for the principles of religion, Lord Caitanya bows down at the lotus feet of Śrī Advaita Ācārya with reverential prayers and devotion.

adi.6.42

> *caitanya-gosāñike ācārya kare 'prabhu'-jñāna*
> *āpanāke karena tāṅra 'dāsa'-abhimāna*

SYNONYMS

caitanya-gosāñike—unto Śrī Caitanya Mahāprabhu; *ācārya*—Advaita Ācārya; *kare*—does; *prabhu-jñāna*—considering His

master; *āpanāke*—unto Himself; *karena*—does; *tāṅra*—of Śrī Caitanya Mahāprabhu; *dāsa*—as a servant; *abhimāna*—conception.

TRANSLATION

Śrī Advaita Ācārya, however, considers Lord Caitanya Mahāprabhu His master, and He thinks of Himself as a servant of Lord Caitanya Mahāprabhu.

PURPORT

The *Bhakti-rasāmṛta-sindhu* of Rūpa Gosvāmī explains the superexcellent quality of devotional service as follows:

> *brahmānando bhaved eṣa*
> *cet parārdha-guṇī-kṛtaḥ*
> *naiti bhakti-sukhāmbhodheḥ*
> *paramāṇu-tulām api*

"If multiplied billions of times, the transcendental pleasure derived from impersonal Brahman realization still could not compare to even an atomic portion of the ocean of *bhakti,* or transcendental service." (*Bhakti-rasāmṛta-sindhu* 1.1.38) Similarly, the *Bhāvārtha-dīpikā* states:

> *tvat-kathāmṛta-pāthodhau*
> *viharanto mahā-mudaḥ*
> *kurvanti kṛtinaḥ kecic*
> *catur-vargaṁ tṛṇopamam*

"For those who take pleasure in the transcendental topics of the Supreme Personality of Godhead, the four progressive realizations of religiosity, economic development, sense gratification and liberation, all combined together, cannot compare, any more than a straw, to the happiness derived from hearing about the transcendental activities of the Lord." Those who engage in the transcendental service of the lotus feet of Kṛṣṇa, being relieved of all material enjoyment, have no attraction to topics of impersonal monism. In the *Padma Purāṇa,* in connection with the glorification of the month of Kārttika, it is stated that devotees pray:

> *varaṁ deva mokṣaṁ na mokṣāvadhiṁ vā*
> *na cānyaṁ vṛṇe 'haṁ vareśād apīha*
> *idaṁ te vapur nātha gopāla-bālaṁ*
> *sadā me manasy āvirāstāṁ kim anyaiḥ*

> *kuverātmajau baddha-mūrtyaiva yadvat*
> *tvayā mocitau bhakti-bhājau kṛtau ca*
> *tathā prema-bhaktiṁ svakāṁ me prayaccha*
> *na mokṣe graho me 'sti dāmodareha*

"Dear Lord, always remembering Your childhood pastimes at Vṛndāvana is better for us than aspiring to merge into the impersonal Brahman. During Your childhood pastimes You liberated the two sons of Kuvera and made them great devotees of Your Lordship. Similarly, I wish that instead of giving me liberation You may award me such devotion unto You." In the

Hayaśīrṣīya-śrī-nārāyaṇa-vyūha-stava, in the chapter called *Nārāyaṇa-stotra,* it is stated:

> *na dharmaṁ kāmam arthaṁ vā*
> *mokṣaṁ vā vara-deśvara*
> *prārthaye tava pādābje*
> *dāsyam evābhikāmaye*

"My dear Lord, I do not wish to become a man of religion or a master of economic development or sense gratification, nor do I wish for liberation. Although I can have all these from You, the supreme bestower of benedictions, I do not pray for all these. I simply pray that I may always be engaged as a servant of Your lotus feet." Nṛsiṁhadeva offered Prahlāda Mahārāja all kinds of benedictions, but Prahlāda Mahārāja did not accept any of them, for he simply wanted to engage in the service of the lotus feet of the Lord. Similarly, a pure devotee wishes to be blessed like Mahārāja Prahlāda by being thus endowed with devotional service. Devotees also offer their respects to Hanumān, who always remained a servant of Lord Rāma. The great devotee Hanumān prayed:

> *bhava-bandha-cchide tasyai*
> *spṛhayāmi na muktaye*
> *bhavān prabhur ahaṁ dāsa*
> *iti yatra vilupyate*

"I do not wish to take liberation or to merge in the Brahman effulgence, where the conception of being a servant of the Lord is completely lost." Similarly, in the *Nārada-pañcarātra* it is stated:

> *dharmārtha-kāma-mokṣeṣu*
> *necchā mama kadācana*
> *tvat-pāda-paṅkajasyādho*
> *jīvitaṁ dīyatāṁ mama*

"I do not want any one of the four desirable stations. I simply want to engage as a servant of the lotus feet of the Lord." King Kulaśekhara, in his very famous book *Mukunda-mālā-stotra,* prays:

> *nāhaṁ vande tava caraṇayor dvandvam advandva-hetoḥ*
> *kumbhī-pākaṁ gurum api hare nārakaṁ nāpanetum*
> *ramyā-rāmā-mṛdu-tanu-latā-nandane nābhirantuṁ*
> *bhāve bhāve hṛdaya-bhavane bhāvayeyaṁ bhavantam*

"My Lord, I do not worship You to be liberated from this material entanglement, nor do I wish to save myself from the hellish condition of material existence, nor do I ever pray for a beautiful wife to enjoy in a nice garden. I wish only that I may always be in full ecstasy with the pleasure of serving Your Lordship." (M.m.s. 4) In *Śrīmad-Bhāgavatam* also there are many instances in the Third and Fourth cantos in which devotees

pray to the Lord simply to be engaged in His service, and nothing else (*Bhāg*. 3.4.15, 3.25.34, 3.25.36, 4.8.22, 4.9.10 and 4.20.24).

adi.6.43

> *sei abhimāna-sukhe āpanā pāsare*
> *'kṛṣṇa-dāsa' hao—jīve upadeśa kare*

SYNONYMS

sei—that; *abhimāna-sukhe*—in the happiness of that conception; *āpanā*—Himself; *pāsare*—He forgets; *kṛṣṇa-dāsa hao*—You are servants of Lord Kṛṣṇa; *jīve*—the living beings; *upadeśa kare*—He instructs.

TRANSLATION

He forgets Himself in the joy of that conception and teaches all living entities, "You are servants of Śrī Caitanya Mahāprabhu."

PURPORT

The transcendental devotional service of the Supreme Personality of Godhead is so ecstatic that even the Lord Himself plays the part of a devotee. Forgetting Himself to be the Supreme, He personally teaches the whole world how to render service to the Supreme Personality of Godhead.

adi.6.44

> *kṛṣṇa-dāsa-abhimāne ye ānanda-sindhu*
> *koṭī-brahma-sukha nahe tāra eka bindu*

SYNONYMS

kṛṣṇa-dāsa-abhimāne—under this impression of being a servant of Kṛṣṇa; *ye*—that; *ānanda-sindhu*—ocean of transcendental bliss; *koṭī-brahma-sukha*—ten million times the transcendental bliss of becoming one with the Absolute; *nahe*—not; *tāra*—of the ocean of transcendental bliss; *eka*—one; *bindu*—drop.

TRANSLATION

The conception of servitude to Śrī Kṛṣṇa generates such an ocean of joy in the soul that even the joy of oneness with the Absolute, if multiplied ten million times, could not compare to a drop of it.

adi.6.45

> *muñi ye caitanya-dāsa āra nityānanda*
> *dāsa-bhāva-sama nahe anyatra ānanda*

SYNONYMS

muñi—I; *ye*—that; *caitanya-dāsa*—servant of Lord Caitanya; *āra*—and; *nityānanda*—of Lord Nityānanda; *dāsa-bhāva*—the emotion of

being a servant; *sama*—equal to; *nahe*—not; *anyatra*—anywhere else; *ānanda*—transcendental bliss.

TRANSLATION

He says, "Nityānanda and I are servants of Lord Caitanya." Nowhere else is there such joy as that which is tasted in this emotion of servitude.

adi.6.46

> *parama-preyasī lakṣmī hṛdaye vasati*
> *teṅho dāsya-sukha māge kariyā minati*

SYNONYMS

parama-preyasī—the most beloved; *lakṣmī*—the goddess of fortune; *hṛdaye*—on the chest; *vasati*—residence; *teṅho*—she; *dāsya-sukha*—the happiness of being a maidservant; *māge*—begs; *kariyā*—offering; *minati*—prayers.

TRANSLATION

The most beloved goddess of fortune resides on the chest of Śrī Kṛṣṇa, yet she too, earnestly praying, begs for the joy of service at His feet.

adi.6.47

> *dāsya-bhāve ānandita pāriṣada-gaṇa*
> *vidhi, bhava, nārada āra śuka, sanātana*

SYNONYMS

dāsya-bhāve—in the conception of being a servant; *ānandita*—very pleased; *pāriṣada-gaṇa*—all the associates; *vidhi*—Lord Brahmā; *bhava*—Lord Śiva; *nārada*—the great sage Nārada; *āra*—and; *śuka*—Śukadeva Gosvāmī; *sanātana*—and Sanātana.

TRANSLATION

All the associates of Lord Kṛṣṇa, such as Brahmā, Śiva, Nārada, Śuka and Sanātana, are very much pleased in the sentiment of servitude.

adi.6.48

> *nityānanda avadhūta sabāte āgala*
> *caitanyera dāsya-preme ha-ilā pāgala*

SYNONYMS

nityānanda avadhūta—the mendicant Lord Nityānanda; *sabāte*—among all; *āgala*—foremost; *caitanyera dāsya-preme*—in the emotional ecstatic love of being a servant of Śrī Caitanya Mahāprabhu; *ha-ilā pāgala*—became mad.

TRANSLATION

Śrī Nityānanda, the wandering mendicant, is the foremost of all the associates of Lord Caitanya. He became mad in the ecstasy of service to Lord Caitanya.

adi.6.49-50

śrīvāsa, haridāsa, rāmadāsa, gadādhara
murāri, mukunda, candraśekhara, vakreśvara

e-saba paṇḍita-loka parama-mahattva
caitanyera dāsye sabāya karaye unmatta

SYNONYMS

śrīvāsa—Śrīvāsa Ṭhākura; *haridāsa*—Haridāsa Ṭhākura; *rāmadāsa*—Rāmadāsa; *gadādhara*—Gadādhara; *murāri*—Murāri; *mukunda*—Mukunda; *candraśekhara*—Candraśekhara; *vakreśvara*—Vakreśvara; *e-saba*—all of them; *paṇḍita-loka*—very learned scholars; *parama-mahattva*—very much glorified; *caitanyera*—of Śrī Caitanya Mahāprabhu; *dāsye*—the servitude; *sabāya*—all of them; *karayeunmatta*—makes mad.

TRANSLATION

Śrīvāsa, Haridāsa, Rāmadāsa, Gadādhara, Murāri, Mukunda, Candraśekhara and Vakreśvara are all glorious and are all learned scholars, but the sentiment

of servitude to Lord Caitanya makes them mad in ecstasy.

adi.6.51

> *ei mata gāya, nāce, kare aṭṭahāsa*
> *loke upadeśe,—'hao caitanyera dāsa'*

SYNONYMS

ei mata—in this way; *gāya*—chant; *nāce*—dance; *kare*—do; *aṭṭa-hāsa*—laughing like madmen; *loke*—unto the people in general; *upadeśe*—instruct; *hao*—just become; *caitanyera dāsa*—servants of Śrī Caitanya.

TRANSLATION

Thus they dance, sing and laugh like madmen, and they instruct everyone, "Just be loving servants of Lord Caitanya."

adi.6.52

> *caitanya-gosāñi more kare guru jñāna*
> *tathāpiha mora haya dāsa-abhimāna*

SYNONYMS

caitanya-gosāñi—Lord Śrī Caitanya Mahāprabhu; *more*—unto Me; *kare*—does; *guru-jñāna*—consideration as a spiritual master; *tathāpiha*—still; *mora*—My; *haya*—there is; *dāsa-abhimāna*—the conception of being His servant.

TRANSLATION

Śrī Advaita Ācārya thinks, "Lord Caitanya considers Me His spiritual master, yet I feel Myself to be only His servant."

adi.6.53

> *kṛṣṇa-premera ei eka apūrva prabhāva*
> *guru-sama-laghuke karāya dāsya-bhāva*

SYNONYMS

kṛṣṇa-premera—of love of Kṛṣṇa; *ei*—this; *eka*—one; *apūrva prabhāva*—unprecedented influence; *guru*—to those on the level of the spiritual master; *sama*—equal level; *laghuke*—unto the less important; *karāya*—makes; *dāsya-bhāva*—the conception of being a servant.

TRANSLATION

Love for Kṛṣṇa has this one unique effect: it imbues superiors, equals and inferiors with the spirit of service to Lord Kṛṣṇa.

PURPORT

There are two kinds of devotional service: the way of *pāñcarātrika* regulative principles and the way of *bhāgavata* transcendental loving service. The love of Godhead of those engaged in *pāñcarātrika* regulative principles depends more or less on the opulent and reverential platform, but the worship of Rādhā and Kṛṣṇa is purely on the platform of transcendental love. Even persons who play as the superiors of Kṛṣṇa also take the chance to offer transcendental loving service to the Lord. The service attitude of the devotees who play the parts of superiors of the Lord is very difficult to understand, but can be very plainly understood in connection with the superexcellence of their particular service to Lord Kṛṣṇa. A vivid example is the service of mother Yaśodā to Kṛṣṇa, which is distinct. In the feature of Nārāyaṇa, the Lord can accept services only from His associates who play parts in which they are equal to or less than Him, but in the feature of Lord Kṛṣṇa He accepts service very plainly from His fathers, teachers and other elders who are His superiors, as well as from His equals and His subordinates. This is very wonderful.

adi.6.54

> *ihāra pramāṇa śuna—śāstrera vyākhyāna*
> *mahad-anubhava yāte sudṛḍha pramāṇa*

SYNONYMS

ihāra—of this; *pramāṇa*—evidence; *śuna*—please hear; *śāstrera vyākhyāna*—the description in the revealed scriptures; *mahat-anubhava*—the conception of great souls; *yāte*—by which; *su-dṛḍha*—strong; *pramāṇa*—evidence.

TRANSLATION

For evidence, please listen to the examples described in the revealed scriptures, which are also corroborated by the realization of great souls.

adi.6.55-56

> *anyera kā kathā, vraje nanda mahāśaya*
> *tāra sama 'guru' kṛṣṇera āra keha naya*

> *śuddha-vātsalye īśvara-jñāna nāhi tāra*
> *tāhākei preme karāya dāsya-anukāra*

SYNONYMS

anyera—of others; *kā*—what; *kathā*—to speak; *vraje*—in Vṛndāvana; *nanda mahāśaya*—Nanda Mahārāja; *tāra sama*—like him; *guru*—a superior; *kṛṣṇera*—of Lord Kṛṣṇa; *āra*—another; *keha*—anyone; *naya*—not; *śuddha-vātsalye*—in transcendental paternal love; *īśvara-jñāna*—conception of the Supreme Lord; *nāhi*—not; *tāra*—his; *tāhākei*—unto him; *preme*—ecstatic love; *karāya*—makes; *dāsya-anukāra*—the conception of being a servant.

TRANSLATION

Although no one is a more respected elder for Kṛṣṇa than Nanda Mahārāja in Vraja, who in transcendental paternal love has no knowledge that his son is the Supreme Personality of Godhead, still ecstatic love makes him, not to speak of others, feel himself to be a servant of Lord Kṛṣṇa.

adi.6.57

> *teṅho rati-mati māge kṛṣṇera caraṇe*
> *tāhāra śrī-mukha-vāṇī tāhāte pramāṇe*

SYNONYMS

teṅho—he also; *rati-mati*—affection and attraction; *māge*—begs; *kṛṣṇera caraṇe*—unto the lotus feet of Kṛṣṇa; *tāhāra*—his; *śrī-*

mukha-vāṇī—words from his mouth; *tāhāte*—in that; *pramāṇe*—evidence.

TRANSLATION

He too prays for attachment and devotion to the lotus feet of Lord Kṛṣṇa, as the words from his own mouth give evidence.

adi.6.58-59

> *śuna uddhava, satya, kṛṣṇa—āmāra tanaya*
> *teṅho īśvara—hena yadi tomāra mane laya*
>
> *tathāpi tāṅhāte rahu mora mano-vṛtti*
> *tomāra īśvara-kṛṣṇe hauka mora mati*

SYNONYMS

śuna uddhava—my dear Uddhava, please hear me; *satya*—the truth; *kṛṣṇa*—Lord Kṛṣṇa; *āmāra tanaya*—my son; *teṅho*—He; *īśvara*—the Supreme Personality of Godhead; *hena*—thus; *yadi*—if; *tomāra*—your; *mane*—the mind; *laya*—takes; *tathāpi*—still; *tāṅhāte*—unto Him; *rahu*—let there be; *mora*—my; *manaḥ-vrtti*—mental functions; *tomāra*—your; *īśvara-kṛṣṇe*—to Kṛṣṇa, the Supreme Lord; *hauka*—let there be; *mora*—my; *mati*—attention.

TRANSLATION

"My dear Uddhava, please hear me. In truth Kṛṣṇa is my son, but even if you think that He is God, I would still bear toward Him my own feelings for my son. May my mind be attached to your Lord Kṛṣṇa.

adi.6.60

manaso vṛttayo naḥ syuḥ
kṛṣṇa-pādāmbujāśrayāḥ
vāco 'bhidhāyinīr nāmnāṁ
kāyas tat-prahvaṇādiṣu

SYNONYMS

manasaḥ—of the mind; *vṛttayaḥ*—activities (thinking, feeling and willing); *naḥ*—of us; *syuḥ*—let there be; *kṛṣṇa*—of Lord Kṛṣṇa; *pāda-ambuja*—the lotus feet; *āśrayāḥ*—those sheltered by; *vācaḥ*—the words; *abhidhāyinīḥ*—speaking; *nāmnām*—of His holy names; *kāyaḥ*—the body; *tat*—to Him; *prahvaṇa-ādiṣu*—bowing down to Him, etc.

TRANSLATION

"May our minds be attached to the lotus feet of your Lord Kṛṣṇa, may our tongues chant His holy names, and may our bodies lie prostrate before Him.

adi.6.61

karmabhir bhrāmyamāṇānāṁ
yatra kvāpīśvarecchayā
maṅgalācaritair dānai
ratir naḥ kṛṣṇa īśvare

SYNONYMS

karmabhiḥ—by the activities; *bhrāmyamāṇānām*—of those wandering within the material universe; *yatra*—wherever; *kva api*—anywhere; *īśvara-icchayā*—by the supreme will of the Personality of Godhead; *maṅgala-ācaritaiḥ*—by auspicious activities; *dānaiḥ*—like charity and philanthropy; *ratiḥ*—the attraction; *naḥ*—our; *kṛṣṇe*—in Kṛṣṇa; *īśvare*—the Supreme Personality of Godhead.

TRANSLATION

"Wherever we wander in the material universe under the influence of karma by the will of the Lord, may our auspicious activities cause our attraction to Lord Kṛṣṇa to increase."

PURPORT

These verses from *Śrīmad-Bhāgavatam* (10.47.66-67) were spoken by the denizens of Vṛndāvana, headed by Mahārāja Nanda and his associates, to Uddhava, who had come from Mathurā.

adi.6.62

> *śrīdāmādi vraje yata sakhāra nicaya*
> *aiśvarya-jñāna-hīna, kevala-sakhya-maya*

SYNONYMS

śrīdāmā-ādi—Kṛṣṇa's friends, headed by Śrīdāmā; *vraje*—in Vṛndāvana; *yata*—all; *sakhāra*—of the friends; *nicaya*—the group; *aiśvarya*—of opulence; *jñāna*—knowledge; *hīna*—without; *kevala*—purely; *sakhya-maya*—fraternal affection.

TRANSLATION

Lord Kṛṣṇa's friends in Vṛndāvana, headed by Śrīdāmā, have pure fraternal affection for Lord Kṛṣṇa and have no idea of His opulences.

adi.6.63

> *kṛṣṇa-saṅge yuddha kare, skandhe ārohaṇa*
> *tārā dāsya-bhāve kare caraṇa-sevana*

SYNONYMS

kṛṣṇa-saṅge—with Kṛṣṇa; *yuddha kare*—fight; *skandhe*—on His shoulders; *ārohaṇa*—getting up; *tārā*—they; *dāsya-bhāve*—in the conception of being Lord Kṛṣṇa's servants; *kare*—do; *caraṇa-sevana*—worship the lotus feet.

TRANSLATION

Although they fight with Him and climb upon His shoulders, they worship His lotus feet in a spirit of servitude.

adi.6.64

pāda-saṁvāhanaṁ cakruḥ
kecit tasya mahātmanaḥ
apare hata-pāpmāno
vyajanaiḥ samavījayan

SYNONYMS

pāda-saṁvāhanam—massaging the feet; *cakruḥ*—performed; *kecit*—some of them; *tasya*—of Lord Kṛṣṇa; *mahā-ātmanaḥ*—of the Supreme Personality of Godhead; *apare*—others; *hata*—destroyed; *pāpmānaḥ*—whose resultant actions of sinful life; *vyajanaiḥ*—with hand-held fans; *samavījayan*—fanned very pleasingly.

TRANSLATION

"Some of the friends of Śrī Kṛṣṇa, the Supreme Personality of Godhead, massaged His feet, and others whose sinful reactions had been destroyed fanned Him with hand-held fans."

PURPORT

This verse, quoted from *Śrīmad-Bhāgavatam* (10.15.17), describes how Lord Kṛṣṇa and Lord Balarāma were playing with the cowherd boys after killing Dhenukāsura in Tālavana.

adi.6.65-66

> *kṛṣṇera preyasī vraje yata gopī-gaṇa*
> *yāṅra pada-dhūli kare uddhava prārthana*
>
> *yāṅ-sabāra upare kṛṣṇera priya nāhi āna*
> *tāṅhārā āpanāke kare dāsī-abhimāna*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *preyasī*—the beloved girls; *vraje*—in Vṛndāvana; *yata*—all; *gopī-gaṇa*—the *gopīs*; *yāṅra*—of whom; *pada-dhūli*—the dust of the feet; *kare*—does; *uddhava*—of the name Uddhava; *prārthana*—desiring; *yāṅ-sabāra*—all of them; *upare*—beyond; *kṛṣṇera*—of Lord Kṛṣṇa; *priya*—dear; *nāhi*—there is not; *āna*—anyone else; *tāṅhārā*—all of them; *āpanāke*—to themselves; *kare*—do; *dāsī-abhimāna*—the conception of being maidservants.

TRANSLATION

Even the beloved girlfriends of Lord Kṛṣṇa in Vṛndāvana, the gopīs, the dust of whose feet was desired by Śrī Uddhava and beyond whom no one is

more dear to Kṛṣṇa, regard themselves as Kṛṣṇa's maidservants.

adi.6.67

> *vraja-janārti-han vīra yoṣitāṁ*
> *nija-jana-smaya-dhvaṁsana-smita*
> *bhaja sakhe bhavat-kiṅkarīḥ sma no*
> *jala-ruhānanaṁ cāru darśaya*

SYNONYMS

vraja-jana-ārti-han—O one who diminishes all the painful conditions of the inhabitants of Vṛndāvana; *vīra*—O hero; *yoṣitām*—of women; *nija*—personal; *jana*—of the associates; *smaya*—the pride; *dhvaṁsana*—destroying; *smita*—whose smile; *bhaja*—worship; *sakhe*—O dear friend; *bhavat-kiṅkarīḥ*—Your servants; *sma*—certainly; *naḥ*—unto us; *jala-ruha-ānanam*—a face exactly like a lotus flower; *cāru*—attractive; *darśaya*—please show.

TRANSLATION

"O Lord, remover of the afflictions of the inhabitants of Vṛndāvana! O hero of all women! O Lord who destroy the pride of Your devotees by Your sweet, gentle smile! O friend! We are Your maidservants. Please fulfill our desires and show us Your attractive lotus face."

PURPORT

This verse in connection with the *rāsa* dance of Kṛṣṇa with the *gopīs* is quoted from *Śrīmad-Bhāgavatam* (10.31.6). When Kṛṣṇa disappeared from His companions in the course of dancing, the *gopīs* sang like this in separation from Kṛṣṇa.

adi.6.68

> *api bata madhu-puryām ārya-putro 'dhunāste*
> *smarati sa pitṛ-gehān saumya bandhūṁś ca gopān*
> *kvacid api sa kathāṁ naḥ kiṅkariṇāṁ gṛṇīte*
> *bhujam aguru-sugandhaṁ mūrdhny adhāsyat kadā nu*

SYNONYMS

api—certainly; *bata*—regrettable; *madhu-puryām*—in the city of Mathurā; *ārya-putraḥ*—the son of Nanda Mahārāja; *adhunā*—now; *āste*—resides; *smarati*—remembers; *saḥ*—He; *pitṛ-gehān*—the household affairs of His father; *saumya*—O great soul (Uddhava); *bandhūn*—His many friends; *ca*—and; *gopān*—the cowherd boys; *kvacit*—sometimes; *api*—or; *saḥ*—He; *kathām*—talks; *naḥ*—of us; *kiṅkarīṇām*—of the maidservants; *gṛṇīte*—relates; *bhujam*—hand; *aguru-su-gandham*—having the fragrance of *aguru*; *mūrdhni*—on the head; *adhāsyat*—will keep; *kadā*—when; *nu*—may be.

TRANSLATION

"O Uddhava! It is indeed regrettable that Kṛṣṇa resides in Mathurā. Does He remember His father's household affairs and His friends, the cowherd boys? O great soul! Does He ever talk about us, His maidservants? When will He lay on our heads His aguru-scented hand?"

PURPORT

This verse appears in *Śrīmad-Bhāgavatam* (10.47.21) in the section known as the *Bhramara-gītā*. When Uddhava came to Vṛndāvana, Śrīmatī Rādhārāṇī, in complete separation from Kṛṣṇa, sang like this.

adi.6.69-70

> *tāṅ-sabāra kathā rahu,—śrīmatī rādhikā*
> *sabā haite sakalāṁśe parama-adhikā*

> *teṅho yāṅra dāsī haiñā sevena caraṇa*
> *yāṅra prema-guṇe kṛṣṇa baddha anukṣaṇa*

SYNONYMS

tāṅ-sabāra—of the *gopīs*; *kathā*—talk; *rahu*—let alone; *śrīmatī rādhikā*—Śrīmatī Rādhārāṇī; *sabā haite*—than all of them; *sakala-aṁśe*—in every respect; *parama-adhikā*—highly elevated; *teṅho*—She also; *yāṅra*—whose; *dāsī*—maidservant; *haiñā*—becoming;

sevana—worships; *caraṇa*—the lotus feet; *yāṅra*—whose; *prema-guṇe*—because of loving attributes; *kṛṣṇa*—Lord Kṛṣṇa; *baddha*—obliged; *anukṣaṇa*—always.

TRANSLATION

What to speak of the other gopīs, even Śrī Rādhikā, who in every respect is the most elevated of them all and who has bound Śrī Kṛṣṇa forever by Her loving attributes, serves His feet as His maidservant.

adi.6.71

> *hā nātha ramaṇa preṣṭha*
> *kvāsi kvāsi mahā-bhuja*
> *dāsyās te kṛpaṇāyā me*
> *sakhe darśaya sannidhim*

SYNONYMS

hā—O; *nātha*—My Lord; *ramaṇa*—O My husband; *preṣṭha*—O My most dear one; *kva asi kva asi*—where are You, where are You; *mahā-bhuja*—O mighty-armed one; *dāsyāḥ*—of the maidservant; *te*—You; *kṛpaṇāyāḥ*—very much aggrieved by Your absence; *me*—to Me; *sakhe*—O My friend; *darśaya*—show; *sannidhim*—nearness to You.

TRANSLATION

"O My Lord, O My husband, O most dearly beloved! O mighty-armed Lord! Where are You? Where are You? O My friend, reveal Yourself to Your maidservant, who is very much aggrieved by Your absence."

PURPORT

This verse is quoted from *Śrīmad-Bhāgavatam* (10.30.39). When the *rāsa* dance was going on in full swing, Kṛṣṇa left all the *gopīs* and took only Śrīmatī Rādhārāṇī with Him. At that time all the *gopīs* lamented, and Śrīmatī Rādhārāṇī, being proud of Her position, requested Kṛṣṇa to carry Her wherever He liked. Then Kṛṣṇa immediately disappeared from the scene, and Śrīmatī Rādhārāṇī began to lament.

adi.6.72

> *dvārakāte rukmiṇy-ādi yateka mahiṣī*
> *tāṅhārāo āpanāke māne kṛṣṇa-dāsī*

SYNONYMS

dvārakāte—in Dvārakā-dhāma; *rukmiṇī-ādi*—headed by Rukmiṇī; *yateka*—all of them; *mahiṣī*—the queens; *tāṅhārāo*—all of them also; *āpanāke*—themselves; *māne*—consider; *kṛṣṇa-dāsī*—maidservants of Kṛṣṇa.

TRANSLATION

In Dvārakā-dhāma, all the queens, headed by Rukmiṇī, also consider themselves maidservants of Lord Kṛṣṇa.

adi.6.73

> *caidyāya mārpayitum udyata-kārmukeṣu*
> *rājasv ajeya-bhaṭa-śekharitāṅghri-reṇuḥ*
> *ninye mṛgendra iva bhāgam ajāvi-yūthāt*
> *tac chrī-niketa-caraṇo 'stu mamārcanāya*

SYNONYMS

caidyāya—unto Śiśupāla; *mā*—me; *arpayitum*—to deliver or to give in charity; *udyata*—upraised; *kārmukeṣu*—whose bows and arrows; *rājasu*—among the kings headed by Jarāsandha; *ajeya*—unconquerable; *bhaṭa*—of the soldiers; *śekharita-aṅghri-reṇuḥ*—the dust of whose lotus feet is the crown; *ninye*—forcibly took; *mṛga-indraḥ*—the lion; *iva*—like; *bhāgam*—the share; *aja*—of the goats; *avi*—and sheep; *yūthāt*—from the midst; *tat*—that; *śrī-niketana*—of the shelter of the goddess of fortune; *caraṇaḥ*—the lotus feet; *astu*—let there be; *mama*—my; *arcanāya*—for worshiping.

TRANSLATION

"When Jarāsandha and other kings, bows and arrows upraised, stood ready to deliver me in charity to

Śiśupāla, He forcibly took me from their midst, as a lion takes its share of goats and sheep. The dust of His lotus feet is therefore the crown of unconquerable soldiers. May those lotus feet, which are the shelter of the goddess of fortune, be the object of my worship."

PURPORT

This verse from *Śrīmad-Bhāgavatam* (10.83.8) was spoken by Queen Rukmiṇī.

adi.6.74

tapaś carantīm ājñāya
sva-pāda-sparśanāśayā
sakhyopetyāgrahīt pāṇiṁ
sāhaṁ tad-gṛha-mārjanī

SYNONYMS

tapaḥ—austerity; *carantīm*—performing; *ājñāya*—knowing; *sva-pāda-sparśana*—of touching His feet; *āśayā*—with the desire; *sakhyā*—with His friend Arjuna; *upetya*—coming; *agrahīt*—accepted; *pāṇim*—my hand; *sā*—that woman; *aham*—I; *tat*—His; *gṛha-mārjanī*—keeper of the home.

TRANSLATION

"Knowing me to be performing austerities with the desire to touch His feet, He came with His friend Arjuna

and accepted my hand. Yet I am but a maidservant engaged in sweeping the floor of the house of Śrī Kṛṣṇa."

PURPORT

Like the previous verse, this verse appears in *Śrīmad-Bhāgavatam* (10.83.11) in connection with the meeting of the family ladies of the Kuru and Yadu dynasties at Samanta-pañcaka. At the time of that meeting, the queen of Kṛṣṇa named Kālindī spoke to Draupadī in this way.

adi.6.75

> *ātmārāmasya tasyemā*
> *vayaṁ vai gṛha-dāsikāḥ*
> *sarva-saṅga-nivṛttyāddhā*
> *tapasā ca babhūvima*

SYNONYMS

ātmārāmasya—of the Supreme Personality of Godhead, who is satisfied in Himself; *tasya*—His; *imāḥ*—all; *vayam*—we; *vai*—certainly; *gṛha-dāsikāḥ*—the maidservants of the home; *sarva*—all; *saṅga*—association; *nivṛttyā*—fully bereft of; *addhā*—directly; *tapasā*—on account of austerity; *ca*—also; *babhūvima*—we have become.

TRANSLATION

"Through austerity and through renunciation of all attachments, we have become maidservants in the home of the Supreme Personality of Godhead, who is satisfied in Himself."

PURPORT

During the same incident, this verse, quoted from *Śrīmad-Bhāgavatam* (10.83.39), was spoken to Draupadī by another queen of Kṛṣṇa's named Lakṣmaṇā.

adi.6.76

> *ānera ki kathā, baladeva mahāśaya*
> *yāṅra bhāva—śuddha-sakhya-vātsalyādi-maya*

SYNONYMS

ānera—of others; *ki kathā*—what to speak; *baladeva*—Lord Baladeva; *mahāśaya*—the Supreme Personality; *yāṅra*—His; *bhāva*—emotion; *śuddha-sakhya*—pure friendship; *vātsalya-ādi-maya*—with a touch of paternal love.

TRANSLATION

What to speak of others, even Lord Baladeva, the Supreme Personality of Godhead, is full of emotions like pure friendship and paternal love.

PURPORT

Although Lord Baladeva appeared before the birth of Lord Kṛṣṇa and is therefore Kṛṣṇa's worshipable elder brother, He used to act as Kṛṣṇa's eternal servitor. In the spiritual sky all the Vaikuṇṭha planets are predominated by the quadruple expansions of Kṛṣṇa known as the *catur-vyūha*. They are direct expansions from Baladeva. It is the singularity of the Supreme Lord that everyone in the spiritual sky thinks himself a servitor of the Lord. According to social convention one may be superior to Kṛṣṇa, but factually everyone engages in His service. Therefore in the spiritual sky or the material sky, in all the different planets, no one is able to supersede Lord Kṛṣṇa or demand service from Him. On the contrary, everyone engages in the service of Lord Kṛṣṇa. As such, the more a person engages in the service of the Lord, the more he is important; and, conversely, the more one is bereft of the transcendental service of Kṛṣṇa, the more he invites the bad fortune of material contamination. In the material world, although materialists want to become one with God or compete with God, everyone directly or indirectly engages in the service of the Lord. The more one is forgetful of the service of Kṛṣṇa, the more he is considered to be dying. Therefore, when one develops pure Kṛṣṇa consciousness, he immediately develops his eternal servitorship to Kṛṣṇa.

adi.6.77

> *teṅho āpanāke karena dāsa-bhāvanā*
> *kṛṣṇa-dāsa-bhāva vinu āche kona janā*

SYNONYMS

teṅho—He also; *āpanāke*—Himself; *karena*—does; *dāsa-bhāvanā*—considering a servant; *kṛṣṇa-dāsa-bhāva*—the conception of being a servant of Kṛṣṇa; *vinu*—without; *āche*—is; *kona*—what; *janā*—person.

TRANSLATION

He also considers Himself a servant of Lord Kṛṣṇa. Indeed, who is there who does not have this conception of being a servant of Lord Kṛṣṇa?

adi.6.78

> *sahasra-vadane yeṅho śeṣa-saṅkarṣaṇa*
> *daśa deha dhari' kare kṛṣṇera sevana*

SYNONYMS

sahasra-vadane—with thousands of mouths; *yeṅho*—one who; *śeṣa-saṅkarṣaṇa*—Lord Śeṣa, the incarnation of Saṅkarṣaṇa; *daśa*—ten; *deha*—bodies; *dhari'*—accepting; *kare*—does; *kṛṣṇera*—of Lord Kṛṣṇa; *sevana*—service.

TRANSLATION

He who is Śeṣa, Saṅkarṣaṇa, with His thousands of mouths, serves Śrī Kṛṣṇa by assuming ten forms.

adi.6.79

> *ananta brahmāṇḍe rudra—sadāśivera aṁśa*
> *guṇāvatāra teṅho, sarva-deva-avataṁsa*

SYNONYMS

ananta—unlimited; *brahmāṇḍe*—in the universes; *rudra*—Lord Śiva; *sadāśivera aṁśa*—part and parcel of Sadāśiva; *guṇa-avatāra*—an incarnation of a quality; *teṅho*—he also; *sarva-deva-avataṁsa*—the ornament of all the demigods.

TRANSLATION

Rudra, who is an expansion of Sadāśiva and who appears in unlimited universes, is also a guṇāvatāra [qualitative incarnation] and is the ornament of all the demigods in the endless universes.

PURPORT

There are eleven expansions of Rudra, or Lord Śiva. They are as follows: Ajaikapāt, Ahibradhna, Virūpākṣa, Raivata, Hara, Bahurūpa, Devaśreṣṭha Tryambaka, Sāvitra, Jayanta, Pināki and Aparājita. Besides these expansions there are eight forms of

Rudra called earth, water, fire, air, sky, the sun, the moon and *soma-yājī*. Generally all these Rudras have five faces, three eyes and ten arms. Sometimes it is found that Rudra is compared to Brahmā and considered a living entity. But when Rudra is explained to be a partial expansion of the Supreme Personality of Godhead, he is compared to Śeṣa. Lord Śiva is therefore simultaneously an expansion of Lord Viṣṇu and, in his capacity for annihilating the creation, one of the living entities. As an expansion of Lord Viṣṇu he is called Hara, and he is transcendental to the material qualities, but when he is in touch with *tamo-guṇa* he appears contaminated by the material modes of nature. This is explained in *Śrīmad-Bhāgavatam* and the *Brahma-saṁhitā*. In *Śrīmad-Bhāgavatam,* Tenth Canto, it is stated that Lord Rudra is always associated with the material nature when she is in the neutral, unmanifested stage, but when the modes of material nature are agitated he associates with material nature from a distance. In the *Brahma-saṁhitā* the relationship between Viṣṇu and Lord Śiva is compared to that of milk and yogurt. Milk is converted into yogurt by certain additives, but although milk and yogurt have the same ingredients, they have different functions. Similarly, Lord Śiva is an expansion of Lord Viṣṇu, yet because of his taking part in the annihilation of the cosmic manifestation, he is considered to be changed, like milk converted into yogurt. In the *Purāṇas* it is found that Durgā appears sometimes from the heads of Brahmā and sometimes from the heads of Viṣṇu. The annihilator, Rudra, is born from Saṅkarṣaṇa and the ultimate fire to burn the whole creation. In the *Vāyu Purāṇa* there is a description of Sadāśiva

in one of the Vaikuṇṭha planets. That Sadāśiva is a direct expansion of Lord Kṛṣṇa's form for pastimes. It is said that Sadāśiva (Lord Śambhu) is an expansion from the Sadāśiva in the Vaikuṇṭha planets (Lord Viṣṇu) and that his consort, Mahāmāyā, is an expansion of Ramādevī, or Lakṣmī. Mahāmāyā is the origin or birthplace of material nature.

adi.6.80

> *teṅho karena kṛṣṇera dāsya-pratyāśa*
> *nirantara kahe śiva, 'muñi kṛṣṇa-dāsa'*

SYNONYMS

teṅho—he; *karena*—does; *kṛṣṇera*—of Lord Kṛṣṇa; *dāsya-pratyāśa*—expectation of being a servant; *nirantara*—constantly; *kahe*—says; *śiva*—Lord Śiva; *muñi*—I; *kṛṣṇa-dāsa*—a servant of Kṛṣṇa.

TRANSLATION

He also desires only to be a servant of Lord Kṛṣṇa. Śrī Sadāśiva always says, "I am a servant of Lord Kṛṣṇa."

adi.6.81

> *kṛṣṇa-preme unmatta, vihvala digambara*
> *kṛṣṇa-guṇa-līlā gāya, nāce nirantara*

SYNONYMS

kṛṣṇa-preme—in ecstatic love of Kṛṣṇa; *unmatta*—almost mad; *vihvala*—overwhelmed; *digambara*—without any dress; *kṛṣṇa*—of Lord Kṛṣṇa; *guṇa*—attributes; *līlā*—pastimes; *gāya*—chants; *nāce*—dances; *nirantara*—constantly.

TRANSLATION

Intoxicated by ecstatic love for Lord Kṛṣṇa, he becomes overwhelmed and incessantly dances without clothing and sings about Lord Kṛṣṇa's qualities and pastimes.

adi.6.82

> *pitā-mātā-guru-sakhā-bhāva kene naya*
> *kṛṣṇa-premera svabhāve dāsya-bhāva se karaya*

SYNONYMS

pitā—father; *mātā*—mother; *guru*—superior teacher; *sakhā*—friend; *bhāva*—the emotion; *kene naya*—let it be; *kṛṣṇa-premera*—of love of Kṛṣṇa; *svabhāve*—in a natural inclination; *dāsya bhāva*—the emotion of becoming a servant; *se*—that; *karaya*—does.

TRANSLATION

All the emotions, whether those of father, mother, teacher or friend, are full of sentiments of servitude. That is the nature of love of Kṛṣṇa.

adi.6.83

> *eka kṛṣṇa—sarva-sevya, jagat-īśvara*
> *āra yata saba,—tāṅra sevakānucara*

SYNONYMS

eka kṛṣṇa—one Lord Kṛṣṇa; *sarva-sevya*—worthy of being served by all; *jagat-īśvara*—the Lord of the universe; *āra yata saba*—all others; *tāṅra*—His; *sevaka-anucara*—servants of the servants.

TRANSLATION

Lord Kṛṣṇa, the one master and the Lord of the universe, is worthy of being served by everyone. Indeed, everyone is but a servant of His servants.

adi.6.84

> *sei kṛṣṇa avatīrṇa—caitanya-īśvara*
> *ataeva āra saba,—tāṅhāra kiṅkara*

SYNONYMS

sei—that; *kṛṣṇa*—Lord Kṛṣṇa; *avatīrṇa*—descended; *caitanya-īśvara*—Lord Caitanya, the Supreme Personality of Godhead; *ataeva*—therefore; *āra*—others; *saba*—all; *tāṅhāra kiṅkara*—His servants.

TRANSLATION

That same Lord Kṛṣṇa has descended as Lord Caitanya, the Supreme Personality of Godhead. Everyone, therefore, is His servant.

adi.6.85

> *keha māne, keha nā māne, saba tāṅra dāsa*
> *ye nā māne, tāra haya sei pāpe nāśa*

SYNONYMS

kehamāne—someone accepts; *kehanāmāne*—someone does not accept; *sabatāṅradāsa*—all His servants; *yenāmāne*—one who does not accept; *tāra*—of him; *haya*—there is; *sei*—that; *pāpe*—in sinful activity; *nāśa*—annihilation.

TRANSLATION

Some accept Him whereas others do not, yet everyone is His servant. One who does not accept Him, however, will be ruined by his sinful activities.

PURPORT

When a living entity forgets his constitutional position, he prepares himself to be an enjoyer of the material resources. Sometimes he is also misguided by the thought that service to the Supreme Personality of Godhead is not absolute engagement. In

other words, he thinks that there are many other engagements for a living entity besides the service of the Lord. Such a foolish person does not know that in any position he either directly or indirectly engages in activities of service to the Supreme Lord. Actually, if a person does not engage in the service of the Lord, all inauspicious activities encumber him because service to the Supreme Lord, Lord Caitanya, is the constitutional position of the infinitesimal living entities. Because the living entity is infinitesimal, the allurement of material enjoyment attracts him, and he tries to enjoy matter, forgetting his constitutional position. But when his dormant Kṛṣṇa consciousness is awakened, he no longer engages in the service of matter but engages in the service of the Lord. In other words, when one is forgetful of his constitutional position, he appears in the position of the lord of material nature. Even at that time he remains a servant of the Supreme Lord, but in an unqualified or contaminated state.

adi.6.86

> *caitanyera dāsa muñi, caitanyera dāsa*
> *caitanyera dāsa muñi, tāṅra dāsera dāsa*

SYNONYMS

caitanyera—of Lord Śrī Caitanya Mahāprabhu; *dāsa*—servant; *muñi*—I; *caitanyeradāsa*—a servant of Lord Caitanya;

caitanyeradāsamuñi—I am a servant of Caitanya Mahāprabhu; *tāṅradāseradāsa*—a servant of His servant.

TRANSLATION

"I am a servant of Lord Caitanya, a servant of Lord Caitanya. I am a servant of Lord Caitanya, and a servant of His servants."

adi.6.87

> *eta bali' nāce, gāya, huṅkāra gambhīra*
> *kṣaṇeke vasilā ācārya haiñā susthira*

SYNONYMS

etabali'—saying this; *nāce*—dances; *gāya*—sings; *huṅkāra*—loud vibrations; *gambhīra*—deep; *kṣaṇeke*—in a moment; *vasilā*—sits down; *ācārya*—Advaita Ācārya; *haiñā su-sthira*—being very patient.

TRANSLATION

Saying this, Advaita Prabhu dances and loudly sings. Then at the next moment He quietly sits down.

adi.6.88

> *bhakta-abhimāna mūla śrī-balarāme*
> *sei bhāve anugata tāṅra aṁśa-gaṇe*

SYNONYMS

bhakta-abhimāna—to think oneself a devotee; *mūla*—original; *śrī-balarāme*—in Lord Balarāma; *sei bhāve*—in that ecstasy; *anugata*—followers; *tāṅra aṁśa-gaṇe*—all His parts and parcels.

TRANSLATION

The source of the sentiment of servitude is indeed Lord Balarāma. The plenary expansions who follow Him are all influenced by that ecstasy.

adi.6.89

> *tāṅra avatāra eka śri-saṅkarṣaṇa*
> *bhakta bali' abhimāna kare sarva-kṣaṇa*

SYNONYMS

tāṅra avatāra—His incarnation; *eka*—one; *śrī-saṅkarṣaṇa*—Lord Saṅkarṣaṇa; *bhakta bali'*—as a devotee; *abhimāna*—conception; *kare*—does; *sarva-kṣaṇa*—always.

TRANSLATION

Lord Saṅkarṣaṇa, who is one of His incarnations, always considers Himself a devotee.

adi.6.90

> *tāṅra avatāra āna śrī-yuta lakṣmaṇa*
> *śrī-rāmera dāsya tiṅho kaila anukṣaṇa*

SYNONYMS

tāṅra avatāra—His incarnation; *āna*—another; *śrī-yuta*—with all beauty and opulence; *lakṣmaṇa*—Lord Lakṣmaṇa; *śrī-rāmera*—of Rāmacandra; *dāsya*—servitude; *tiṅho*—He; *kaila*—did; *anukṣaṇa*—always.

TRANSLATION

Another of His incarnations, Lakṣmaṇa, who is very beautiful and opulent, always serves Lord Rāma.

adi.6.91

> *saṅkarṣaṇa-avatāra kāraṇābdhi-śāyī*
> *tāṅhāra hṛdaye bhakta-bhāva anuyāyī*

SYNONYMS

saṅkarṣaṇa-avatāra—an incarnation of Lord Saṅkarṣaṇa; *kāraṇa-abdhi-śāyī*—Lord Viṣṇu lying on the Causal Ocean; *tāṅhāra*—His; *hṛdaye*—in the heart; *bhakta-bhāva*—the emotion of being a devotee; *anuyāyī*—accordingly.

TRANSLATION

The Viṣṇu who lies on the Causal Ocean is an incarnation of Lord Saṅkarṣaṇa, and, accordingly, the emotion of being a devotee is always present in His heart.

adi.6.92

> *tāṅhāra prakāśa-bheda, advaita-ācārya*
> *kāya-mano-vākye tāṅra bhakti sadā kārya*

SYNONYMS

tāṅhāra—His; *prakāśa-bheda*—separate expansion; *advaita-ācārya*—Advaita Ācārya; *kāya-manaḥ-vākye*—by His body, mind and words; *tāṅra*—His; *bhakti*—devotion; *sadā*—always; *kārya*—occupational duty.

TRANSLATION

Advaita Ācārya is a separate expansion of Him. He always engages in devotional service with His thoughts, words and actions.

adi.6.93

> *vākye kahe, 'muñi caitanyera anucara'*
> *muñi tāṅra bhakta—mane bhāve nirantara*

SYNONYMS

vākye—by words; *kahe*—He says; *muñi*—I am; *caitanyeraanucara*—a follower of Lord Śrī Caitanya Mahāprabhu; *muñi*—I; *tāñra*—His; *bhakta*—devotee; *mane*—in His mind; *bhāve*—in this condition; *nirantara*—always.

TRANSLATION

By His words He declares, "I am a servant of Lord Caitanya." Thus with His mind He always thinks, "I am His devotee."

adi.6.94

> *jala-tulasī diyā kare kāyāte sevana*
> *bhakti pracāriyā saba tārilā bhuvana*

SYNONYMS

jala-tulasī—Ganges water and *tulasī* leaves; *diyā*—offering together; *kare*—does; *kāyāte*—with the body; *sevana*—worship; *bhakti*—the cult of devotional service; *pracāriyā*—preaching; *saba*—all; *tārilā*—delivered; *bhuvana*—the universe.

TRANSLATION

With His body He worshiped the Lord by offering Ganges water and tulasī leaves, and by preaching devotional service He delivered the entire universe.

adi.6.95

> *pṛthivī dharena yei śeṣa-saṅkarṣaṇa*
> *kāya-vyūha kari' karena kṛṣṇera sevana*

SYNONYMS

pṛthivī—planets; *dharena*—holds; *yei*—that one who; *śeṣa-saṅkarṣaṇa*—Lord Śeṣa Saṅkarṣaṇa; *kāya-vyūha kari'*—expanding Himself in different bodies; *karena*—does; *kṛṣṇera sevana*—service to Lord Kṛṣṇa.

TRANSLATION

Śeṣa Saṅkarṣaṇa, who holds all the planets on His head, expands Himself in different bodies to render service to Lord Kṛṣṇa.

adi.6.96

> *ei saba haya śrī-kṛṣṇera avatāra*
> *nirantara dekhi sabāra bhaktira ācāra*

SYNONYMS

eisaba—all of them; *haya*—are; *śrī-kṛṣṇera avatāra*—incarnations of Lord Kṛṣṇa; *nirantara*—constantly; *dekhi*—I see; *sabāra*—of all; *bhaktiraācāra*—behavior as devotees.

TRANSLATION

These are all incarnations of Lord Kṛṣṇa, yet we always find that they act as devotees.

adi.6.97

> *e-sabāke śāstre kahe 'bhakta-avatāra'*
> *'bhakta-avatāra'-pada upari sabāra*

SYNONYMS

e-sabāke—all of them; *śāstre*—the scriptures; *kahe*—say; *bhakta-avatāra*—incarnations as devotees; *bhakta-avatāra*—of such an incarnation as a devotee; *pada*—the position; *upari sabāra*—above all other positions.

TRANSLATION

The scriptures call them incarnations as devotees [bhakta-avatāra]. The position of being such an incarnation is above all others.

PURPORT

The Supreme Personality of Godhead appears in different incarnations, but His appearance in the role of a devotee is more beneficial to the conditioned souls than the other incarnations, with all their opulences. Sometimes a conditioned soul is bewildered when he tries to understand the incarnation of Godhead with full opulence. Lord Kṛṣṇa appeared and performed many uncommon activities, and some materialists misunderstood Him, but in His appearance as Lord Caitanya He did not show much of His opulences, and therefore fewer conditioned souls were bewildered. Misunderstanding the Lord, many fools consider themselves incarnations of the Supreme Personality of Godhead, but the result is that after leaving the material body they enter the species of jackals. Persons who cannot understand the real significance of an incarnation must attain such lower species of life as punishment. Conditioned souls who are puffed up by false egoism and who try to become one with the Supreme Lord become Māyāvādīs.

adi.6.98

> *eka-mātra 'aṁśī'—kṛṣṇa, 'aṁśa'—avatāra*
> *aṁśī aṁśe dekhi jyeṣṭha-kaniṣṭha-ācāra*

SYNONYMS

eka-mātra—only one; *aṁśī*—source of all incarnations; *kṛṣṇa*—Lord Kṛṣṇa; *aṁśa*—of the part; *avatāra*—incarnations; *aṁśī*—is the source of all incarnations; *aṁśe*—in the incarnation; *dekhi*—we can see; *jyeṣṭha*—as superior; *kaniṣṭha*—and inferior; *ācāra*—behavior.

TRANSLATION

Lord Kṛṣṇa is the source of all incarnations, and all others are His parts or partial incarnations. We find that the whole and the part behave as superior and inferior.

adi.6.99

> *jyeṣṭha-bhāve aṁśīte haya prabhu-jñāna*
> *kaniṣṭha-bhāve āpanāte bhakta-abhimāna*

SYNONYMS

jyeṣṭha-bhāve—in the emotion of being superior; *aṁśīte*—in the original source of all incarnations; *haya*—there is; *prabhu-jñāna*—knowledge as master; *kaniṣṭha-bhāve*—in an inferior conception;

āpanāte—in Himself; *bhakta-abhimāna*—the conception of being a devotee.

TRANSLATION

The source of all incarnations has the emotions of a superior when He considers Himself the master, and He has the emotions of an inferior when He considers Himself a devotee.

PURPORT

A fraction of a particular thing is called a part, and that from which the fraction is distinguished is called the whole. Therefore the fraction, or part, is included within the whole. The Lord is the whole, and the devotee is the part or fractional part. That is the relationship between the Lord and the devotee. There are also gradations of devotees, who are calculated as greater and lesser. When a devotee is great he is called *prabhu,* and when he is lesser he is called *bhakta,* or a devotee. The supreme whole is Kṛṣṇa, and Baladeva and all Viṣṇu incarnations are His fractions. Lord Kṛṣṇa is therefore conscious of His superior position, and all Viṣṇu incarnations are conscious of Their positions as devotees.

adi.6.100

> *kṛṣṇera samatā haite baḍa bhakta-pada*
> *ātmā haite kṛṣṇera bhakta haya premāspada*

SYNONYMS

kṛṣṇera—with Lord Kṛṣṇa; *samatā*—equality; *haite*—than this; *baḍa*—greater; *bhakta-pada*—the position of a devotee; *ātmā haite*—than His own self; *kṛṣṇera*—of Lord Kṛṣṇa; *bhakta*—a devotee; *haya*—is; *prema-āspada*—the object of love.

TRANSLATION

The position of being a devotee is higher than that of equality with Lord Kṛṣṇa, for the devotees are dearer to Lord Kṛṣṇa than His own self.

PURPORT

The conception of oneness with the Supreme Personality of Godhead is inferior to that of eternal service to the Lord because Lord Kṛṣṇa is more affectionate to devotees than to His personal self. In *Śrīmad-Bhāgavatam* (9.4.68) the Lord clearly says:

> *sādhavo hṛdayaṁ mahyaṁ*
> *sādhūnāṁ hṛdayaṁ tv aham*
> *mad anyat te no jānanti*
> *nāhaṁ tebhyo manāg api*

"The devotees are My heart, and I am the heart of My devotees. My devotees do not know anyone but Me; similarly, I do not know anyone but My devotees." This is the intimate relationship between the Lord and His devotees.

adi.6.101

> *ātmā haite kṛṣṇa bhakte baḍa kari' māne*
> *ihāte bahuta śāstra-vacana pramāṇe*

SYNONYMS

ātmā haite—than His own self; *kṛṣṇa*—Lord Kṛṣṇa; *bhakte*—His devotee; *baḍa kari' māne*—accepts as greater; *ihāte*—in this connection; *bahuta*—many; *śāstra-vacana*—quotations from revealed scripture; *pramāṇe*—evidences.

TRANSLATION

Lord Kṛṣṇa considers His devotees greater than Himself. In this connection the scriptures provide an abundance of evidence.

adi.6.102

> *na tathā me priya-tama*
> *ātma-yonir na śaṅkaraḥ*
> *na ca saṅkarṣaṇo na śrīr*
> *naivātmā ca yathā bhavān*

SYNONYMS

na tathā—not so much; *me*—My; *priya-tamaḥ*—dearmost; *ātma-yoniḥ*—Lord Brahmā; *na śaṅkaraḥ*—nor Śaṅkara (Lord Śiva); *naca*

—nor; *saṅkarṣaṇaḥ*—Lord Saṅkarṣaṇa; *na*—nor; *śrīḥ*—the goddess of fortune; *na*—nor; *eva*—certainly; *ātmā*—My self; *ca*—and; *yathā*—as; *bhavān*—you.

TRANSLATION

"O Uddhava! Neither Brahmā, nor Śaṅkara, nor Saṅkarṣaṇa, nor Lakṣmī, nor even My own self is as dear to Me as you."

PURPORT

This text is from *Śrīmad-Bhāgavatam* (11.14.15).

adi.6.103

> *kṛṣṇa-sāmye nahe tāṅra mādhuryāsvādana*
> *bhakta-bhāve kare tāṅra mādhurya carvaṇa*

SYNONYMS

kṛṣṇa-sāmye—on an equal level with Kṛṣṇa; *nahe*—not; *tāṅra*—His; *mādhurya-āsvādana*—relishing the sweetness; *bhakta-bhāve*—as a devotee; *kare*—does; *tāṅra*—His; *mādhurya carvaṇa*—chewing of the sweetness.

TRANSLATION

The sweetness of Lord Kṛṣṇa is not to be tasted by those who consider themselves equal to Kṛṣṇa. It is to be tasted only through the sentiment of servitude.

adi.6.104

> *śāstrera siddhānta ei,—vijñera anubhava*
> *mūḍha-loka nāhi jāne bhāvera vaibhava*

SYNONYMS

śāstrera—of the revealed scriptures; *siddhānta*—conclusion; *ei*—this; *vijñera anubhava*—realization by experienced devotees; *mūḍha-loka*—fools and rascals; *nāhi jāne*—do not know; *bhāveravaibhava*—devotional opulences.

TRANSLATION

This conclusion of the revealed scriptures is also the realization of experienced devotees. Fools and rascals, however, cannot understand the opulences of devotional emotions.

PURPORT

When a person is liberated in the *sārūpya* form of liberation, having a spiritual form exactly like Viṣṇu, it is not possible for him to relish the relationship of Kṛṣṇa's personal associates in their mellow exchanges. The devotees of Kṛṣṇa, however, in their loving relationships with Kṛṣṇa, sometimes forget their own identities; sometimes they think themselves one with Kṛṣṇa and yet relish still greater transcendental mellow in that way. People in general, because of their foolishness only, try to become

masters of everything, forgetting the transcendental mellow of servitorship to the Lord. When a person is actually advanced in spiritual understanding, however, he can accept the transcendental servitorship of the Lord without hesitation.

adi.6.105-106

> *bhakta-bhāva aṅgīkari' balarāma, lakṣmaṇa*
> *advaita, nityānanda, śeṣa, saṅkarṣaṇa*
>
> *kṛṣṇera mādhurya-rasāmṛta kare pāna*
> *sei sukhe matta, kichu nāhi jāne āna*

SYNONYMS

bhakta-bhāva—the conception of being a devotee; *aṅgīkari'*—accepting; *balarāma*—Lord Balarāma; *lakṣmaṇa*—Lord Lakṣmaṇa; *advaita*—Advaita Ācārya; *nityānanda*—Lord Nityānanda; *śeṣa*—Lord Śeṣa; *saṅkarṣaṇa*—Lord Saṅkarṣaṇa; *kṛṣṇera*—of Lord Kṛṣṇa; *mādhurya*—transcendental bliss; *rasa-amṛta*—the nectar of such a taste; *kare pāna*—they drink; *sei sukhe*—in such happiness; *matta*—mad; *kichu*—anything; *nāhi*—do not; *jāne*—know; *āna*—else.

TRANSLATION

Baladeva, Lakṣmaṇa, Advaita Ācārya, Lord Nityānanda, Lord Śeṣa and Lord Saṅkarṣaṇa taste the nectarean mellows of the transcendental bliss of Lord Kṛṣṇa by recognizing Themselves as being His devotees and

servants. They are all mad with that happiness, and they know nothing else.

adi.6.107

> *anyera āchuk kārya, āpane śrī-kṛṣṇa*
> *āpana-mādhurya-pāne ha-ilā satṛṣṇa*

SYNONYMS

anyera—of others; *āchuk*—let be; *kārya*—the business; *āpane*—personally; *śrī-kṛṣṇa*—Lord Śrī Kṛṣṇa; *āpana-mādhurya*—personal sweetness; *pāne*—in drinking; *ha-ilā*—became; *sa-tṛṣṇa*—much eager.

TRANSLATION

What to speak of others, even Lord Kṛṣṇa Himself becomes thirsty to taste His own sweetness.

adi.6.108

> *svā-mādhurya āsvādite karena yatana*
> *bhakta-bhāva vinu nahe tāhā āsvādana*

SYNONYMS

svā-mādhurya—the sweetness of Himself; *āsvādite*—to taste; *karena yatana*—makes endeavors; *bhakta-bhāva*—the emotion of

being a devotee; *vinu*—without; *nahe*—there is not; *tāhā*—that; *āsvādana*—tasting.

TRANSLATION

He tries to taste His own sweetness, but He cannot do so without accepting the emotions of a devotee.

PURPORT

Lord Śrī Kṛṣṇa wanted to relish the transcendental mellow of a devotee, and therefore He accepted the role of a devotee by appearing as Śrī Kṛṣṇa Caitanya Mahāprabhu.

adi.6.109

> *bhakta-bhāva aṅgīkari' hailā avatīrṇa*
> *śrī-kṛṣṇa-caitanya-rūpe sarva-bhāve pūrṇa*

SYNONYMS

bhakta-bhāva—the ecstasy of being a devotee; *aṅgīkari'*—accepting; *hailā*—became; *avatīrṇa*—incarnated; *śri-kṛṣṇa-caitanya-rūpe*—in the form of Lord Śrī Kṛṣṇa Caitanya; *sarva-bhāve pūrṇa*—complete in every respect.

TRANSLATION

Therefore Lord Kṛṣṇa accepted the position of a devotee and descended in the form of Lord Caitanya, who is complete in every respect.

adi.6.110

> *nānā-bhakta-bhāve karena sva-mādhurya pāna*
> *pūrve kariyāchi ei siddhānta vyākhyāna*

SYNONYMS

nānā-bhakta-bhāve—various emotions of a devotee; *karena*—does; *sva-mādhurya pāna*—drinking the sweetness of Himself; *pūrve*—formerly; *kariyāchi*—I discussed; *ei*—this; *siddhānta*—conclusion; *vyākhyāna*—the explanation.

TRANSLATION

He tastes His own sweetness through the various emotions of a devotee. I have formerly explained this conclusion.

PURPORT

Lord Caitanya, who is known as Śrī Gaurahari, is complete in relishing all the different mellows, namely, neutrality, servitorship, fraternity, parental affection and conjugal love. By accepting the ecstasy of different grades of devotees, He is complete in relishing all the mellows of these relationships.

adi.6.111

> *avatāra-gaṇera bhakta-bhāve adhikāra*
> *bhakta-bhāva haite adhika sukha nāhi āra*

SYNONYMS

avatāra-gaṇera—of all the incarnations; *bhakta-bhāve*—in the emotion of a devotee; *adhikāra*—there is the right; *bhakta-bhāva*—the emotion of being a devotee; *haite*—than; *adhika*—greater; *sukha*—happiness; *nāhi*—not; *āra*—any other.

TRANSLATION

All the incarnations are entitled to the emotions of devotees. There is no higher bliss than this.

PURPORT

All the different incarnations of Lord Viṣṇu have the right to play the roles of servitors of Lord Kṛṣṇa by descending as devotees. When an incarnation gives up the understanding of His Godhood and plays the part of a servitor, He enjoys a greater transcendental mellow taste than when He plays the part of the Supreme Personality of Godhead.

adi.6.112

> *mūla bhakta-avatāra śrī-saṅkarṣaṇa*
> *bhakta-avatāra taṅhi advaite gaṇana*

SYNONYMS

mūla—original; *bhakta*—of a devotee; *avatāra*—incarnation; *śrī-saṅkarṣaṇa*—Lord Śrī Saṅkarṣaṇa; *bhakta-avatāra*—the incarnation of a devotee; *taṅhi*—as that; *advaite*—Advaita Ācārya; *gaṇana*—counting.

TRANSLATION

The original bhakta-avatāra is Saṅkarṣaṇa. Śrī Advaita is counted among such incarnations.

PURPORT

Although Śrī Ādvaita Prabhu belongs to the Viṣṇu category, He displays servitorship to Lord Caitanya Mahāprabhu as one of His associates. When Lord Viṣṇu appears as a servitor, He is called an incarnation of a devotee of Lord Kṛṣṇa. Śrī Saṅkarṣaṇa, who is an incarnation of Viṣṇu in the spiritual sky known as the greater Vaikuṇṭha, is the chief of the quadruple incarnations and is the original incarnation of a devotee. Lord Mahā-Viṣṇu, who is lying on the Causal Ocean, is another manifestation of Saṅkarṣaṇa. He is the original Personality of Godhead who glances over the material and efficient causes of the cosmic manifestation.

Advaita Prabhu is accepted as an incarnation of Mahā-Viṣṇu. All the plenary manifestations of Saṅkarṣaṇa are indirect expansions of Lord Kṛṣṇa. That consideration also makes Advaita Prabhu an eternal servitor of Gaura Kṛṣṇa. Therefore He is accepted as a devotee incarnation.

adi.6.113

> *advaita-ācārya gosāñira mahimā apāra*
> *yāṅhāra huṅkāre kaila caitanyāvatāra*

SYNONYMS

advaita-ācārya—Advaita Ācārya; *gosāñira*—of the Lord; *mahimā apāra*—unlimited glories; *yāṅhāra*—of whom; *huṅkāre*—by the vibration; *kaila*—brought; *caitanya-avatāra*—the incarnation of Lord Caitanya.

TRANSLATION

The glories of Śrī Advaita Ācārya are boundless, for His sincere vibrations brought about Lord Caitanya's descent upon this earth.

adi.6.114

> *saṅkīrtana pracāriyā saba jagat tārila*
> *advaita-prasāde loka prema-dhana pāila*

SYNONYMS

saṅkīrtana pracāriyā—by preaching the cult of *saṅkīrtana*; *saba*—all; *jagat*—the universe; *tārila*—delivered; *advaita-prasāde*—by the mercy of Advaita Ācārya; *loka*—all people; *prema-dhana pāila*—received the treasure of loving God.

TRANSLATION

He liberated the universe by preaching saṅkīrtana. Thus the people of the world received the treasure of love of Godhead through the mercy of Śrī Advaita.

adi.6.115

> *advaita-mahimā ananta ke pāre kahite*
> *sei likhi, yei śuni mahājana haite*

SYNONYMS

advaita-mahimā—the glories of Advaita Ācārya; *ananta*—unlimited; *ke*—who; *pāre*—is able; *kahite*—to say; *sei*—that; *likhi*—I write; *yei*—whatever; *śuni*—I hear; *mahājana haite*—from authority.

TRANSLATION

Who can describe the unlimited glories of Advaita Ācārya? I write here as much as I have known from great authorities.

adi.6.116

> *ācārya-caraṇe mora koṭi namaskāra*
> *ithe kichu aparādha nā labe āmāra*

SYNONYMS

ācārya-caraṇe—at the lotus feet of Advaita Ācārya; *mora*—my; *koṭi namaskāra*—offering obeisances ten million times; *ithe*—in this connection; *kichu*—some; *aparādha*—offense; *nā labe*—please do not take; *āmāra*—my.

TRANSLATION

I offer my obeisances ten million times to the lotus feet of Śrī Advaita Ācārya. Please do not take offense at this.

adi.6.117

> *tomāra mahimā—koṭi-samudra agādha*
> *tāhāra iyattā kahi,—e baḍa aparādha*

SYNONYMS

tomāra mahimā—Your glories; *koṭi-samudra agādha*—as unfathomable as the millions of seas and oceans; *tāhāra*—of that; *iyattā*—the measure; *kahi*—I say; *e*—this; *baḍa*—great; *aparādha*—offense.

TRANSLATION

Your glories are as fathomless as millions of oceans and seas. Speaking of its measure is a great offense indeed.

adi.6.118

> *jaya jaya jaya śrī-advaita ācārya*
> *jaya jaya śrī-caitanya, nityānanda ārya*

SYNONYMS

jaya jaya—all glories; *jaya*—all glories; *śrī-advaita ācārya*—to Śrī Advaita Ācārya; *jayajaya*—all glories; *śrī-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *nityānanda*—Lord Nityānanda; *ārya*—the superior.

TRANSLATION

All glories, all glories to Śrī Advaita Ācārya! All glories to Lord Caitanya Mahāprabhu and the superior Lord Nityānanda!

adi.6.119

> *dui śloke kahila advaita-tattva-nirūpaṇa*
> *pañca-tattvera vicāra kichu śuna, bhakta-gaṇa*

SYNONYMS

dui śloke—in two verses; *kahila*—described; *advaita*—Advaita; *tattva-nirūpaṇa*—ascertaining the truth; *pañca-tattvera*—of the five truths; *vicāra*—consideration; *kichu*—something; *śuna*—please hear; *bhakta-gaṇa*—O devotees.

TRANSLATION

Thus in two verses I have described the truth concerning Advaita Ācārya. Now, O devotees, please hear about the five truths [pañca-tattva].

adi.6.120

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their

footsteps. ***Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Sixth Chapter, describing the glories of Śrī Advaita Ācārya.***

Chapter 7

adi.7.1

agaty-eka-gatiṁ natvā
hīnārthādhika-sādhakam
śrī-caitanyaṁ likhyate 'sya
prema-bhakti-vadānyatā

SYNONYMS

agati—of the most fallen; *eka*—the only one; *gatim*—destination; *natvā*—after offering obeisances; *hīna*—inferior; *artha*—interest; *adhika*—greater than that; *sādhakam*—who can render; *śrī-caitanyam*—unto Lord Śrī Caitanya; *likhyate*—is being written; *asya*—of the Lord, Śrī Caitanya Mahāprabhu; *prema*—love; *bhakti*—devotional service; *vadānyatā*—magnanimity.

TRANSLATION

Let me first offer my respectful obeisances unto Lord Caitanya Mahāprabhu, who is the ultimate goal of life for one bereft of all possessions in this material world and is the only meaning for one advancing in spiritual life. Thus let me write about His magnanimous contribution of devotional service in love of God.

PURPORT

A person in the conditional stage of material existence is in an atmosphere of helplessness, but the conditioned soul, under the illusion of *māyā,* or the external energy, thinks that he is completely protected by his country, society, friendship and love, not knowing that at the time of death none of these can save him. The laws of material nature are so strong that none of our material possessions can save us from the cruel hands of death. In the *Bhagavad-gītā* (Bg. 13.9) it is stated, *janma-mṛtyu-jarā-vyādhi-duḥkha-doṣānudarśanam:* one who is actually advancing must always consider the four principles of miserable life, namely, birth, death, old age and disease. One cannot be saved from all these miseries unless he takes shelter of the lotus feet of the Lord. Śrī Caitanya Mahāprabhu is therefore the only shelter for all conditioned souls. An intelligent person, therefore, does not put his faith in any material possessions, but completely takes shelter of the lotus feet of the Lord. Such a person is called *akiñcana,* or one who does not possess anything in this material world. The Supreme Personality of Godhead is also known as Akiñcana-gocara, for He can be achieved by a person who does not put his faith in material possessions. Therefore, for the fully surrendered soul who has no material possessions on which to depend, Lord Śrī Caitanya Mahāprabhu is the only shelter.

Everyone depends upon *dharma* (religiosity), *artha* (economic development), *kāma* (sense gratification) and ultimately *mokṣa* (salvation), but Śrī Caitanya Mahāprabhu, due to His magnanimous character, can give more than salvation.

Therefore in this verse the words *hīnārthādhika-sādhakam* indicate that although by material estimation salvation is of a quality superior to the inferior interests of religiosity, economic development and sense gratification, above salvation there is the position of devotional service and transcendental love for the Supreme Personality of Godhead. Śrī Caitanya Mahāprabhu is the bestower of this great benediction. Śrī Caitanya Mahāprabhu said, *premā pum-artho mahān:* "Love of Godhead is the ultimate benediction for all human beings." Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, the author of *Caitanya-caritāmṛta,* therefore first offers his respectful obeisances unto Lord Caitanya Mahāprabhu before describing His magnanimity in bestowing love of Godhead.

adi.7.2

> *jaya jaya mahāprabhu śrī-kṛṣṇa-caitanya*
> *tāṅhāra caraṇāśrita, sei baḍa dhanya*

SYNONYMS

jaya—all glories; *jaya*—all glories; *mahāprabhu*—unto the Supreme Lord; *śrī-kṛṣṇa-caitanya*—of the name Śrī Kṛṣṇa Caitanya; *tāṅhāra*—of His; *caraṇa-āśrita*—one who has taken shelter of the lotus feet; *sei*—he; *baḍa*—is very much; *dhanya*—glorified.

TRANSLATION

Let me offer glorification to the Supreme Lord Śrī Caitanya Mahāprabhu. One who has taken shelter of His lotus feet is the most glorified person.

PURPORT

Prabhu means master. Śrī Caitanya Mahāprabhu is the supreme master of all masters; therefore He is called Mahāprabhu. Any person who takes shelter of Śrī Kṛṣṇa Caitanya Mahāprabhu is most glorified because by the mercy of Śrī Caitanya Mahāprabhu he is able to get promotion to the platform of loving service to the Lord, which is transcendental to salvation.

adi.7.3

> *pūrve gurv-ādi chaya tattve kaila namaskāra*
> *guru-tattva kahiyāchi, ebe pāṅcera vicāra*

SYNONYMS

pūrve—in the beginning; *guru-ādi*—the spiritual master and others; *chaya*—six; *tattve*—in the subjects of; *kaila*—I have done; *namaskāra*—obeisances; *guru-tattva*—the truth in understanding the spiritual master; *kahiyāchi*—I have already described; *ebe*—now; *pāṅcera*—of the five; *vicāra*—consideration.

TRANSLATION

In the beginning I have discussed the truth about the spiritual master. Now I shall try to explain the Pañca-tattva.

PURPORT

In the First Chapter of *Caitanya-caritāmṛta, Ādi-līlā,* the author, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī, has described the initiator spiritual master and the instructor spiritual master in the verse beginning with the words *vande gurūn īśa-bhaktān īśam īśāvatārakān*. In that verse there are six transcendental subject matters, of which the truth regarding the spiritual master has already been described. Now the author will describe the other five *tattvas* (truths), namely, *īśa-tattva* (the Supreme Lord), His expansion *tattva,* His incarnation *tattva,* His energy *tattva* and His devotee *tattva*.

adi.7.4

> *pañca-tattva avatīrṇa caitanyera saṅge*
> *pañca-tattva lañā karena saṅkīrtana raṅge*

SYNONYMS

pañca-tattva—these five *tattvas*; *avatīrṇa*—advented; *caitanyera*—with Caitanya Mahāprabhu; *saṅge*—in company with; *pañca-tattva*—the same five subjects; *lañā*—taking with Himself; *karena*—He

does; *saṅkīrtana*—the *saṅkīrtana* movement; *raṅge*—in great pleasure.

TRANSLATION

These five tattvas incarnate with Lord Caitanya Mahāprabhu, and thus the Lord executes His saṅkīrtana movement with great pleasure.

PURPORT

In *Śrīmad-Bhāgavatam* there is the following statement regarding Śrī Caitanya Mahāprabhu:

> *kṛṣṇa-varṇaṁ tviṣākṛṣṇaṁ*
> *sāṅgopāṅgāstra-pārṣadam*
> *yajñaiḥ saṅkīrtana-prāyair*
> *yajanti hi su-medhasaḥ*

"In the Age of Kali, people who are endowed with sufficient intelligence will worship the Lord, who is accompanied by His associates, by performance of *saṅkīrtana-yajña*." (*Bhāg*. 11.5.32) Śrī Caitanya Mahāprabhu is always accompanied by His plenary expansion Śrī Nityānanda Prabhu, His incarnation Śrī Advaita Prabhu, His internal potency Śrī Gadādhara Prabhu and His marginal potency Śrīvāsa Prabhu. He is in the midst of them as the Supreme Personality of Godhead. One should know that Śrī Caitanya Mahāprabhu is always accompanied by these other *tattvas*. Therefore our obeisances to Śrī Caitanya Mahāprabhu are complete when we say *śrī-kṛṣṇa-caitanya prabhu*

-ityananda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda. As preachers of the Kṛṣṇa consciousness movement, we first offer our obeisances to Śrī Caitanya Mahāprabhu by chanting this Pañca-tattva *mantra;* then we say Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. There are ten offenses in the chanting of the Hare Kṛṣṇa *mahā-mantra,* but these are not considered in the chanting of the Pañca-tattva *mantra,* namely, *śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. Śrī Caitanya Mahāprabhu is known as *mahā-vadānyāvatāra,* the most magnanimous incarnation, for He does not consider the offenses of the fallen souls. Thus to derive the full benefit of the chanting of the *mahā-mantra* (Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare), we must first take shelter of Śrī Caitanya Mahāprabhu, learn the Pañca-tattva *mahā-mantra,* and then chant the Hare Kṛṣṇa *mahā-mantra*. That will be very effective.

Taking advantage of Śrī Caitanya Mahāprabhu, many unscrupulous devotees manufacture a *mahā-mantra* of their own. Sometimes they sing, *bhaja nitāi gaura rādhe śyāma hare kṛṣṇa hare rāma* or *śrī-kṛṣṇa-caitanya prabhu-nityānanda hare kṛṣṇa hare rāma śrī-rādhe govinda*. Actually, however, one should chant the names of the full Pañca-tattva (*śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*) and then the sixteen words Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma,

Rāma Rāma, Hare Hare, but these unscrupulous, less intelligent men confuse the entire process. Of course, since they are also devotees they can express their feelings in that way, but the method prescribed by Śrī Caitanya Mahāprabhu's pure devotees is to chant first the full Pañca-tattva *mantra* and then chant the *mahā-mantra*-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

adi.7.5

> *pañca-tattva—eka-vastu, nāhi kichu bheda*
> *rasa āsvādite tabu vividha vibheda*

SYNONYMS

pañca-tattva—the five subjects; *eka-vastu*—they are one in five; *nāhi*—there is not; *kichu*—anything; *bheda*—difference; *rasa*—mellows; *āsvādite*—to taste; *tabu*—yet; *vividha*—varieties; *vibheda*—differences.

TRANSLATION

Spiritually there are no differences between these five tattvas, for on the transcendental platform everything is absolute. Yet there are also varieties in the spiritual world, and in order to taste these spiritual varieties one should distinguish between them.

PURPORT

In his *Anubhāṣya* commentary Śrī Bhaktisiddhānta Sarasvatī Ṭhākura describes the Pañca-tattva as follows: The supreme energetic, the Personality of Godhead, manifesting in five kinds of pastimes, appears as the Pañca-tattva. Actually there is no difference between them because they are situated on the absolute platform, but they manifest different spiritual varieties as a challenge to impersonalists to taste different kinds of spiritual humors (*rasas*). In the *Vedas* it is said, *parāsya śaktir vividhaiva śrūyate:* "The varieties of energy of the Supreme Personality of Godhead are differently known." From this statement of the *Vedas* one can understand that there are eternal varieties of humors, or tastes, in the spiritual world. Śrī Gaurāṅga, Śrī Nityānanda, Śrī Advaita, Śrī Gadādhara and Śrīvāsa are all on the same platform, but in spiritually distinguishing between them one should understand that Śrī Caitanya Mahāprabhu is the form of a devotee, Nityānanda Prabhu appears in the form of a devotee's spiritual master, Advaita Prabhu is the form of a *bhakta* (devotee) incarnation, Gadādhara Prabhu is the energy of a *bhakta,* and Śrīvāsa is a pure devotee. Thus there are spiritual distinctions between them. The *bhakta-rūpa* (Śrī Caitanya Mahāprabhu), the *bhakta-svarūpa* (Śrī Nityānanda Prabhu) and the *bhakta-avatāra* (Śrī Advaita Prabhu) are described as the Supreme Personality of Godhead Himself, His immediate manifestation and His plenary expansion, and They all belong to the Viṣṇu category. Although the spiritual and marginal energies of the Supreme Personality of

Godhead are nondifferent from the Supreme Personality of Godhead Viṣṇu, they are predominated subjects, whereas Lord Viṣṇu is the predominator. As such, although they are on the same platform, they have appeared differently in order to facilitate tasting of transcendental mellows. Actually, however, there is no possibility of one being different from the other, for the worshiper and the worshipable cannot be separated at any stage. On the absolute platform, one cannot be understood without the other.

adi.7.6

pañca-tattvātmakaṁ kṛṣṇaṁ
bhakta-rūpa-svarūpakam
bhaktāvatāraṁ bhaktākhyaṁ
namāmi bhakta-śaktikam

SYNONYMS

pañca-tattva-ātmakam—comprehending the five transcendental subject matters; *kṛṣṇam*—unto Lord Kṛṣṇa; *bhakta-rūpa*—in the form of a devotee; *svarūpakam*—in the expansion of a devotee; *bhakta-avatāram*—in the incarnation of a devotee; *bhakta-ākhyam*—known as a devotee; *namāmi*—I offer my obeisances; *bhakta-śaktikam*—the energy of the Supreme Personality of Godhead.

TRANSLATION

Let me offer my obeisances unto Lord Śrī Kṛṣṇa, who has manifested Himself in five as a devotee, expansion of a devotee, incarnation of a devotee, pure devotee and devotional energy.

PURPORT

Śrī Nityānanda Prabhu is the immediate expansion of Śrī Caitanya Mahāprabhu as His brother. He is the personified spiritual bliss of *sac-cid-ānanda-vigraha*. His body is transcendental and full of ecstasy in devotional service. Śrī Caitanya Mahāprabhu is therefore called *bhakta-rūpa* (the form of a devotee), and Śrī Nityānanda Prabhu is called *bhakta-svarūpa* (the expansion of a devotee). Śrī Advaita Prabhu, the incarnation of a devotee, is *viṣṇu-tattva* and belongs to the same category. There are also different types of *bhaktas,* or devotees, on the platforms of neutrality, servitude, friendship, paternity and conjugal love. Devotees like Śrī Dāmodara, Śrī Gadādhara and Śrī Rāmānanda are different energies. This confirms the Vedic *sūtra parāsya śaktir vividhaiva śrūyate*. All these *bhakta* subjects taken together constitute Śrī Caitanya Mahāprabhu, who is Kṛṣṇa Himself.

adi.7.7

> *svayaṁ bhagavān kṛṣṇa ekale īśvara*
> *advitīya, nandātmaja, rasika-śekhara*

SYNONYMS

svayam—Himself; *bhagavān*—the Supreme Personality of Godhead; *kṛṣṇa*—Lord Kṛṣṇa; *ekale*—the only one; *īśvara*—the supreme controller; *advitīya*—without a second; *nanda-ātmaja*—appeared as the son of Mahārāja Nanda; *rasika*—the most mellow; *śekhara*—summit.

TRANSLATION

Kṛṣṇa, the reservoir of all pleasure, is the Supreme Personality of Godhead Himself, the supreme controller. No one is greater than or equal to Śrī Kṛṣṇa, yet He appears as the son of Mahārāja Nanda.

PURPORT

In this verse Kavirāja Gosvāmī gives an accurate description of Lord Kṛṣṇa, the Supreme Personality of Godhead, by stating that although no one is equal to or greater than Him and He is the reservoir of all spiritual pleasure, He nevertheless appears as the son of Mahārāja Nanda and Yaśodāmayī.

adi.7.8

> *rāsādi-vilāsī, vrajalalanā-nāgara*
> *āra yata saba dekha,—tāṅra parikara*

SYNONYMS

rāsa-ādi—the *rāsa* dance; *vilāsī*—the enjoyer; *vraja-lalanā*—the damsels of Vṛndāvana; *nāgara*—the leader; *āra*—others; *yata*—all; *saba*—everyone; *dekha*—must know; *tāṅra*—His; *parikara*—associates.

TRANSLATION

Lord Śrī Kṛṣṇa, the Supreme Personality of Godhead, is the supreme enjoyer in the rāsa dance. He is the leader of the damsels of Vraja, and all others are simply His associates.

PURPORT

The word *rāsādi-vilāsī* ("the enjoyer of the *rāsa* dance") is very important. The *rāsa* dance can be enjoyed only by Śrī Kṛṣṇa because He is the supreme leader and chief of the damsels of Vṛndāvana. All other devotees are His associates. Although no one can compare with Śrī Kṛṣṇa, the Supreme Personality of Godhead, there are many unscrupulous rascals who imitate the *rāsa* dance of Śrī Kṛṣṇa. They are Māyāvādīs, and people should

be wary of them. The *rāsa* dance can be performed only by Śrī Kṛṣṇa and no one else.

adi.7.9

> *sei kṛṣṇa avatīrṇa śrī-kṛṣṇa-caitanya*
> *sei parikara-gaṇa saṅge saba dhanya*

SYNONYMS

sei kṛṣṇa—that very Lord Kṛṣṇa; *avatīrṇa*—has advented; *śrī-kṛṣṇa-caitanya*—in the form of Lord Caitanya Mahāprabhu; *sei*—those; *parikara-gaṇa*—associates; *saṅge*—with Him; *saba*—all; *dhanya*—glorious.

TRANSLATION

The selfsame Lord Kṛṣṇa advented Himself as Śrī Caitanya Mahāprabhu with all His eternal associates, who are also equally glorious.

adi.7.10

> *ekale īśvara-tattva caitanya-īśvara*
> *bhakta-bhāvamaya tāṅra śuddha kalevara*

SYNONYMS

ekale—only one person; *īśvara-tattva*—the supreme controller; *caitanya*—the supreme living force; *īśvara*—controller; *bhakta-bhāva-maya*—in the ecstasy of a devotee; *tāṅra*—His; *śuddha*—transcendental; *kalevara*—body.

TRANSLATION

Śrī Caitanya Mahāprabhu, who is the supreme controller, the one Personality of Godhead, has ecstatically become a devotee, yet His body is transcendental and not materially tinged.

PURPORT

There are different *tattvas,* or truths, including *īśa-tattva, jīva-tattva* and *śakti-tattva*. *Īśa-tattva* refers to the Supreme Personality of Godhead Viṣṇu, who is the supreme living force. In the *Kaṭha Upaniṣad* it is said, *nityo nityānāṁ cetanaś cetanānām:* the Supreme Personality of Godhead is the supreme eternal and the supreme living force. The living entities are also eternal and are also living forces, but they are very minute in quantity, whereas the Supreme Lord is the supreme living force and the supreme eternal. The supreme eternal never accepts a body of a temporary material nature, whereas the living entities, who are part and parcel of the supreme eternal, are prone to do so. Thus according to the Vedic *mantras* the Supreme Lord is the supreme master of innumerable living entities.

The Māyāvādī philosophers, however, try to equate the minute living entities with the supreme living entity. Because they recognize no distinctions between them, their philosophy is called Advaita-vāda, or monism. Factually, however, there is a distinction. This verse is especially meant to impart to the Māyāvādī philosopher the understanding that the Supreme Personality of Godhead is the supreme controller. The supreme controller, the Personality of Godhead, is Kṛṣṇa Himself, but as a transcendental pastime He has accepted the form of a devotee, Lord Caitanya Mahāprabhu.

As stated in the *Bhagavad-gītā,* when the Supreme Personality of Godhead Kṛṣṇa comes to this planet exactly like a human being, some rascals consider Him to be one of the ordinary humans. One who thinks in that mistaken way is described as *mūḍha,* or foolish. Therefore one should not foolishly consider Caitanya Mahāprabhu to be an ordinary human being. He has accepted the ecstasy of a devotee, but He is the Supreme Personality of Godhead. Since Caitanya Mahāprabhu, there have been many imitation incarnations of Kṛṣṇa who cannot understand that Caitanya Mahāprabhu is Kṛṣṇa Himself and not an ordinary human being. Less intelligent men create their own "Gods" by advertising a human being as God. This is their mistake. Therefore here the words *tāṅra śuddha kalevara* warn that Caitanya Mahāprabhu's body is not material but purely spiritual. One should not, therefore, accept Caitanya Mahāprabhu as an ordinary devotee, although He has assumed the form of a devotee. Yet one must certainly know that

although Caitanya Mahāprabhu is the Supreme Personality of Godhead, because He accepted the ecstasy of a devotee one should not misunderstand His pastimes and place Him in exactly the same position as Kṛṣṇa. It is for this reason only that when Śrī Kṛṣṇa Caitanya Mahāprabhu was addressed as Kṛṣṇa or Viṣṇu He blocked His ears, not wanting to hear Himself addressed as the Supreme Personality of Godhead. There is a class of devotees called Gaurāṅga-nāgarī, who stage plays of Kṛṣṇa's pastimes using a *vigraha,* or form, of Caitanya Mahāprabhu. This is a mistake that is technically called *rasābhāsa*. While Caitanya Mahāprabhu is trying to enjoy as a devotee, one should not disturb Him by addressing Him as the Supreme Personality of Godhead.

adi.7.11

> *kṛṣṇa-mādhuryera eka adbhuta svabhāva*
> *āpanā āsvādite kṛṣṇa kare bhakta-bhāva*

SYNONYMS

kṛṣṇa-mādhuryera—the supreme pleasure potency of Kṛṣṇa; *eka*—is one; *adbhuta*—wonderful; *svabhāva*—nature; *āpanā*—Himself; *āsvādite*—to taste; *kṛṣṇa*—the Supreme Personality of Godhead; *kare*—does; *bhakta-bhāva*—accept the form of a devotee.

TRANSLATION

The transcendental mellow of conjugal love of Kṛṣṇa is so wonderful that Kṛṣṇa Himself accepts the form of a devotee to relish and taste it fully.

PURPORT

Although Kṛṣṇa is the reservoir of all pleasure, He has a special intention to taste Himself by accepting the form of a devotee. It is to be concluded that although Lord Caitanya is present in the form of a devotee, He is Kṛṣṇa Himself. Therefore Vaiṣṇavas sing, *śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya:* Rādhā and Kṛṣṇa combined together are Śrī Kṛṣṇa Caitanya Mahāprabhu. *Caitanyākhyaṁ prakaṭam adhunā tad-dvayaṁ caikyam āptam*. Śrī Svarūpa-dāmodara Gosvāmī has said that Rādhā and Kṛṣṇa assumed oneness in the form of Śrī Caitanya Mahāprabhu.

adi.7.12

> *ithe bhakta-bhāva dhare caitanya gosāñi*
> *'bhakta-svarūpa' tāṅra nityānanda-bhāi*

SYNONYMS

ithe—for this reason; *bhakta-bhāva*—the ecstasy of a devotee; *dhare*—accepts; *caitanya*—Lord Caitanya Mahāprabhu; *gosāñi*—the transcendental teacher; *bhakta-svarūpa*—exactly like a pure devotee; *tāṅra*—His; *nityānanda*—Lord Nityānanda; *bhāi*—brother.

TRANSLATION

For this reason Śrī Caitanya Mahāprabhu, the supreme teacher, accepts the form of a devotee and accepts Lord Nityānanda as His elder brother.

adi.7.13

> *'bhakta-avatāra' tāṅra ācārya-gosāñi*
> *ei tina tattva sabe prabhu kari' gāi*

SYNONYMS

bhakta-avatāra—incarnation as a devotee; *tāṅra*—His; *ācārya-gosāñi*—the supreme teacher, Advaita Ācārya Prabhu; *ei*—all these; *tina*—three; *tattva*—truths; *sabe*—all; *prabhu*—the predominator; *kari'*—by such understanding; *gāi*—we sing.

TRANSLATION

Śrī Advaita Ācārya is Lord Caitanya's incarnation as a devotee. Therefore these three tattvas [Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Gosāñi] are the predominators, or masters.

PURPORT

Gosāñi means *gosvāmī*. A person who has full control over the senses and mind is called a *gosvāmī* or *gosāñi*. One who does not have such control is called *godāsa,* or a servant of the senses, and

cannot become a spiritual master. A spiritual master who actually has control over the mind and senses is called *gosvāmī*. Although the *gosvāmī* title has become a hereditary designation for unscrupulous men, actually the title *gosāñi,* or *gosvāmī,* began from Śrī Rūpa Gosvāmī, who presented himself as an ordinary *gṛhastha* and minister in government service but became *gosvāmī* when he was actually elevated by the instruction of Lord Caitanya Mahāprabhu. Therefore *gosvāmī* is not a hereditary title but refers to one's qualifications. When one is highly elevated in spiritual advancement, regardless of wherefrom he comes, he may be called *gosvāmī*. Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu and Śrī Advaita Gosāñi Prabhu are natural *gosvāmīs* because They belong to the *viṣṇu-tattva* category. As such, all of Them are *prabhus* ("predominators" or "masters"), and They are sometimes called Caitanya Gosāñi, Nityānanda Gosāñi and Advaita Gosāñi. Unfortunately Their so-called descendants who do not have the qualifications of *gosvāmīs* have accepted this title as a hereditary designation or a professional degree. That is not in accord with the śāstric injunctions.

adi.7.14

> *eka mahāprabhu, āra prabhu duijana*
> *dui prabhu seve mahāprabhura caraṇa*

SYNONYMS

eka mahāprabhu—one Mahāprabhu, or the supreme predominator; *āra prabhu duijana*—and the other two (Nityānanda and Advaita) are two *prabhus* (masters); *dui prabhu*—the two *prabhus* (Nityānanda and Advaita Gosāñi); *seve*—serve; *mahāprabhura*—of the supreme predominator, Lord Caitanya Mahāprabhu; *caraṇa*—the lotus feet.

TRANSLATION

One of Them is Mahāprabhu, and the other two are prabhus. These two prabhus serve the lotus feet of Mahāprabhu.

PURPORT

Although Śrī Caitanya Mahāprabhu, Śrī Nityānanda Prabhu and Śrī Advaita Prabhu all belong to the same Viṣṇu category, Śrī Caitanya Mahāprabhu is nevertheless accepted as the Supreme, and the other two *prabhus* engage in His transcendental loving service to teach ordinary living entities that every one of us is subordinate to Śrī Caitanya Mahāprabhu. In another place in *Caitanya-caritāmṛta* (Ādi 5.142) it is said, *ekale īśvara kṛṣṇa, āra saba bhṛtya:* the only supreme master is Kṛṣṇa, and all others, both *viṣṇu-tattva* and *jīva-tattva,* engage in the service of the Lord. Both the *viṣṇu-tattva* (as Nityānanda Prabhu and Advaita) and the *jīva-tattva* (*śrīvāsādi-gaura-bhakta-vṛnda*) engage in the service of the Lord, but one must distinguish between the *viṣṇu-tattva* servitors and the *jīva-tattva* servitors.

The *jīva-tattva* servitor, the spiritual master, is actually the servitor God. As explained in previous verses, in the absolute world there are no such differences, yet one must observe these differences in order to distinguish the Supreme from His subordinates.

adi.7.15

> *ei tina tattva,—'sarvārādhya' kari māni*
> *caturtha ye bhakta-tattva,—'ārādhaka' jāni*

SYNONYMS

ei tina tattva—all three of these truths; *sarva-ārādhya*—worshipable by all living entities; *kari māni*—accepting such; *caturtha*—fourth; *ye*—who is; *bhakta-tattva*—in the category of devotees; *ārādhaka*—worshiper; *jāni*—I understand.

TRANSLATION

The three predominators [Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu] are worshipable by all living entities, and the fourth principle [Śrī Gadādhara Prabhu] is to be understood as Their worshiper.

PURPORT

In his *Anubhāṣya,* Śrī Bhaktisiddhānta Sarasvatī Ṭhākura, describing the truth about the Pañca-tattva, explains that we can

understand that Lord Śrī Caitanya Mahāprabhu is the supreme predominator and that Nityānanda Prabhu and Advaita Prabhu are His subordinates but are also predominators. Lord Śrī Caitanya Mahāprabhu is the Supreme Lord, and Nityānanda Prabhu and Advaita Prabhu are manifestations of the Supreme Lord. All of Them are *viṣṇu-tattva,* the Supreme, and are therefore worshipable by the living entities. Although the other two *tattvas* within the category of Pañca-tattva-namely, *śakti-tattva* and *jīva-tattva,* represented by Gadādhara and Śrīvāsa-are worshipers of the Supreme Lord, they are in the same category because they eternally engage in the transcendental loving service of the Lord.

adi.7.16

> *śrīvāsādi yata koṭi koṭi bhakta-gaṇa*
> *'śuddha-bhakta'-tattva-madhye tāṅ-sabāra gaṇana*

SYNONYMS

śrīvāsa-ādi—devotees headed by Śrīvāsa Ṭhākura; *yata*—all others; *koṭi koṭi*—innumerable; *bhakta-gaṇa*—devotees; *śuddha-bhakta*—pure devotees; *tattva-madhye*—in the truth; *tāṅ-sabāra*—all of them; *gaṇana*—counted.

TRANSLATION

There are innumerable pure devotees of the Lord, headed by Śrīvāsa Ṭhākura, who are known as unalloyed devotees.

adi.7.17

> *gadādhara-paṇḍitādi prabhura 'śakti'-avatāra*
> *'antaraṅga-bhakta' kari' gaṇana yāṅhāra*

SYNONYMS

gadādhara—of the name Gadādhara; *paṇḍita*—of the learned scholar; *ādi*—headed by; *prabhura*—of the Lord; *śakti*—potency; *avatāra*—incarnation; *antaraṅga*—very confidential; *bhakta*—devotee; *kari'*—accepting; *gaṇana*—counting; *yāṅhāra*—of whom.

TRANSLATION

The devotees headed by Gadādhara Paṇḍita are to be considered incarnations of the internal potency of the Lord. They are internal potential devotees engaged in the service of the Lord.

PURPORT

In connection with verses sixteen and seventeen, Śrī Bhaktisiddhānta Sarasvatī Ṭhākura explains in his *Anubhāṣya:* "There are specific symptoms by which the internal devotees and

the unalloyed or pure devotees are to be known. All unalloyed devotees are *śakti-tattvas,* or potencies of the Lord. Some of them are situated in conjugal love and others in filial affection, fraternity and servitude. Certainly all of them are devotees, but by making a comparative study it is found that the devotees or potencies who are engaged in conjugal love are better situated than the others. Thus devotees who are in a relationship with the Supreme Personality of Godhead in conjugal love are considered to be the most confidential devotees of Lord Śrī Caitanya Mahāprabhu. Those who engage in the service of Lord Nityānanda Prabhu and Lord Advaita Prabhu generally have relationships of parental love, fraternity, servitude and neutrality. When such devotees develop great attachment for Śrī Caitanya Mahāprabhu, they too become situated within the intimate circle of devotees in conjugal love." This gradual development of devotional service is described by Śrī Narottama dāsa Ṭhākura as follows:

> *gaurāṅga balite habe pulaka śarīra*
> *hari hari balite nayane ba'be nīra*

> *āra kabe nitāicāṅda karuṇā karibe*
> *saṁsāra-vāsanā mora kabe tuccha habe*

> *viṣaya chāḍiyā kabe śuddha habe mana*
> *kabe hāma heraba śrī-vṛndāvana*

> *rūpa-raghunātha-pade ha-ibe ākuti*
> *kabe hāma bujhaba śrī-yugala-pirīti*

"When will there be eruptions on my body as soon as I chant the name of Lord Caitanya, and when will there be incessant torrents of tears as soon as I chant the holy names Hare Kṛṣṇa? When will Lord Nityānanda be merciful toward me and free me from all desires for material enjoyment? When will my mind be completely freed from all contamination of desires for material pleasure? Only at that time will it be possible for me to understand Vṛndāvana. Only if I become attached to the instructions given by the six Gosvāmīs, headed by Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī, will it be possible for me to understand the conjugal love of Rādhā and Kṛṣṇa." By attachment to the devotional service of Lord Caitanya Mahāprabhu one immediately comes to the ecstatic position. When he develops his love for Nityānanda Prabhu he is freed from all attachment to the material world, and at that time he becomes eligible to understand the Lord's pastimes in Vṛndāvana. In that condition, when one develops his love for the six Gosvāmīs, he can understand the conjugal love between Rādhā and Kṛṣṇa. These are the different stages of a pure devotee's promotion to conjugal love in the service of Rādhā and Kṛṣṇa in an intimate relationship with Śrī Caitanya Mahāprabhu.

adi.7.18-19

> *yāṅ-sabā lañā prabhura nitya vihāra*
> *yāṅ-sabā lañā prabhura kīrtana-pracāra*

> *yāṅ-sabā lañā karena prema āsvādana*
> *yāṅ-sabā lañā dāna kare prema-dhana*

SYNONYMS

yāṅ-sabā—all; *lañā*—taking company; *prabhura*—of the Lord; *nitya*—eternal; *vihāra*—pastime; *yāṅ-sabā*—all those who are; *lañā*—taking company; *prabhura*—of the Lord; *kīrtana*—*saṅkīrtana*; *pracāra*—movement; *yāṅ-sabā*—persons with whom; *lañā*—in accompaniment; *karena*—He does; *prema*—love of God; *āsvādana*—taste; *yāṅ-sabā*—those who are; *lañā*—in accompaniment; *dāna kare*—gives in charity; *prema-dhana*—love of Godhead.

TRANSLATION

The internal devotees or potencies are all eternal associates in the pastimes of the Lord. Only with them does the Lord advent to propound the saṅkīrtana movement, only with them does the Lord taste the mellow of conjugal love, and only with them does He distribute this love of God to people in general.

PURPORT

Distinguishing between pure devotees and internal or confidential devotees, Śrī Rūpa Gosvāmī, in his book *Upadeśāmṛta,* traces the following gradual process of development. Out of many thousands of *karmīs,* one is better when he is situated in perfect Vedic knowledge. Out of many such learned scholars and philosophers, one who is actually liberated from material bondage is better, and out of many such persons who are actually liberated, one who is a devotee of the Supreme Personality of Godhead is considered to be the best. Among the many such transcendental lovers of the Supreme Personality of Godhead, the *gopīs* are the best, and among the *gopīs* Śrīmatī Rādhikā is the best. Śrīmatī Rādhikā is very dear to Lord Kṛṣṇa, and similarly Her ponds, namely, Śyāma-kuṇḍa and Rādhā-kuṇḍa, are also very dear to the Supreme Personality of Godhead.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in his *Anubhāṣya* that among the five *tattvas,* two are energies (*śakti-tattva*) and the three others are energetic (*śaktimān tattva*). Unalloyed and internal devotees are both engaged in the favorable culture of Kṛṣṇa consciousness untinged by philosophical speculation or fruitive activities. They are all understood to be pure devotees, and those among them who simply engage in conjugal love are called *mādhurya-bhaktas,* or internal devotees. The loving services in parental love, fraternity and servitude are included in conjugal love of God. In

conclusion, therefore, every confidential devotee is a pure devotee of the Lord.

Śrī Caitanya Mahāprabhu enjoys His pastimes with His immediate expansion Nityānanda Prabhu. His pure devotees and His three *puruṣa* incarnations, namely, Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and Kṣīrodakaśāyī Viṣṇu, always accompany the Supreme Lord to propound the *saṅkīrtana* movement.

adi.7.20-21

> *sei pañca-tattva mili' pṛthivī āsiyā*
> *pūrva-premabhāṇḍārera mudrā ughāḍiyā*
>
> *pāñce mili' luṭe prema, kare āsvādana*
> *yata yata piye, tṛṣṇā bāḍhe anukṣaṇa*

SYNONYMS

sei—those; *pañca-tattva*—five truths; *mili'*—combined together; *pṛthivī*—on this earth; *āsiyā*—descending; *pūrva*—original; *prema-bhāṇḍārera*—the store of transcendental love; *mudrā*—seal; *ughāḍiyā*—opening; *pāñce mili'*—mixing together all these five; *luṭe*—plunder; *prema*—love of Godhead; *kareāsvādana*—taste; *yatayata*—as much as; *piye*—drink; *tṛṣṇā*—thirst; *bāḍhe*—increases; *anukṣaṇa*—again and again.

TRANSLATION

The characteristics of Kṛṣṇa are understood to be a storehouse of transcendental love. Although that storehouse of love certainly came with Kṛṣṇa when He was present, it was sealed. But when Śrī Caitanya Mahāprabhu came with His other associates of the Pañca-tattva, they broke the seal and plundered the storehouse to taste transcendental love of Kṛṣṇa. The more they tasted it, the more their thirst for it grew.

PURPORT

Śrī Caitanya Mahāprabhu is called *mahā-vadānyāvatāra* because although He is Śrī Kṛṣṇa Himself, He is even more favorably disposed to the poor fallen souls than Lord Śrī Kṛṣṇa. When Lord Śrī Kṛṣṇa Himself was personally present He demanded that everyone surrender unto Him and promised that He would then give one all protection, but when Śrī Caitanya Mahāprabhu came to this earth with His associates, He simply distributed transcendental love of God without discrimination. Śrī Rūpa Gosvāmī, therefore, could understand that Lord Caitanya was none other than Śrī Kṛṣṇa Himself, for no one but the Supreme Personality of Godhead can distribute confidential love of the Supreme Person.

adi.7.22

> *punaḥ punaḥ piyāiyā haya mahāmatta*
> *nāce, kānde, hāse, gāya, yaiche mada-matta*

SYNONYMS

punaḥ punaḥ—again and again; *piyāiyā*—causing to drink; *haya*—becomes; *mahā-matta*—highly ecstatic; *nāce*—dances; *kānde*—cries; *hāse*—laughs; *gāya*—chants; *yaiche*—as if; *mada-matta*—one is drunk.

TRANSLATION

Śrī Pañca-tattva themselves danced again and again and thus made it easier to drink nectarean love of Godhead. They danced, cried, laughed and chanted like madmen, and in this way they distributed love of Godhead.

PURPORT

People generally cannot understand the actual meaning of chanting and dancing. Describing the Gosvāmīs, Śrī Śrīnivāsa Ācārya stated, *kṛṣṇotkīrtana-gāna-nartana-parau:* not only did Lord Caitanya Mahāprabhu and His associates demonstrate this chanting and dancing, but the six Gosvāmīs also followed in the next generation. The present Kṛṣṇa consciousness movement follows the same principle, and therefore simply by chanting and dancing we have received good responses all over the world. It is

to be understood, however, that this chanting and dancing do not belong to this material world. They are actually transcendental activities, for the more one engages in chanting and dancing, the more he can taste the nectar of transcendental love of Godhead.

adi.7.23

> *pātrāpātra-vicāra nāhi, nāhi sthānāsthāna*
> *yei yāṅhā pāya, tāṅhā kare prema-dāna*

SYNONYMS

pātra—recipient; *apātra*—not a recipient; *vicāra*—consideration; *nāhi*—there is none; *nāhi*—there is none; *sthāna*—favorable place; *asthāna*—unfavorable place; *yei*—anyone; *yāṅhā*—wherever; *pāya*—gets the opportunity; *tāṅhā*—there only; *kare*—does; *prema-dāna*—distribution of love of Godhead.

TRANSLATION

In distributing love of Godhead, Caitanya Mahāprabhu and His associates did not consider who was a fit candidate and who was not, nor where such distribution should or should not take place. They made no conditions. Wherever they got the opportunity the members of the Pañca-tattva distributed love of Godhead.

PURPORT

There are some rascals who dare to speak against the mission of Lord Caitanya by criticizing the Kṛṣṇa consciousness movement for accepting Europeans and Americans as *brāhmaṇas* and offering them *sannyāsa*. But here is an authoritative statement that in distributing love of Godhead one should not consider whether the recipients are Europeans, Americans, Hindus, Muslims, etc. The Kṛṣṇa consciousness movement should be spread wherever possible, and one should accept those who thus become Vaiṣṇavas as being greater than *brāhmaṇas,* Hindus or Indians. Śrī Caitanya Mahāprabhu desired that His name be spread in each and every town and village on the surface of the globe. Therefore, when the cult of Caitanya Mahāprabhu is spread all over the world, should those who embrace it not be accepted as Vaiṣṇavas, *brāhmaṇas* and *sannyāsīs*? These foolish arguments are sometimes raised by envious rascals, but Kṛṣṇa conscious devotees do not care about them. We strictly follow the principles set down by the Pañca-tattva.

adi.7.24

> *luṭiyā, khāiyā, diyā, bhāṇḍāra ujāḍe*
> *āścarya bhāṇḍāra, prema śata-guṇa bāḍe*

SYNONYMS

luṭiyā—plundering; *khāiyā*—eating; *diyā*—distributing; *bhāṇḍāra*—store; *ujāḍe*—emptied; *āścarya*—wonderful; *bhāṇḍāra*—store;

prema—love of Godhead; *śata-guṇa*—one hundred times; *bāḍe*—increases.

TRANSLATION

Although the members of the Pañca-tattva plundered the storehouse of love of Godhead and ate and distributed its contents, there was no scarcity, for this wonderful storehouse is so complete that as the love is distributed, the supply increases hundreds of times.

PURPORT

A pseudoincarnation of Kṛṣṇa once told his disciple that he had emptied himself by giving him all knowledge and was thus spiritually bankrupt. Such bluffers speak in this way to cheat the public, but actual spiritual consciousness is so perfect that the more it is distributed, the more it increases. Bankruptcy is a term that applies in the material world, but the storehouse of love of Godhead in the spiritual world can never be depleted. Kṛṣṇa is providing for millions and trillions of living entities by supplying all their necessities, and even if all the innumerable living entities wanted to become Kṛṣṇa conscious, there would be no scarcity of love of Godhead, nor would there be insufficiency in providing for their maintenance. Our Kṛṣṇa consciousness movement was started single-handedly, and no one provided for our livelihood, but at present we are spending hundreds and thousands of dollars all over the world, and the movement is increasing more and more. Thus there is no question of scarcity.

Although jealous persons may be envious, if we stick to our principles and follow in the footsteps of the Pañca-tattva, this movement will go on unchecked by imitation *svāmīs, sannyāsīs,* religionists, philosophers or scientists, for it is transcendental to all material considerations. Therefore those who propagate the Kṛṣṇa consciousness movement should not be afraid of such rascals and fools.

adi.7.25

> *uchalila prema-vanyā caudike veḍāya*
> *strī, vṛddha, bālaka, yuvā, sabāre ḍubāya*

SYNONYMS

uchalila—became agitated; *prema-vanyā*—the inundation of love of Godhead; *caudike*—in all directions; *veḍāya*—surrounding; *strī*—women; *vṛddha*—old men; *bālaka*—children; *yuvā*—young men; *sabāre*—all of them; *ḍubāya*—merged into.

TRANSLATION

The flood of love of Godhead swelled in all directions, and thus young men, old men, women and children were all immersed in that inundation.

PURPORT

When the contents of the storehouse of love of Godhead is thus distributed, there is a powerful inundation which covers the

entire land. In Śrīdhāma Māyāpura there is sometimes a great flood after the rainy season. This is an indication that from the birthplace of Lord Caitanya the inundation of love of Godhead should be spread all over the world, for this will help everyone, including old men, young men, women and children. The Kṛṣṇa consciousness movement of Śrī Caitanya Mahāprabhu is so powerful that it can inundate the entire world and interest all classes of men in the subject of love of Godhead.

adi.7.26

> *saj-jana, durjana, paṅgu, jaḍa, andha-gaṇa*
> *prema-vanyāya ḍubāila jagatera jana*

SYNONYMS

sat-jana—gentle men; *durjana*—rogues; *paṅgu*—lame; *jaḍa*—invalid; *andha-gaṇa*—blind men; *prema-vanyāya*—in the inundation of love of Godhead; *ḍubāila*—drowned; *jagatera*—all over the world; *jana*—people.

TRANSLATION

The Kṛṣṇa consciousness movement will inundate the entire world and drown everyone, whether one be a gentleman, a rogue or even lame, invalid or blind.

PURPORT

Here again it may be emphasized that although jealous rascals protest that Europeans and Americans cannot be given the sacred thread or *sannyāsa,* there is no need even to consider whether one is a gentleman or a rogue because this is a spiritual movement which is not concerned with the external body of skin and bones. Because it is being properly conducted under the guidance of the Pañca-tattva, strictly following the regulative principles, it has nothing to do with external impediments.

adi.7.27

> *jagat ḍubila, jīvera haila bīja nāśa*
> *tāhā dekhi' pāṅca janera parama ullāsa*

SYNONYMS

jagat—the whole world; *ḍubila*—drowned; *jīvera*—of the living entities; *haila*—it so became; *bīja*—the seed; *nāśa*—completely finished; *tāhā*—then; *dekhi'*—by seeing; *pāñca*—five; *janera*—of the persons; *parama*—highest; *ullāsa*—happiness.

TRANSLATION

When the five members of the Pañca-tattva saw the entire world drowned in love of Godhead and the seed of material enjoyment in the living entities completely destroyed, they all became exceedingly happy.

PURPORT

In this connection, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in his *Anubhāṣya* that since the living entities all belong to the marginal potency of the Lord, each and every living entity has a natural tendency to become Kṛṣṇa conscious, although at the same time the seed of material enjoyment is undoubtedly within him. The seed of material enjoyment, watered by the course of material nature, fructifies to become a tree of material entanglement which endows the living entity with all kinds of material enjoyment. To enjoy such material facilities is to be afflicted with the three material miseries. However, when by nature's law there is a flood, the seeds within the earth become inactive. Similarly, as the inundation of love of Godhead spreads all over the world, the seeds of material enjoyment become impotent. Thus the more the Kṛṣṇa consciousness movement spreads, the more the desire for material enjoyment decreases. The seed of material enjoyment automatically becomes impotent with the increase of the Kṛṣṇa consciousness movement.

Instead of being envious that Kṛṣṇa consciousness is spreading all over the world by the grace of Lord Caitanya, those who are jealous should be happy, as indicated here by the words *parama ullāsa*. But because they are *kaniṣṭha-adhikārīs* or *prākṛta-bhaktas* (materialistic devotees who are not advanced in spiritual knowledge), they are envious instead of happy, and they try to find faults in the Kṛṣṇa consciousness movement. Yet Śrīmat Prabodhānanda Sarasvatī writes in his *Caitanya-candrāmṛta* that when influenced by Lord Caitanya's Kṛṣṇa

consciousness movement, materialists become averse to talking about their wives and children, supposedly learned scholars give up their tedious studies of Vedic literature, *yogīs* give up their impractical practices of mystic *yoga,* ascetics give up their austere activities of penance and austerity, and *sannyāsīs* give up their study of Sāṅkhya philosophy. Thus they are all attracted by the *bhakti-yoga* practices of Lord Caitanya and cannot relish a mellow taste superior to that of Kṛṣṇa consciousness.

adi.7.28

> *yata yata prema-vṛṣṭi kare pañca-jane*
> *tata tata bāḍhe jala, vyāpe tri-bhuvane*

SYNONYMS

yata—as many; *yata*—so many; *prema-vṛṣṭi*—showers of love of Godhead; *kare*—causes; *pañca-jane*—the five members of the Pañca-tattva; *tatatata*—as much as; *bāḍhe*—increases; *jala*—water; *vyāpe*—spreads; *tri-bhuvane*—all over the three worlds.

TRANSLATION

The more the five members of the Pañca-tattva cause the rains of love of Godhead to fall, the more the inundation increases and spreads all over the world.

PURPORT

The Kṛṣṇa consciousness movement is not stereotyped or stagnant. It will spread all over the world in spite of all objections by fools and rascals that European and American *mlecchas* cannot be accepted as *brāhmaṇas* or *sannyāsīs*. Here it is indicated that this process will spread and inundate the entire world with Kṛṣṇa consciousness.

adi.7.29-30

> *māyāvādī, karma-niṣṭha kutārkika-gaṇa*
> *nindaka, pāṣaṇḍī yata paḍuyā adhama*
>
> *sei saba mahādakṣa dhāñā palāila*
> *sei vanyā tā-sabāre chuṅite nārila*

SYNONYMS

māyāvādī—the impersonalist philosophers; *karma-niṣṭha*—the fruitive workers; *kutārkika-gaṇa*—the false logicians; *nindaka*—the blasphemers; *pāṣaṇḍī*—nondevotees; *yata*—all; *paḍuyā*—students; *adhama*—the lowest class; *sei saba*—all of them; *mahā-dakṣa*—they are very expert; *dhāñā*—running; *palāila*—went away; *sei vanyā*—that inundation; *tā-sabāre*—all of them; *chuṅite*—touching; *nārila*—could not.

TRANSLATION

The impersonalists, fruitive workers, false logicians, blasphemers, nondevotees and lowest among the student community are very expert in avoiding the Kṛṣṇa consciousness movement, and therefore the inundation of Kṛṣṇa consciousness cannot touch them.

PURPORT

Like Māyāvādī philosophers in the past such as Prakāśānanda Sarasvatī of Benares, modern impersonalists are not interested in Lord Caitanya's Kṛṣṇa consciousness movement. They do not know the value of this material world; they consider it false and cannot understand how the Kṛṣṇa consciousness movement can utilize it. They are so absorbed in impersonal thought that they take it for granted that all spiritual variety is material. Because they do not know anything beyond their misconception of the *brahmajyoti,* they cannot understand that Kṛṣṇa, the Supreme Personality of Godhead, is spiritual and therefore beyond the conception of material illusion. Whenever Kṛṣṇa incarnates personally or as a devotee, these Māyāvādī philosophers accept Him as an ordinary human being. This is condemned in the *Bhagavad-gītā* (Bg. 9.11):

> *avajānanti māṁ mūḍhā*
> *mānuṣīṁ tanum āśritam*
> *paraṁ bhāvam ajānanto*
> *mama bhūta-maheśvaram*

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My Supreme dominion over all that be."

There are also other unscrupulous persons who exploit the Lord's appearance by posing as incarnations to cheat the innocent public. An incarnation of God should pass the tests of the statements of the *śāstras* and also perform uncommon activities. One should not accept a rascal as an incarnation of God but should test his ability to act as the Supreme Personality of Godhead. For example, Kṛṣṇa taught Arjuna in the *Bhagavad-gītā,* and Arjuna also accepted Him as the Supreme Personality of Godhead, but for our understanding Arjuna requested the Lord to manifest His universal form, thus testing whether He was actually the Supreme Lord. Similarly, one must test a so-called incarnation of Godhead according to the standard criteria. To avoid being misled by an exhibition of mystic powers, it is best to examine a so-called incarnation of God in the light of the statements of the *śāstras*. Caitanya Mahāprabhu is described in the *śāstras* as an incarnation of Kṛṣṇa; therefore if one wants to imitate Lord Caitanya and claim to be an incarnation, he must show evidence from the *śāstras* about his appearance to substantiate his claim.

adi.7.31-32

> *tāhā dekhi' mahāprabhu karena cintana*
> *jagat ḍubāite āmi kariluṅ yatana*

keha keha eḍāila, pratijñā ha-ila bhaṅga
tā-sabā ḍubaite pātiba kichu raṅga

SYNONYMS

tāhā dekhi'—observing this advancement; *mahāprabhu*—Lord Śrī Caitanya Mahāprabhu; *karena*—does; *cintana*—thinking; *jagat*—the whole world; *ḍubāite*—to drown; *āmi*—I; *kariluṅ*—endeavored; *yatana*—attempts; *keha keha*—some of them; *eḍāila*—escaped; *pratijñā*—promise; *ha-ila*—became; *bhaṅga*—broken; *tā-sabā*—all of them; *ḍubāite*—to make them drown; *pātiba*—shall devise; *kichu*—some; *raṅga*—trick.

TRANSLATION

Seeing that the Māyāvādīs and others were fleeing, Lord Caitanya thought: I wanted everyone to be immersed in this inundation of love of Godhead, but some of them have escaped. Therefore I shall devise a trick to drown them also.

PURPORT

Here is an important point. Lord Caitanya Mahāprabhu wanted to invent a way to capture the Māyāvādīs and others who did not take interest in the Kṛṣṇa consciousness movement. This is the symptom of an *ācārya*. An *ācārya* who comes for the service of the Lord cannot be expected to conform to a stereotype, for he must find the ways and means by which Kṛṣṇa consciousness

may be spread. Sometimes jealous persons criticize the Kṛṣṇa consciousness movement because it engages equally both boys and girls in distributing love of Godhead. Not knowing that boys and girls in countries like Europe and America mix very freely, these fools and rascals criticize the boys and girls in Kṛṣṇa consciousness for intermingling. But these rascals should consider that one cannot suddenly change a community's social customs. However, since both the boys and girls are being trained to become preachers, those girls are not ordinary girls but are as good as their brothers who are preaching Kṛṣṇa consciousness. Therefore, to engage both boys and girls in fully transcendental activities is a policy intended to spread the Kṛṣṇa consciousness movement. These jealous fools who criticize the intermingling of boys and girls will simply have to be satisfied with their own foolishness because they cannot think of how to spread Kṛṣṇa consciousness by adopting ways and means that are favorable for this purpose. Their stereotyped methods will never help spread Kṛṣṇa consciousness. Therefore, what we are doing is perfect by the grace of Lord Caitanya Mahāprabhu, for it is He who proposed to invent a way to capture those who strayed from Kṛṣṇa consciousness.

adi.7.33

> *eta bali' mane kichu kariyā vicāra*
> *sannyāsa-āśrama prabhu kailā aṅgīkāra*

SYNONYMS

eta bali'—saying this; *mane*—within the mind; *kichu*—something; *kariyā*—doing; *vicāra*—consideration; *sannyāsa-āśrama*—the renounced order of life; *prabhu*—the Lord; *kailā*—did; *aṅgīkāra*—accept.

TRANSLATION

Thus the Lord accepted the sannyāsa order of life after full consideration.

PURPORT

There was no need for Lord Śrī Caitanya Mahāprabhu to accept *sannyāsa,* for He is God Himself and therefore has nothing to do with the material bodily concept of life. Śrī Caitanya Mahāprabhu did not identify Himself with any of the eight *varṇas* and *āśramas,* namely, *brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacārī, gṛhastha, vānaprastha* and *sannyāsa.* He identified Himself as the Supreme Spirit. Śrī Caitanya Mahāprabhu, or for that matter any pure devotee, never identifies with these social and spiritual divisions of life, for a devotee is always transcendental to these different gradations of society. Nevertheless, Lord Caitanya decided to accept *sannyāsa* on the grounds that when He became a *sannyāsī* everyone would show Him respect and in that way be favored. Although there was actually no need for Him to accept *sannyāsa,* He did so for the benefit of those who might think Him an ordinary human being. The main purpose of His accepting *sannyāsa* was to

deliver the Māyāvādī *sannyāsīs*. This will be evident later in this chapter.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has explained the term "Māyāvādī" as follows: "The Supreme Personality of Godhead is transcendental to the material conception of life. A Māyāvādī is one who considers the body of the Supreme Personality of Godhead Kṛṣṇa to be made of *māyā* and who also considers the abode of the Lord and the process of approaching Him, devotional service, to be *māyā*. The Māyāvādī considers all the paraphernalia of devotional service to be *māyā*." *Māyā* refers to material existence, which is characterized by the reactions of fruitive activities. Māyāvādīs consider devotional service to be among such fruitive activities. According to them, when *bhāgavatas* (devotees) are purified by philosophical speculation, they will come to the real point of liberation. Those who speculate in this way regarding devotional service are called *kutārkikas* (false logicians), and those who consider devotional service to be fruitive activity are also called *karma-niṣṭhas*. Those who criticize devotional service are called *nindakas* (blasphemers). Similarly, nondevotees who consider devotional activities to be material are also called *pāṣaṇḍīs,* and scholars with a similar viewpoint are called *adhama paḍuyās*.

The *kutārkikas, nindakas, pāṣaṇḍīs* and *adhama paḍuyās* all avoided the benefit of Śrī Caitanya Mahāprabhu's movement of developing love of Godhead. Śrī Caitanya Mahāprabhu felt compassion for them, and it is for this reason that He decided to

accept the *sannyāsa* order, for by seeing Him as a *sannyāsī* they would offer Him respects. The *sannyāsa* order is still respected in India. Indeed, the very dress of a *sannyāsī* still commands respect from the Indian public. Therefore Śrī Caitanya Mahāprabhu accepted *sannyāsa* to facilitate preaching His devotional cult, although otherwise He had no need to accept the fourth order of spiritual life.

adi.7.34

> *cabbiśa vatsara chilā gṛhastha-āśrame*
> *pañca-viṁśati varṣe kaila yati-dharme*

SYNONYMS

cabbiśa—twenty-four; *vatsara*—years; *chilā*—He remained; *gṛhastha*—householder life; *āśrame*—the order of; *pañca*—five; *viṁśati*—twenty; *varṣe*—in the year; *kaila*—did; *yati-dharme*—accepted the *sannyāsa* order.

TRANSLATION

Śrī Caitanya Mahāprabhu remained in householder life for twenty-four years, and on the verge of His twenty-fifth year He accepted the sannyāsa order.

PURPORT

There are four orders of spiritual life, namely, *brahmacarya, gṛhastha, vānaprastha* and *sannyāsa,* and in each of these

āśramas there are four divisions. The divisions of the *brahmacary-āśrama* are *sāvitrya, prājāpatya, brāhma* and *bṛhat,* and the divisions of the *gṛhasthāśrama* are *vārtā* (professionals), *sañcaya* (accumulators), *śālīna* (those who do not ask anything from anyone) and *śiloñchana* (those who collect grains from the paddy fields). Similarly, the divisions of the *vānaprasthāśrama* are *vaikhānasa, vālakhilya, auḍumbara* and *pheṇapa,* and the divisions of *sannyāsa* are *kuṭīcaka, bahūdaka, haṁsa* and *niṣkriya.* There are two kinds of *sannyāsīs,* who are called *dhīras* and *narottamas,* as stated in *Śrīmad-Bhāgavatam* (1.13.26-27). At the end of the month of January in the year 1432 *śakābda* (A.D. 1511), Śrī Caitanya Mahāprabhu accepted the *sannyāsa* order from Keśava Bhāratī, who belonged to the Śaṅkara-sampradāya.

adi.7.35

> *sannyāsa kariyā prabhu kailā ākarṣaṇa*
> *yateka pālāñāchila tārkikādigaṇa*

SYNONYMS

sannyāsa—the *sannyāsa* order; *kariyā*—accepting; *prabhu*—the Lord; *kailā*—did; *ākarṣaṇa*—attract; *yateka*—all; *pālāñāchila*—fled; *tārkika-ādi-gaṇa*—all persons, beginning with the logicians.

TRANSLATION

After accepting the sannyāsa order, Śrī Caitanya Mahāprabhu attracted the attention of all those who had evaded Him, beginning with the logicians.

adi.7.36

> *paḍuyā, pāṣaṇḍī, karmī, nindakādi yata*
> *tārā āsi' prabhu-pāya haya avanata*

SYNONYMS

paḍuyā—students; *pāṣaṇḍī*—material adjusters; *karmī*—fruitive actors; *nindaka-ādi*—critics; *yata*—all; *tārā*—they; *āsi'*—coming; *prabhu*—the Lord's; *pāya*—lotus feet; *haya*—became; *avanata*—surrendered.

TRANSLATION

Thus the students, infidels, fruitive workers and critics all came to surrender unto the lotus feet of the Lord.

adi.7.37

> *aparādha kṣamāila, ḍubila prema-jale*
> *kebā eḍāibe prabhura prema-mahājāle*

SYNONYMS

aparādha—offense; *kṣamāila*—excused; *ḍubila*—merged into; *prema-jale*—in the ocean of love of Godhead; *kebā*—who else; *eḍāibe*—will go away; *prabhura*—the Lord's; *prema*—loving; *mahā-jāle*—network.

TRANSLATION

Lord Caitanya excused them all, and they merged into the ocean of devotional service, for no one can escape the unique loving network of Śrī Caitanya Mahāprabhu.

PURPORT

Śrī Caitanya Mahāprabhu was an ideal *ācārya*. An *ācārya* is an ideal teacher who knows the purpose of the revealed scriptures, behaves exactly according to their injunctions and teaches his students to adopt these principles also. As an ideal *ācārya,* Śrī Caitanya Mahāprabhu devised ways to capture all kinds of atheists and materialists. Every *ācārya* has a specific means of propagating his spiritual movement with the aim of bringing men to Kṛṣṇa consciousness. Therefore, the method of one *ācārya* may be different from that of another, but the ultimate goal is never neglected. Śrīla Rūpa Gosvāmī recommends:

> *tasmāt kenāpy upāyena*
> *manaḥ kṛṣṇe niveśayet*
> *sarve vidhi-niṣedhā syur*
> *etayor eva kiṅkarāḥ*

An *ācārya* should devise a means by which people may somehow or other come to Kṛṣṇa consciousness. First they should become Kṛṣṇa conscious, and all the prescribed rules and regulations may later gradually be introduced. In our Kṛṣṇa consciousness movement we follow this policy of Lord Śrī Caitanya Mahāprabhu. For example, since boys and girls in the Western countries freely intermingle, special concessions regarding their customs and habits are necessary to bring them to Kṛṣṇa consciousness. The *ācārya* must devise a means to bring them to devotional service. Therefore, although I am a *sannyāsī* I sometimes take part in getting boys and girls married, although in the history of *sannyāsa* no *sannyāsī* has personally taken part in marrying his disciples.

adi.7.38

> *sabā nistārite prabhu kṛpā-avatāra*
> *sabā nistārite kare cāturī apāra*

SYNONYMS

sabā—all; *nistārite*—to deliver; *prabhu*—the Lord; *kṛpā*—mercy; *avatāra*—incarnation; *sabā*—all; *nistārite*—to deliver; *kare*—did; *cāturī*—devices; *apāra*—unlimited.

TRANSLATION

Śrī Caitanya Mahāprabhu appeared in order to deliver all the fallen souls. Therefore He devised many methods to liberate them from the clutches of māyā.

PURPORT

It is the concern of the *ācārya* to show mercy to the fallen souls. In this connection, *deśa-kāla-pātra* (the place, the time and the object) should be taken into consideration. Since the European and American boys and girls in our Kṛṣṇa consciousness movement preach together, less intelligent men criticize that they are mingling without restriction. In Europe and America boys and girls mingle unrestrictedly and have equal rights; therefore it is not possible to completely separate the men from the women. However, we are thoroughly instructing both men and women how to preach, and actually they are preaching wonderfully. Of course, we very strictly prohibit illicit sex. Boys and girls who are not married are not allowed to sleep together or live together, and there are separate arrangements for boys and girls in every temple. *Gṛhasthas* live outside the temple, for in the temple we do not allow even husband and wife to live together. The results of this are wonderful. Both men and women are preaching the gospel of Lord Caitanya Mahāprabhu and Lord Kṛṣṇa with redoubled strength. In this verse the words *sabā nistārite kare cāturī apāra* indicate that Śrī Caitanya Mahāprabhu wanted to deliver one and all. Therefore it is a principle that a preacher must strictly follow the rules and

regulations laid down in the *śāstras* yet at the same time devise a means by which the preaching work to reclaim the fallen may go on with full force.

adi.7.39

> *tabe nija bhakta kaila yata mleccha ādi*
> *sabe eḍāila mātra kāśīra māyāvādī*

SYNONYMS

tabe—thereafter; *nija*—own; *bhakta*—devotee; *kaila*—converted; *yata*—all; *mleccha*—one who does not follow the Vedic principles; *ādi*—heading the list; *sabe*—all those; *eḍāila*—escaped; *mātra*—only; *kāśīra*—of Vārāṇasī; *māyāvādī*—impersonalists.

TRANSLATION

All were converted into devotees of Lord Caitanya, even the mlecchas and yavanas. Only the impersonalist followers of Śaṅkarācārya evaded Him.

PURPORT

In this verse it is clearly indicated that although Lord Caitanya Mahāprabhu converted Muslims and other *mlecchas* into devotees, the impersonalist followers of Śaṅkarācārya could not be converted. After accepting the renounced order of life, Caitanya Mahāprabhu converted many *karma-niṣṭhas* who were addicted to fruitive activities, many great logicians like

Sārvabhauma Bhaṭṭācārya, *nindakas* (blasphemers) like Prakāśānanda Sarasvatī, *pāṣaṇḍīs* (nondevotees) like Jagāi and Mādhāi, and *adhama paḍuyās* (degraded students) like Mukunda and his friends. All of them gradually became devotees of the Lord, even the Pathans (Muslims), but the worst offenders, the impersonalists, were extremely difficult to convert, for they very tactfully escaped the devices of Lord Caitanya Mahāprabhu.

In describing the Kāśīra Māyāvādīs, Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura has explained that persons who are bewildered by empiric knowledge or direct sensual perception, and who thus consider that even this limited material world can be gauged by their material estimations, conclude that anything that one can discern by direct sense perception is but *māyā,* or illusion. They maintain that although the Absolute Truth is beyond the range of sense perception, it includes no spiritual variety or enjoyment. According to the Kāśīra Māyāvādīs, the spiritual world is simply void. They do not believe in the Personality of the Absolute Truth or in His varieties of activities in the spiritual world. Although they have their own arguments, which are not very strong, they have no conception of the variegated activities of the Absolute Truth. These impersonalists, who are followers of Śaṅkarācārya, are generally known as Kāśīra Māyāvādīs.

Near Vārāṇasī there is another group of impersonalists, who are known as Saranātha Māyāvādīs. Outside the city of Vārāṇasī is a place known as Saranātha, where there is a big Buddhist

stūpa. Many followers of Buddhist philosophy live there, and they are known as Saranātha Māyāvādīs. The impersonalists of Saranātha differ from those of Vārāṇasī, for the Vārāṇasī impersonalists propagate the idea that the impersonal Brahman is truth whereas material varieties are false, but the Saranātha impersonalists do not even believe that the Absolute Truth or Brahman can be understood as the opposite of *māyā,* or illusion. According to their vision, materialism is the only manifestation of the Absolute Truth.

Factually both the Kāśīra and Saranātha Māyāvādīs, as well as any other philosophers who have no knowledge of the spirit soul, are advocates of utter materialism. None of them have clear knowledge regarding the Absolute or the spiritual world. Philosophers like the Saranātha Māyāvādīs who do not believe in the spiritual existence of the Absolute Truth but consider material varieties to be everything do not believe that there are two kinds of nature, inferior (material) and superior (spiritual), as described in the *Bhagavad-gītā*. Actually, neither the Vārāṇasī nor Saranātha Māyāvādīs accept the principles of the *Bhagavad-gītā,* due to a poor fund of knowledge.

Since these impersonalists who do not have perfect spiritual knowledge cannot understand the principles of *bhakti-yoga,* they must be classified among the nondevotees who are against the Kṛṣṇa consciousness movement. We sometimes feel inconvenienced by the hindrances offered by these impersonalists, but we do not care about their so-called

philosophy, for we are propagating our own philosophy as presented in *Bhagavad-gītā As It Is* and getting successful results. Theorizing as if devotional service were subject to their mental speculation, both kinds of Māyāvādī impersonalists conclude that the subject matter of *bhakti-yoga* is a creation of *māyā* and that Kṛṣṇa, devotional service and the devotee are also *māyā*. Therefore, as stated by Śrī Caitanya Mahāprabhu, *māyāvādī kṛṣṇe aparādhī*. "All the Māyāvādīs are offenders to Lord Kṛṣṇa." (Cc. Madhya 17.129) It is not possible for them to understand the Kṛṣṇa consciousness movement; therefore we do not value their philosophical conclusions. However expert such quarrelsome impersonalists are in putting forward their so-called logic, we defeat them in every respect and go forward with our Kṛṣṇa consciousness movement. Their imaginative mental speculation cannot deter the progress of the Kṛṣṇa consciousness movement, which is completely spiritual and is never under the control of such Māyāvādīs.

adi.7.40

> *vṛndāvana yāite prabhu rahilā kāśīte*
> *māyāvādi-gaṇa tāṅre lāgila nindite*

SYNONYMS

vṛndāvana—the holy place called Vṛndāvana; *yāite*—while going there; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *rahilā*—remained;

kāśīte—at Vārāṇasī; *māyāvādi-gaṇa*—the Māyāvādī philosophers; *tāṅre*—unto Him; *lagila*—began; *nindite*—to speak against Him.

TRANSLATION

While Lord Caitanya Mahāprabhu was passing through Vārāṇasī on His way to Vṛndāvana, the Māyāvādī sannyāsī philosophers blasphemed against Him in many ways.

PURPORT

While preaching Kṛṣṇa consciousness with full vigor, Śrī Caitanya Mahāprabhu faced many Māyāvādī philosophers. Similarly, we are also facing opposing *svāmīs, yogīs,* impersonalists, scientists, philosophers and other mental speculators, and by the grace of Lord Kṛṣṇa we successfully defeat all of them without difficulty.

adi.7.41

> *sannyāsī ha-iyā kare gāyana, nācana*
> *nā kare vedānta-pāṭha, kare saṅkīrtana*

SYNONYMS

sannyāsī—a person in the renounced order of life; *ha-iyā*—accepting such a position; *kare*—does; *gāyana*—singing; *nācana*—dancing; *nā kare*—does not practice; *vedānta-pāṭha*—study of the

Vedānta philosophy; *kare saṅkīrtana*—but simply engages in *saṅkirtana*.

TRANSLATION

"Although a sannyāsī, He does not take interest in the study of Vedānta but instead always engages in chanting and dancing in saṅkīrtana.

PURPORT

Fortunately or unfortunately, we also meet such Māyāvādīs who criticize our method of chanting and accuse us of not being interested in study. They do not know that we have translated volumes and volumes of books into English and that the students in our temples regularly study them in the morning, afternoon and evening. We are writing and printing books, and our students study them and distribute them all over the world. No Māyāvādī school can present as many books as we have; nevertheless, they accuse us of not being fond of study. Such accusations are completely false. But although we study, we do not study the nonsense of the Māyāvādīs.

Māyāvādī *sannyāsīs* neither chant nor dance. Their technical objection is that this method of chanting and dancing is called *tauryatrika,* which indicates that a *sannyāsī* should completely avoid such activities and engage his time in the study of Vedānta. Actually, such men do not understand what is meant by Vedānta. In the *Bhagavad-gītā* (Bg. 15.15) Kṛṣṇa says, *vedaiś ca sarvair aham eva vedyo vedānta-kṛd veda-vid eva cāham:* "By all the

Vedas I am to be known; indeed I am the compiler of Vedānta, and I am the knower of the *Vedas*." Lord Kṛṣṇa is the actual compiler of Vedānta, and whatever He speaks is Vedānta philosophy. Although they are lacking the knowledge of Vedānta presented by the Supreme Personality of Godhead in the transcendental form of *Śrīmad-Bhāgavatam,* the Māyāvādīs are very proud of their study. Foreseeing the bad effects of their presenting Vedānta philosophy in a perverted way, Śrīla Vyāsadeva compiled *Śrīmad-Bhāgavatam* as a commentary on the *Vedānta-sūtra*. *Śrīmad-Bhāgavatam* is *bhāṣyo 'yaṁ brahma-sūtrāṇām;* in other words, all the Vedānta philosophy in the aphorisms of the *Brahma-sūtra* is thoroughly described in the pages of *Śrīmad-Bhāgavatam*. Thus the factual propounder of Vedānta philosophy is a Kṛṣṇa conscious person who always engages in reading and understanding the *Bhagavad-gītā* and *Śrīmad-Bhāgavatam* and teaching the purport of these books to the entire world. The Māyāvādīs are very proud of having monopolized the Vedānta philosophy, but devotees have their own commentaries on Vedānta such as *Śrīmad-Bhāgavatam* and others written by the *ācāryas*. The commentary of the Gauḍīya Vaiṣṇavas is the *Govinda-bhāṣya*.

The Māyāvādīs' accusation that devotees do not study Vedānta is false. They do not know that chanting, dancing and preaching the principles of *Śrīmad-Bhāgavatam,* called *bhāgavata-dharma,* are the same as studying Vedānta. Since they think that reading Vedānta philosophy is the only function of a *sannyāsī* and they did not find Caitanya Mahāprabhu

engaged in such direct study, they criticized the Lord. Śrīpāda Śaṅkarācārya has given special stress to the study of Vedānta philosophy: *vedānta-vākyeṣu sadā ramantaḥ kaupīnavantaḥ khalu bhāgyavantaḥ*. "A *sannyāsī,* accepting the renounced order very strictly and wearing nothing more than a loincloth, should always enjoy the philosophical statements in the *Vedānta-sūtra*. Such a person in the renounced order is to be considered very fortunate." The Māyāvādīs in Vārāṇasī blasphemed Lord Caitanya because His behavior did not follow these principles. Lord Caitanya, however, bestowed His mercy upon these Māyāvādī *sannyāsīs* and delivered them by means of His Vedānta discourses with Prakāśānanda Sarasvatī and Sārvabhauma Bhaṭṭācārya.

adi.7.42

> *mūrkha sannyāsī nija-dharma nāhi jane*
> *bhāvuka ha-iyā phere bhāvukera sane*

SYNONYMS

mūrkha—illiterate; *sannyāsī*—one in the renounced order of life; *nija-dharma*—own duty; *nāhi*—does not; *jāne*—know; *bhāvuka*—in ecstasy; *ha-iyā*—becoming; *phere*—wanders; *bhāvukera*—with another ecstatic person; *sane*—with.

TRANSLATION

"This Caitanya Mahāprabhu is an illiterate sannyāsī and therefore does not know His real function. Guided only by His sentiments, He wanders about in the company of other sentimentalists."

PURPORT

Foolish Māyāvādīs, not knowing that the Kṛṣṇa consciousness movement is based on a solid philosophy of transcendental science, superficially conclude that those who dance and chant do not have philosophical knowledge. Those who are Kṛṣṇa conscious actually have full knowledge of the essence of Vedānta philosophy, for they study the real commentary on the Vedānta philosophy, *Śrīmad-Bhāgavatam,* and follow the actual words of the Supreme Personality of Godhead as found in *Bhagavad-gītā As It Is*. After understanding the Bhāgavata philosophy, or *bhāgavata-dharma,* they become fully spiritually conscious or Kṛṣṇa conscious, and therefore their chanting and dancing is not material but is on the spiritual platform. Although everyone admires the ecstatic chanting and dancing of the devotees, who are therefore popularly known as "the Hare Kṛṣṇa people," Māyāvādīs cannot appreciate these activities because of their poor fund of knowledge.

adi.7.43

> *e saba śuniyā prabhu hāse mane mane*
> *upekṣā kariyā kāro nā kaila sambhāṣaṇe*

SYNONYMS

e saba—all these; *śuniyā*—after hearing; *prabhu*—the Lord; *hāse*—smiled; *manemane*—within His mind; *upekṣā*—rejection; *kariyā*—doing so; *kāro*—with anyone; *na*—did not; *kaila*—make; *sambhāṣaṇe*—conversation.

TRANSLATION

Hearing all this blasphemy, Lord Caitanya Mahāprabhu merely smiled to Himself, rejected all these accusations and did not talk with the Māyāvādīs.

PURPORT

As Kṛṣṇa conscious devotees, we do not like to converse with Māyāvādī philosophers simply to waste valuable time, but whenever there is an opportunity we impress our philosophy upon them with great vigor and success.

adi.7.44

> *upekṣā kariyā kaila mathurā gamana*
> *mathurā dekhiyā punaḥ kaila āgamana*

SYNONYMS

upekṣā—neglecting them; *kariyā*—doing so; *kaila*—did; *mathurā*—the town named Mathurā; *gamana*—traveling; *mathurā*—Mathurā; *dekhiyā*—after seeing it; *punaḥ*—again; *kaila āgamana*—came back.

TRANSLATION

Thus neglecting the blasphemy of the Vārāṇasī Māyāvādīs, Lord Caitanya Mahāprabhu proceeded to Mathurā, and after visiting Mathurā He returned to meet the situation.

PURPORT

Lord Caitanya Mahāprabhu did not talk with the Māyāvādī philosophers when He first visited Vārāṇasī, but He returned there from Mathurā to convince them of the real purpose of Vedānta.

adi.7.45

> *kāśīte lekhaka śūdra-śrīcandraśekhara*
> *tāṅra ghare rahilā prabhu svatantra īśvara*

SYNONYMS

kāśīte—in Vārāṇasī; *lekhaka*—writer; *śūdra*—born of a *śūdra* family; *śrī-candraśekhara*—of the name Candraśekhara; *tāṅra*

ghare—in his house; *rahilā*—remained; *prabhu*—the Lord; *svatantra*—independent; *īśvara*—the supreme controller.

TRANSLATION

This time Lord Caitanya stayed at the house of Candraśekhara, although he was regarded as a śūdra or kāyastha, for the Lord, as the Supreme Personality of Godhead, is completely independent.

PURPORT

Lord Caitanya stayed at the house of Candraśekhara, a clerk, although a *sannyāsī* is not supposed to reside in a *śūdra's* house. Five hundred years ago, especially in Bengal, it was the system that persons who were born in the families of *brāhmaṇas* were accepted as *brāhmaṇas,* and all those who took birth in other families-even the higher castes, namely, the *kṣatriyas* and *vaiśyas*-were considered *śūdra* non-*brāhmaṇas*. Therefore although Śrī Candraśekhara was a clerk from a *kāyastha* family in upper India, he was considered a *śūdra*. Similarly, *vaiśyas,* especially those of the *suvarṇa-vaṇik* community, were accepted as *śūdras* in Bengal, and even the *vaidyas,* who were generally physicians, were also considered *śūdras*. Lord Caitanya Mahāprabhu, however, did not accept this artificial principle, which was introduced in society by self-interested men, and later the *kāyasthas, vaidyas* and *vaṇiks* all began to accept the sacred thread, despite objections from the so-called *brāhmaṇas*.

Before the time of Caitanya Mahāprabhu, the *suvarṇa-vaṇik* class was condemned by Ballal Sen, who was then the King of Bengal, due to a personal grudge. In Bengal the *suvarṇa-vaṇik* class are always very rich, for they are bankers and dealers in gold and silver. Therefore, Ballal Sen used to borrow money from a *suvarṇa-vaṇik* banker. Ballal Sen's bankruptcy later obliged the *suvarṇa-vaṇik* banker to stop advancing money to him, and thus he became angry and condemned the entire *suvarṇa-vaṇik* society as belonging to the *śūdra* community. Ballal Sen tried to induce the *brāhmaṇas* not to accept the *suvarṇa-vaṇiks* as followers of the instructions of the *Vedas* under the brahminical directions, but although some *brāhmaṇas* approved of Ballal Sen's actions, others did not. Thus the *brāhmaṇas* also became divided amongst themselves, and those who supported the *suvarṇa-vaṇik* class were rejected from the *brāhmaṇa* community. At the present day the same biases are still being followed.

There are many Vaiṣṇava families in Bengal whose members, although not actually born *brāhmaṇas,* act as *ācāryas* by initiating disciples and offering the sacred thread as enjoined in the Vaiṣṇava *tantras*. For example, in the families of Ṭhākura Raghunandana Ācārya, Ṭhākura Kṛṣṇadāsa, Navanī Hoḍa and Rasikānanda-deva (a disciple of Śyāmānanda Prabhu), the sacred thread ceremony is performed, as it is for the caste Gosvāmīs, and this system has continued for the past three to four hundred years. Accepting disciples born in *brāhmaṇa* families, they are bona fide spiritual masters who have the

facility to worship the *śālagrāma-śilā,* which is worshiped with the Deity. As of this writing, *śālagrāma-śilā* worship has not yet been introduced in our Kṛṣṇa consciousness movement, but soon it will be introduced in all our temples as an essential function of *arcana-mārga* (Deity worship).

adi.7.46

> *tapana-miśrera ghare bhikṣā-nirvāhaṇa*
> *sannyāsīra saṅge nāhi māne nimantraṇa*

SYNONYMS

tapana-miśrera—of Tapana Miśra; *ghare*—in the house; *bhikṣā*—accepting food; *nirvāhaṇa*—regularly executed; *sannyāsīra*—with other Māyāvādī *sannyasīs*; *saṅge*—in company with them; *nāhi*—never; *māne*—accepted; *nimantraṇa*—invitation.

TRANSLATION

As a matter of principle, Lord Caitanya regularly accepted His food at the house of Tapana Miśra. He never mixed with other sannyāsīs, nor did He accept invitations from them.

PURPORT

This exemplary behavior of Lord Caitanya definitely proves that a Vaiṣṇava *sannyāsī* cannot accept invitations from Māyāvādī *sannyāsīs* or intimately mix with them.

adi.7.47

> *sanātana gosāñi āsi' tāṅhāi mililā*
> *tāṅra śikṣā lāgi' prabhu du-māsa rahilā*

SYNONYMS

sanātana—of the name Sanātana; *gosāñi*—a great devotee; *āsi'*—coming there; *tāṅhai*—there at Vārāṇasī; *milila*—visited Him; *tāṅra*—His; *śikṣā*—in struction; *lāgi'*—for the matter of; *prabhu*—Lord Caitanya Mahāprabhu; *du-māsa*—two months; *rahilā*—remained there.

TRANSLATION

When Sanātana Gosvāmī came from Bengal, he met Lord Caitanya at the house of Tapana Miśra, where Lord Caitanya remained continuously for two months to teach him devotional service.

PURPORT

Lord Caitanya taught Sanātana Gosvāmī in the line of disciplic succession. Sanātana Gosvāmī was a very learned scholar in Sanskrit and other languages, but until instructed by Lord Caitanya Mahāprabhu he did not write anything about Vaiṣṇava behavior. His very famous book *Hari-bhakti-vilāsa,* which gives directions for Vaiṣṇava candidates, was written completely in compliance with the instructions of Śrī Caitanya Mahāprabhu. In

this *Hari-bhakti-vilāsa* Śrī Sanātana Gosvāmī gives definite instructions that by proper initiation by a bona fide spiritual master one can immediately become a *brāhmaṇa*. In this connection he says:

> *yathā kāñcanatāṁ yāti kāṁsyaṁ rasa-vidhānataḥ*
> *tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām*

"As bell metal is turned to gold when mixed with mercury in an alchemical process, so one who is properly trained and initiated by a bona fide spiritual master immediately becomes a *brāhmaṇa*." Sometimes those born in *brāhmaṇa* families protest this, but they have no strong arguments against this principle. By the grace of Kṛṣṇa and His devotee, one's life can change. This is confirmed in *Śrīmad-Bhagavatam* by the words *jahāti bandham* and *śudhyanti*. *Jahāti bandham* indicates that a living entity is conditioned by a particular type of body. The body is certainly an impediment, but one who associates with a pure devotee and follows his instructions can avoid this impediment and become a regular *brāḥmaṇa* by initiation under his strict guidance. Śrīla Jīva Gosvāmī states how a non-*brāhmaṇa* can be turned into a *brāhmaṇa* by the association of a pure devotee. *Prabhaviṣṇave namaḥ:* Lord Viṣṇu is so powerful that He can do anything He likes. Therefore it is not difficult for Viṣṇu to change the body of a devotee who is under the guidance of a pure devotee of the Lord.

adi.7.48

> *tāṅre śikhāilā saba vaiṣṇavera dharma*
> *bhāgavata-ādi śāstrera yata gūḍha marma*

SYNONYMS

tāṅre—unto him (Sanātana Gosvāmī); *śikhāilā*—the Lord taught him; *saba*—all; *vaiṣṇavera*—of the devotees; *dharma*—regular activities; *bhāgavata—Śrīmad-Bhāgavatam*; *ādi*—beginning with; *śāstrera*—of the revealed scriptures; *yata*—all; *gūḍha*—confidential; *marma*—purpose.

TRANSLATION

On the basis of scriptures like Śrīmad-Bhāgavatam, which reveal these confidential directions, Śrī Caitanya Mahāprabhu instructed Sanātana Gosvāmī regarding all the regular activities of a devotee.

PURPORT

In the *paramparā* system, the instructions taken from the bona fide spiritual master must also be based on revealed Vedic scriptures. One who is in the line of disciplic succession cannot manufacture his own way of behavior. There are many so-called followers of the Vaiṣṇava cult in the line of Caitanya Mahāprabhu who do not scrupulously follow the conclusions of the *śāstras,* and therefore they are considered to be *apa-sampradāya,* which

means "outside of the *sampradāya*." Some of these groups are known as *āula, bāula, kartābhajā, neḍā, daraveśa, sāṅi sahajiyā, sakhībhekī, smārta, jata-gosāñi, ativāḍī, cūḍādhārī* and *gaurāṅga-nāgarī*. In order to follow strictly the disciplic succession of Lord Caitanya Mahāprabhu, one should not associate with these *apasampradāya* communities.

One who is not taught by a bona fide spiritual master cannot understand the Vedic literature. To emphasize this point, Lord Kṛṣṇa, while instructing Arjuna, clearly said that it was because Arjuna was His devotee and confidential friend that he could understand the mystery of the *Bhagavad-gītā*. It is to be concluded, therefore, that one who wants to understand the mystery of revealed scriptures must approach a bona fide spiritual master, hear from him very submissively and render service to him. Then the import of the scriptures will be revealed. It is stated in the *Vedas* (*Śvetāśvatara Upaniṣad* 6.23):

> *yasya deve parā bhaktir*
> *yathā deve tathā gurau*
> *tasyaite kathitā hy arthāḥ*
> *prakāśante mahātmanaḥ*

"The real import of the scriptures is revealed to one who has unflinching faith in both the Supreme Personality of Godhead and the spiritual master." Śrīla Narottama dāsa Ṭhākura advises, *sādhu-śāstra-guru-vākya, hṛdaye kariyā aikya*. The meaning of this instruction is that one must consider the instructions of the

sādhu, the revealed scriptures and the spiritual master in order to understand the real purpose of spiritual life. Neither a *sādhu* (saintly person or Vaiṣṇava) nor a bona fide spiritual master says anything that is beyond the scope of the sanction of the revealed scriptures. Thus the statements of the revealed scriptures correspond to those of the bona fide spiritual master and saintly persons. One must therefore act with reference to these three important sources of understanding.

adi.7.49

> *itimadhye candraśekhara, miśra-tapana*
> *duḥkhī hañā prabhu-pāya kaila nivedana*

SYNONYMS

iti-madhye—in the meantime; *candraśekhara*—the clerk of the name Candraśekhara; *miśra-tapana*—as well as Tapana Miśra; *duḥkhī hañā*—becoming very unhappy; *prabhu-pāya*—at the lotus feet of the Lord; *kaila*—made; *nivedana*—an appeal.

TRANSLATION

While Lord Caitanya Mahāprabhu was instructing Sanātana Gosvāmī, both Candraśekhara and Tapana Miśra became very unhappy. Therefore they submitted an appeal unto the lotus feet of the Lord.

adi.7.50

> *kateka śuniba prabhu tomāra nindana*
> *nā pāri sahite, ebe chāḍiba jīvana*

SYNONYMS

kateka—how much; *śuniba*—shall we hear; *prabhu*—O Lord; *tomāra*—Your; *nindana*—blasphemy; *nā pāri*—we are not able; *sahite*—to tolerate; *ebe*—now; *chāḍiba*—give up; *jīvana*—life.

TRANSLATION

"How long can we tolerate the blasphemy of Your critics against Your conduct? We should give up our lives rather than hear such blasphemy.

PURPORT

One of the most important instructions by Śrī Caitanya Mahāprabhu regarding regular Vaiṣṇava behavior is that a Vaiṣṇava should be tolerant like a tree and submissive like grass.

> *tṛṇād api sunīcena*
> *taror iva sahiṣṇunā*
> *amāninā mānadena*
> *kīrtanīyaḥ sadā hariḥ*

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street;

one should be more tolerant than a tree, devoid of all sense of false prestige and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Nevertheless, the author of these instructions, Lord Caitanya Mahāprabhu, did not tolerate the misbehavior of Jagāi and Mādhāi. When they harmed Lord Nityānanda Prabhu, He immediately became angry and wanted to kill them, and it was only by the mercy of Lord Nityānanda Prabhu that they were saved. One should be very meek and humble in his personal transactions, and if insulted a Vaiṣṇava should be tolerant and not angry. But if there is blasphemy against one's *guru* or another Vaiṣṇava, one should be as angry as fire. This was exhibited by Lord Caitanya Mahāprabhu. One should not tolerate blasphemy against a Vaiṣṇava but should immediately take one of three actions. If someone blasphemes a Vaiṣṇava, one should stop him with arguments and higher reason. If one is not expert enough to do this he should give up his life on the spot, and if he cannot do this, he must go away. While Caitanya Mahāprabhu was in Benares or Kāśī, the Māyāvādī *sannyāsīs* blasphemed Him in many ways because although He was a *sannyāsī* He was indulging in chanting and dancing. Tapana Miśra and Candraśekhara heard this criticism, and it was intolerable for them because they were great devotees of Lord Caitanya. They could not stop it, however, and therefore they appealed to Lord Caitanya Mahāprabhu because this blasphemy was so intolerable that they had decided to give up their lives.

adi.7.51

> *tomāre nindaye yata sannyāsīra gaṇa*
> *śunite nā pāri, phāṭe hṛdaya-śravaṇa*

SYNONYMS

tomāre—unto You; *nindaye*—blasphemes; *yata*—all; *sannyāsīra gaṇa*—the Māyāvādī *sannyāsīs*; *śunite*—to hear; *nā*—cannot; *pāri*—tolerate; *phāṭe*—it breaks; *hṛdaya*—our hearts; *śravaṇa*—while hearing such blasphemy.

TRANSLATION

"The Māyāvādī sannyāsīs are all criticizing Your Holiness. We cannot tolerate hearing such criticism, for this blasphemy breaks our hearts."

PURPORT

This is a manifestation of real love for Kṛṣṇa and Lord Caitanya Mahāprabhu. There are three categories of Vaiṣṇavas: *kaniṣṭha-adhikārīs, madhyama-adhikārīs* and *uttama-adhikārīs*. The *kaniṣṭha-adhikārī,* or the devotee in the lowest stage of Vaiṣṇava life, has firm faith but is not familiar with the conclusions of the *śāstras*. The devotee in the second stage, the *madhyama-adhikārī,* is completely aware of the śāstric conclusion and has firm faith in his *guru* and the Lord. He, therefore, avoiding nondevotees, preaches to the innocent. However, the *mahā-*

bhāgavata or *uttama-adhikārī,* the devotee in the highest stage of devotional life, does not see anyone as being against the Vaiṣṇava principles, for he regards everyone as a Vaiṣṇava but himself. This is the essence of Caitanya Mahāprabhu's instruction that one be more tolerant than a tree and think oneself lower than the straw in the street (*tṛṇād api su-nīcena taror iva sahiṣṇunā*). However, even if a devotee is in the *uttama-bhāgavata* status he must come down to the second status of life, *madhyama-adhikārī,* to be a preacher, for a preacher should not tolerate blasphemy against another Vaiṣṇava. Although a *kaniṣṭha-adhikārī* also cannot tolerate such blasphemy, he is not competent to stop it by citing śāstric evidences. Therefore Tapana Miśra and Candraśekhara are understood to be *kaniṣṭha-adhikārīs* because they could not refute the arguments of the *sannyāsīs* in Benares. They appealed to Lord Caitanya Mahāprabhu to take action, for they felt that they could not tolerate such criticism although they also could not stop it.

adi.7.52

> *ihā śuni rahe prabhu īṣat hāsiyā*
> *sei kāle eka vipra milila āsiyā*

SYNONYMS

ihā—this; *śuni*—hearing; *rahe*—remained; *prabhu*—Lord Caitanya Mahāprabhu; *īṣat*—slightly; *hāsiyā*—smiling; *sei kāle*—at that time; *eka*—one; *vipra—brāhmaṇa*; *milila*—met; *āsiyā*—coming there.

TRANSLATION

While Tapana Miśra and Candraśekhara were thus talking with Śrī Caitanya Mahāprabhu, He only smiled slightly and remained silent. At that time a brāhmaṇa came there to meet the Lord.

PURPORT

Because the blasphemy was cast against Śrī Caitanya Mahāprabhu Himself, He did not feel sorry, and therefore He was smiling. This is ideal Vaiṣṇava behavior. One should not become angry upon hearing criticism of himself, but if other Vaiṣṇavas are criticized one must be prepared to act as previously suggested. Śrī Caitanya Mahāprabhu was very compassionate for His pure devotees Tapana Miśra and Candraśekhara; therefore by His grace this *brāhmaṇa* immediately came to Him. By His omnipotency the Lord created this situation for the happiness of His devotees.

adi.7.53

> *āsi' nivedana kare caraṇe dhariyā*
> *eka vastu māgoṅ, deha prasanna ha-iyā*

SYNONYMS

āsi'—coming there; *nivedana*—submissive statement; *kare*—made; *caraṇe*—unto the lotus feet; *dhariyā*—capturing; *eka*—one; *vastu*—thing; *māgoṅ*—beg from You; *deha*—kindly give it to me; *prasanna*—being pleased; *ha-iyā*—becoming so.

TRANSLATION

The brāhmaṇa immediately fell at the lotus feet of Caitanya Mahāprabhu and requested Him to accept his proposal in a joyful mood.

PURPORT

The Vedic injunctions state, *tad viddhi praṇipātena paripraśnena sevayā:* one must approach a superior authority in humbleness (Bg. 4.34). One cannot challenge a superior authority, but with great submission one can submit his proposal for acceptance by the spiritual master or spiritual authorities. Śrī Caitanya Mahāprabhu is an ideal teacher by His personal behavior, and so also are all His disciples. Thus this *brāhmaṇa,* being purified in association with Caitanya Mahāprabhu, followed these principles in submitting his request to the higher

authority. He fell down at the lotus feet of Śrī Caitanya Mahāprabhu and then spoke as follows.

adi.7.54

> *sakala sannyāsī muñi kainu nimantraṇa*
> *tumi yadi āisa, pūrṇa haya mora mana*

SYNONYMS

sakala—all; *sannyāsī*—renouncers; *muñi*—I; *kainu*—made; *nimantraṇa*—invited; *tumi*—Your good self; *yadi*—if; *āisa*—come; *pūrṇa*—fulfillment; *haya*—becomes; *mora*—my; *mana*—mind.

TRANSLATION

"My dear Lord, I have invited all the sannyāsīs of Benares to my home. My desires will be fulfilled if You also accept my invitation.

PURPORT

This *brāhmaṇa* knew that Caitanya Mahāprabhu was the only Vaiṣṇava *sannyāsī* in Benares at that time and all the others were Māyāvādīs. It is the duty of a *gṛhastha* to sometimes invite *sannyāsīs* to take food at his home. This *gṛhastha-brāhmaṇa* wanted to invite all the *sannyāsīs* to his house, but he also knew that it would be very difficult to induce Lord Caitanya Mahāprabhu to accept such an invitation because the Māyāvādī *sannyāsīs* would be present. Therefore he fell down at His feet

and fervently appealed to the Lord to be compassionate and grant his request. Thus he humbly submitted his desire.

adi.7.55

> *nā yāha sannyāsi-goṣṭhī, ihā āmi jāni*
> *more anugraha kara nimantraṇa māni'*

SYNONYMS

nā—not; *yāha*—You go; *sannyāsi-goṣṭhī*—the association of Māyāvādī *sannyāsīs*; *ihā*—this; *āmi*—I; *jāni*—know; *more*—unto me; *anugraha*—merciful; *kara*—become; *nimantraṇa*—invitation; *māni'*—accepting.

TRANSLATION

"My dear Lord, I know that You never mix with other sannyāsīs, but please be merciful unto me and accept my invitation.

PURPORT

An *ācārya,* or great personality of the Vaiṣṇava school, is very strict in his principles, but although he is as hard as a thunderbolt, sometimes he is as soft as a rose. Thus actually he is independent. He follows all the rules and regulations strictly, but sometimes he slackens this policy. It was known that Lord Caitanya never mixed with the Māyāvādī *sannyāsīs,* yet He

conceded to the request of the *brāhmaṇa,* as stated in the next verse.

adi.7.56

> *prabhu hāsi' nimantraṇa kaila aṅgīkāra*
> *sannyāsīre kṛpā lāgi' e bhaṅgī tāṅhāra*

SYNONYMS

prabhu—the Lord; *hāsi'*—smiling; *nimantraṇa*—invitation; *kaila*—made; *aṅgīkāra*—acceptance; *sannyāsīre*—unto the Māyāvādī *sannyasīs*; *kṛpā*—to show them mercy; *lāgi'*—for the matter of; *e*—this; *bhaṅgī*—gesture; *tāṅhāra*—His.

TRANSLATION

Lord Caitanya smiled and accepted the invitation of the brāhmaṇa. He made this gesture to show His mercy to the Māyāvādī sannyāsīs.

PURPORT

Tapana Miśra and Candraśekhara appealed to the lotus feet of the Lord regarding their grief at the criticism of Him by the *sannyāsīs* in Benares. Caitanya Mahāprabhu merely smiled, yet He wanted to fulfill the desires of His devotees, and the opportunity came when the *brāhmaṇa* came to request Him to accept his invitation to be present in the midst of the other

sannyāsīs. This coincidence was made possible by the omnipotency of the Lord.

adi.7.57

TEXT 57

> *se vipra jānena prabhu nā yā'na kā'ra ghare*
> *tāṅhāra preraṇāya tāṅre atyāgraha kare*

SYNONYMS

se—that; *vipra*—*brāhmaṇa*; *jānena*—knew it; *prabhu*—Lord Caitanya Mahāprabhu; *nā*—never; *yā'na*—goes; *kā'ra*—anyone's; *ghare*—house; *taṅhāra*—His; *preraṇāya*—by inspiration; *tāṅre*—unto Him; *atyāgraha kare*—strongly urging to accept the invitation.

TRANSLATION

TEXT 57 57>The brāhmaṇa knew that Lord Caitanya Mahāprabhu never went to anyone else's house, yet due to inspiration from the Lord he earnestly requested Him to accept this invitation.

adi.7.58

> *āra dine gelā prabhu se vipra-bhavane*
> *dekhilena, vasiyāchena sannyāsīra gaṇe*

SYNONYMS

āra—next; *dine*—day; *gelā*—went; *prabhu*—the Lord; *se*—that; *vipra—brāhmaṇa*; *bhavane*—in the house of; *dekhilena*—He saw; *vasiyāchena*—there were sitting; *sannyāsīra*—all the *sannyāsīs*; *gaṇe*—in a group.

TRANSLATION

The next day, when Lord Śrī Caitanya Mahāprabhu went to the house of that brāhmaṇa, He saw all the sannyāsīs of Benares sitting there.

adi.7.59

> *sabā namaskari' gelā pāda-prakṣālane*
> *pāda prakṣālana kari vasilā sei sthāne*

SYNONYMS

sabā—to all; *namaskari'*—offering obeisances; *gelā*—went; *pāda*—foot; *prakṣālane*—for washing; *pāda*—foot; *prakṣālana*—washing; *kari*—finishing; *vasilā*—sat down; *sei*—in that; *sthāne*—place.

TRANSLATION

As soon as Śrī Caitanya Mahāprabhu saw the sannyāsīs He immediately offered obeisances, and then He went to wash His feet. After washing His feet, He sat down by the place where He had done so.

PURPORT

By offering His obeisances to the Māyāvādī *sannyāsīs,* Śrī Caitanya Mahāprabhu very clearly exhibited His humbleness to everyone. Vaiṣṇavas must not be disrespectful to anyone, to say nothing of a *sannyāsī.* Śrī Caitanya Mahāprabhu teaches, *amāninā māna-dena:* one should always be respectful to others but should not demand respect for himself. A *sannyāsī* should always walk barefoot, and therefore when he enters a temple or a society of devotees he should first wash his feet and then sit down in a proper place. In India it is still the prevalent custom that one put his shoes in a specified place and then enter the temple barefoot after washing his feet. Śrī Caitanya Mahāprabhu is an ideal *ācārya,* and those who follow in His footsteps should practice the methods of devotional life that He teaches us.

adi.7.60

> *vasiyā karilā kichu aiśvarya prakāśa*
> *mahātejomaya vapu koṭi-sūryābhāsa*

SYNONYMS

vasiyā—after sitting; *karilā*—exhibited; *kichu*—some; *aiśvarya*—mystic power; *prakāśa*—manifested; *mahā-tejo-maya*—very brilliantly; *vapu*—body; *koṭi*—millions; *sūrya*—sun; *ābhāsa*—reflection.

TRANSLATION

After sitting on the ground, Caitanya Mahāprabhu exhibited His mystic power by manifesting an effulgence as brilliant as the illumination of millions of suns.

PURPORT

Śrī Caitanya Mahāprabhu, as the Supreme Personality of Godhead Kṛṣṇa, is full of all potencies. Therefore it is not remarkable for Him to manifest the illumination of millions of suns. Lord Śrī Kṛṣṇa is known as Yogeśvara, the master of all mystic powers. Śrī Kṛṣṇa Caitanya Mahāprabhu is Lord Kṛṣṇa Himself; therefore He can exhibit any mystic power.

adi.7.61

> *prabhāve ākarṣila saba sannyāsīra mana*
> *uṭhila sannyāsī saba chāḍiyā āsana*

SYNONYMS

prabhāve—by such illumination; *ākarṣila*—He attracted; *saba*—all; *sannyāsīra*—the Māyāvādī *sannyāsīs*; *mana*—mind; *uṭhila*—stood up; *sannyāsī*—all the Māyāvādī *sannyāsīs*; *saba*—all; *chāḍiyā*—giving up; *āsana*—sitting places.

TRANSLATION

When the sannyāsīs saw the brilliant illumination of the body of Śrī Caitanya Mahāprabhu, their minds were attracted, and they all immediately gave up their sitting places and stood in respect.

PURPORT

To draw the attention of common men, sometimes saintly persons, *ācāryas* and teachers exhibit extraordinary opulences. This is necessary to attract the attention of fools, but a saintly person should not misuse such power for personal sense gratification like false saints who declare themselves to be God. Even a magician can exhibit extraordinary feats which are not understandable to common men, but this does not mean that the magician is God. It is a most sinful activity to attract attention by exhibiting mystic powers and then to utilize this opportunity to declare oneself to be God. A real saintly person never declares himself to be God but always places himself in the position of a servant of God. For a servant of God there is no need to exhibit mystic powers, and he does not like to do so, but on behalf of the Supreme Personality of Godhead a humble servant of God performs his activities in such a wonderful way that no common man can dare try to act like him. Yet a saintly person never takes credit for such actions because he knows very well that when wonderful things are done on his behalf by the grace of the Supreme Lord, all credit goes to the master and not to the servant.

adi.7.62

> *prakāśānanda-nāme sarva sannyāsi-pradhāna*
> *prabhuke kahila kichu kariyā sammāna*

SYNONYMS

prakāśānanda—Prakāśānanda; *nāme*—of the name; *sarva*—all; *sannyāsi-pradhāna*—chief of the Māyāvādī *sannyāsīs*; *prabhuke*—unto the Lord; *kahila*—said; *kichu*—something; *kariyā*—showing Him; *sammāna*—respect.

TRANSLATION

The leader of all the Māyāvādī sannyāsīs present was named Prakāśānanda Sarasvatī, and after standing up he addressed Lord Caitanya Mahāprabhu as follows with great respect.

PURPORT

As Lord Śrī Caitanya Mahāprabhu showed respect to all the Māyāvādī *sannyāsīs,* similarly the leader of the Māyāvādī *sannyāsīs,* Prakāśānanda, also showed his respects to the Lord.

adi.7.63

> *ihāṅ āisa, ihāṅ āisa, śunaha śrīpāda*
> *apavitra sthāne vaisa, kibā avasāda*

SYNONYMS

ihāṅ āisa—come here; *ihāṅ āisa*—come here; *śunaha*—kindly hear; *śrīpāda*—Your Holiness; *apavitra*—unholy; *sthāne*—place; *vaisa*—You are sitting; *kibā*—what is that; *avasāda*—lamentation.

TRANSLATION

"Please come here. Please come here, Your Holiness. Why do You sit in that unclean place? What has caused Your lamentation?"

PURPORT

Here is the distinction between Lord Caitanya Mahāprabhu and Prakāśānanda Sarasvatī. In the material world everyone wants to introduce himself as very important and great, but Caitanya Mahāprabhu introduced Himself very humbly and meekly.The Māyāvādīs were sitting in an exalted position, and Caitanya Mahāprabhu sat in a place which was not even clean. Therefore the Māyāvādī *sannyāsīs* thought that He must have been aggrieved for some reason, and Prakāśānanda Sarasvatī inquired about the cause for His lamentation.

adi.7.64

> *prabhu kahe,—āmi ha-i hīna-sampradāya*
> *tomā-sabāra sabhāya vasite nā yuyāya*

SYNONYMS

prabhu kahe—the Lord replied; *āmi*—I; *ha-i*—am; *hīna-sampradāya*—belonging to a lower spiritual school; *tomā-sabāra*—of all of you; *sabhāya*—in the assembly; *vasite*—to sit down; *nā*—never; *yuyāya*—I can dare.

TRANSLATION

The Lord replied: "I belong to a lower order of sannyāsīs. Therefore I do not deserve to sit with you."

PURPORT

Māyāvādī *sannyāsīs* are always very puffed up because of their knowledge of Sanskrit and because they belong to the Śaṅkara-sampradāya. They are always under the impression that unless one is a *brāhmaṇa* and a very good Sanskrit scholar, especially in grammar, one cannot accept the renounced order of life or become a preacher. Māyāvādī *sannyāsīs* always misinterpret all the *śāstras* with their word jugglery and grammatical compositions, yet Śrīpāda Śaṅkarācārya himself condemned such jugglery of words in the verse *prāpte sannihite kāle na hi na hi rakṣati ḍukṛñ karaṇe. Ḍukṛñ* refers to suffixes and prefixes in Sanskrit grammar. Śaṅkarācārya warned his disciples that if they concerned themselves only with the principles of grammar, not worshiping Govinda, they were fools who would never be saved. Yet in spite of Śrīpāda Śaṅkarācārya's instructions, foolish Māyāvādī *sannyāsīs* are always busy juggling words on the basis of strict Sanskrit grammar.

Māyāvādī *sannyāsīs* are very puffed up if they hold the elevated *sannyāsa* title Tīrtha, Āśrama or Sarasvatī. Even among Māyāvādīs, those who belong to other *sampradāyas* and hold other titles, such as Vana, Araṇya or Bhāratī, are considered to be lower-grade *sannyāsīs*. Śrī Caitanya Mahāprabhu accepted *sannyāsa* from the Bhāratī-sampradāya, and thus He considered Himself a lower *sannyāsī* than Prakāśānanda Sarasvatī. To remain distinct from Vaiṣṇava *sannyāsīs,* the *sannyāsīs* of the Māyāvādi-sampradāya always think themselves to be situated in a very elevated spiritual order, but Lord Śrī Caitanya Mahāprabhu, in order to teach them how to become humble and meek, accepted Himself as belonging to a lower *sampradāya* of *sannyāsīs*. Thus He wanted to point out clearly that a *sannyāsī* is one who is advanced in spiritual knowledge. One who is advanced in spiritual knowledge should be accepted as occupying a better position than those who lack such knowledge.

The Māyāvādi-sampradāya *sannyāsīs* are generally known as Vedāntīs, as if Vedānta were their monopoly. Actually, however, Vedāntī refers to a person who perfectly knows Kṛṣṇa. As confirmed in the *Bhagavad-gītā, vedaiś ca sarvair aham eva vedyaḥ:* "By all the *Vedas* it is Kṛṣṇa who is to be known." (Bg. 15.15) The so-called Māyāvādī Vedāntīs do not know who Kṛṣṇa is; therefore their title of Vedāntī, or "knower of Vedānta philosophy," is simply a pretension. Māyāvādī *sannyāsīs* always think of themselves as real *sannyāsīs* and consider *sannyāsīs* of the Vaiṣṇava order to be *brahmacārīs*. A *brahmacārī* is supposed to engage in the service of a *sannyāsī* and accept him

as his *guru*. Māyāvādī *sannyāsīs* therefore declare themselves to be not only *gurus* but *jagad-gurus,* or the spiritual masters of the entire world, although, of course, they cannot see the entire world. Sometimes they dress gorgeously and travel on the backs of elephants in processions, and thus they are always puffed up, accepting themselves as *jagad-gurus*. Śrīla Rūpa Gosvāmī, however, has explained that *jagad-guru* properly refers to one who is the controller of his tongue, mind, words, belly, genitals and anger. *Pṛthivīṁ sa śiṣyāt:* such a *jagad-guru* is completely fit to make disciples all over the world. Due to false prestige, Māyāvādī *sannyāsīs* who do not have these qualifications sometimes harass and blaspheme a Vaiṣṇava *sannyāsī* who humbly engages in the service of the Lord.

adi.7.65

> *āpane prakāśānanda hātete dhariyā*
> *vasāilā sabhā-madhye sammāna kariyā*

SYNONYMS

āpane—personally; *prakāśānanda*—Prakāśānanda; *hātete*—by His hand; *dhariyā*—capturing; *vasāilā*—made Him sit; *sabhā-madhye*—in the assembly of; *sammāna*—with great respect; *kariyā*—offering Him.

TRANSLATION

Prakāśānanda Sarasvatī, however, caught Śrī Caitanya Mahāprabhu personally by the hand and seated Him with great respect in the midst of the assembly.

PURPORT

The respectful behavior of Prakāśānanda Sarasvatī toward Śrī Caitanya Mahāprabhu is very much to be appreciated. Such behavior is calculated to be *ajñāta-sukṛti,* or pious activities that one executes unknowingly. Thus Śrī Caitanya Mahāprabhu very tactfully gave Prakāśānanda Sarasvatī an opportunity to advance in *ajñāta-sukṛti* so that in the future he might actually become a Vaiṣṇava *sannyāsī.*

adi.7.66

> *puchila, tomāra nāma 'śrī-kṛṣṇa-caitanya'*
> *keśava-bhāratīra śiṣya, tāte tumi dhanya*

SYNONYMS

puchila—inquired; *tomāra*—Your; *nāma*—name; *śrī-kṛṣṇa-caitanya*—the name Śrī Kṛṣṇa Caitanya; *keśava-bhāratīra śiṣya*—You are a disciple of Keśava Bhāratī; *tāte*—in that connection; *tumi*—You are; *dhanya*—glorious.

TRANSLATION

Prakāśānanda Sarasvatī then said: "I understand that Your name is Śrī Kṛṣṇa Caitanya. You are a disciple of Śrī Keśava Bhāratī, and therefore You are glorious.

adi.7.67

> *sāmpradāyika sannyāsī tumi, raha ei grāme*
> *ki kāraṇe āmā-sabāra nā kara darśane*

SYNONYMS

sāmpradāyika—of the community; *sannyāsī*—Māyāvādī *sannyāsi*; *tumi*—You are; *raha*—live; *ei*—this; *grāme*—in Vārāṇasī; *ki kāraṇe*—for what reason; *āmā-sabāra*—with us; *nā*—do not; *kara*—endeavor; *darśane*—to mix.

TRANSLATION

"You belong to our Śaṅkara-sampradāya and live in our village, Vārāṇasī. Why then do You not associate with us? Why is it that You avoid even seeing us?

PURPORT

A Vaiṣṇava *sannyāsī* or a Vaiṣṇava in the second stage of advancement in spiritual knowledge can understand four principles-namely, the Supreme Personality of Godhead, the devotees, the innocent and the jealous-and he behaves differently

with each. He tries to increase his love for Godhead, make friendship with devotees and preach Kṛṣṇa consciousness among the innocent, but he avoids the jealous who are envious of the Kṛṣṇa consciousness movement. Lord Caitanya Mahāprabhu Himself exemplified such behavior, and this is why Prakāśānanda Sarasvatī inquired why He did not associate or even talk with them. Caitanya Mahāprabhu confirmed by example that a preacher of the Kṛṣṇa consciousness movement generally should not waste his time talking with Māyāvādī *sannyāsīs,* but when there are arguments on the basis of *śāstra,* a Vaiṣṇava must come forward to talk and defeat them in philosophy.

According to Māyāvādī *sannyāsīs,* only one who takes *sannyāsa* in the disciplic succession from Śaṅkarācārya is a Vedic *sannyāsī*. Sometimes it is challenged that the *sannyāsīs* who are preaching in the Kṛṣṇa consciousness movement are not genuine because they do not belong to *brāhmaṇa* families, for Māyāvādīs do not offer *sannyāsa to* one who does not belong to a *brāḥmaṇa* family by birth. Unfortunately, however, they do not know that at present everyone is born a *śūdra* (*kalau śūdra-sambhavaḥ*). It is to be understood that there are no *brāhmaṇas* in this age because those who claim to be *brāḥmaṇas* simply on the basis of birthright do not have the brahminical qualifications. However, even if one is born in a non-*brāhmaṇa* family, if he has the brahminical qualifications he should be accepted as a *brāhmaṇa,* as confirmed by Śrīla Nārada Muni and the great saint Śrīdhara Svāmī. This is also stated in *Śrīmad-Bhāgavatam*.

Both Nārada and Śrīdhara Svāmī completely agree that one cannot be a *brāhmaṇa* by birthright but must possess the qualities of a *brāhmaṇa*. Thus in our Kṛṣṇa consciousness movement we never offer the *sannyāsa* order to a person whom we do not find to be qualified in terms of the prescribed brahminical principles. Although it is a fact that unless one is a *brāhmaṇa* he cannot become a *sannyāsī,* it is not a valid principle that an unqualified man who is born in a *brāhmaṇa* family is a *brāhmaṇa* whereas a brahminically qualified person born in a non-*brāhmaṇa* family cannot be accepted. The Kṛṣṇa consciousness movement strictly follows the injunctions of *Śrīmad-Bhāgavatam,* avoiding misleading heresy and manufactured conclusions.

adi.7.68

> *sannyāsī ha-iyā kara nartana-gāyana*
> *bhāvuka saba saṅge lañā kara saṅkīrtana*

SYNONYMS

sannyāsī—the renounced order of life; *ha-iyā*—accepting; *kara*—You do; *nartana-gāyana*—dancing and chanting; *bhāvuka*—fanatics; *saba*—all; *saṅge*—in Your company; *lañā*—accepting them; *kara*—You do; *saṅkīrtana*—chanting of the holy name of the Lord.

TRANSLATION

"You are a sannyāsī. Why then do You indulge in chanting and dancing, engaging in Your saṅkīrtana movement in the company of fanatics?

PURPORT

This is a challenge by Prakāśānanda Sarasvatī to Śrī Caitanya Mahāprabhu. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in his *Anubhāṣya* that Śrī Caitanya Mahāprabhu, who is the object of Vedānta philosophical research, has very kindly determined who is an appropriate candidate for study of Vedānta philosophy. The first qualification of such a candidate is expressed by Śrī Caitanya Mahāprabhu in His *Śikṣāṣṭaka:*

> *tṛṇād api sunīcena*
> *taror iva sahiṣṇunā*
> *amāninā mānadena*
> *kīrtanīyaḥ sadā hariḥ*

This statement indicates that one can hear or speak about Vedānta philosophy through the disciplic succession. One must be very humble and meek, more tolerant than a tree and more humble than the grass. One should not claim respect for himself but should be prepared to give all respect to others. One must have these qualifications to be eligible to understand Vedic knowledge.

adi.7.69

> *vedānta-paṭhana, dhyāna,—sannyāsīra dharma*
> *tāhā chāḍi' kara kene bhāvukera karma*

SYNONYMS

vedānta-paṭhana—studying Vedānta philosophy; *dhyāna*—meditation; *sannyāsīra*—of a *sannyāsi*; *dharma*—duties; *tāhā chāḍi'*—giving them up; *kara*—You do; *kene*—why; *bhāvukera*—of the fanatics; *karma*—activities.

TRANSLATION

"Meditation and the study of Vedānta are the sole duties of a sannyāsī. Why do You abandon these to dance with fanatics?

PURPORT

As explained in regard to verse 41, Māyāvādī *sannyāsīs* do not approve of chanting and dancing. Prakāśānanda Sarasvatī, like Sārvabhauma Bhaṭṭācārya, misunderstood Śrī Caitanya Mahāprabhu to be a misled young *sannyāsī,* and therefore he asked Him why He indulged in the association of fanatics instead of executing the duty of a *sannyāsī*.

adi.7.70

> *prabhāve dekhiye tomā sākṣāt nārāyaṇa*
> *hīnācāra kara kene, ithe ki kāraṇa*

SYNONYMS

prabhāve—in Your opulence; *dekhiye*—I see; *tomā*—You; *sākṣāt*—directly; *nārāyaṇa*—the Supreme Personality of Godhead; *hīna-ācāra*—lower-class behavior; *kara*—You do; *kene*—why; *ithe*—in this; *ki*—what is; *kāraṇa*—reason.

TRANSLATION

"You look as brilliant as if You were Nārāyaṇa Himself. Will You kindly explain the reason that You have adopted the behavior of lower-class people?"

PURPORT

Due to renunciation, Vedānta study, meditation and the strict regulative principles of their daily routine, Māyāvādī *sannyāsīs* are certainly in a position to execute pious activities. Thus Prakāśānanda Sarasvatī, on account of his piety, could understand that Caitanya Mahāprabhu was not an ordinary person but the Supreme Personality of Godhead. *Sākṣāt nārāyaṇa:* he considered Him to be Nārāyaṇa Himself. Māyāvādī *sannyāsīs* address each other as Nārāyaṇa because they think that they are all going to be Nārāyaṇa or merge with

Nārāyaṇa in the next life. Prakāśānanda Sarasvatī appreciated that Caitanya Mahāprabhu had already directly become Nārāyaṇa and did not need to wait until His next life. One difference between the Vaiṣṇava and Māyāvādī philosophies is that Māyāvādī philosophers think that after giving up their bodies they are going to become Nārāyaṇa by merging with His body, whereas Vaiṣṇava philosophers understand that after the body dies they are going to have a transcendental, spiritual body in which to associate with Nārāyaṇa.

adi.7.71

> *prabhu kahe—śuna, śrīpāda, ihāra kāraṇa*
> *guru more mūrkha dekhi' karila śāsana*

SYNONYMS

prabhu kahe—the Lord replied; *śuna*—kindly hear; *śrīpāda*—Your Holiness; *ihāra*—of this; *kāraṇa*—reason; *guru*—My spiritual master; *more*—Me; *mūrkha*—fool; *dekhi'*—understanding; *karila*—he did; *śāsana*—chastisement.

TRANSLATION

Śrī Caitanya Mahāprabhu replied to Prakāśānanda Sarasvatī, "My dear sir, kindly hear the reason. My spiritual master considered Me a fool, and therefore he chastised Me.

PURPORT

When Prakāśānanda Sarasvatī inquired from Lord Caitanya Mahāprabhu why He neither studied Vedānta nor performed meditation, Lord Caitanya presented Himself as a number one fool in order to indicate that the present age, Kali-yuga, is an age of fools and rascals in which it is not possible to obtain perfection simply by reading Vedānta philosophy and meditating. The *śāstras* strongly recommend:.

> *harer nāma harer nāma*
> *harer nāmaiva kevalam*
> *kalau nāsty eva nāsty eva*
> *nāsty eva gatir anyathā*

"In this age of quarrel and hypocrisy the only means of deliverance is the chanting of the holy names of the Lord. There is no other way. There is no other way. There is no other way." People in general in Kali-yuga are so fallen that it is not possible for them to obtain perfection simply by studying the *Vedānta-sūtra*. One should therefore seriously take to the constant chanting of the holy name of the Lord.

adi.7.72

> *mūrkha tumi, tomāra nāhika vedāntādhikāra*
> *'kṛṣṇa-mantra' japa sadā,—ei mantra-sāra*

SYNONYMS

mūrkha tumi—You are a fool; *tomāra*—Your; *nāhika*—there is not; *vedānta*—Vedānta philosophy; *adhikāra*—qualification to study; *kṛṣṇa-mantra*—the hymn of Kṛṣṇa (Hare Kṛṣṇa); *japa*—chant; *sadā*—always; *ei*—this; *mantra*—hymn; *sāra*—essence of all Vedic knowledge.

TRANSLATION

“ 'You are a fool,' he said. 'You are not qualified to study Vedānta philosophy, and therefore You must always chant the holy name of Kṛṣṇa. This is the essence of all mantras, or Vedic hymns.

PURPORT

Śrī Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja comments in this connection, "One can become perfectly successful in the mission of his life if he acts exactly according to the words he hears from the mouth of his spiritual master." This acceptance of the words of the spiritual master is called *śrauta-vākya,* which indicates that the disciple must carry out the spiritual master's instructions without deviation. Śrīla Viśvanātha Cakravartī Ṭhākura remarks in this connection that a disciple must accept the words of his spiritual master as his life and soul. Śrī Caitanya Mahāprabhu here confirms this by saying that since His spiritual master ordered Him only to chant the holy name of Kṛṣṇa, He always chanted the Hare Kṛṣṇa *mahā-mantra* according to this direction (*'kṛṣṇa-mantra' japa sadā,-ei mantra-sāra*).

Kṛṣṇa is the origin of everything. Therefore when a person is fully Kṛṣṇa conscious it is to be understood that his relationship with Kṛṣṇa has been fully confirmed. Lacking Kṛṣṇa consciousness, one is only partially related with Kṛṣṇa and is therefore not in his constitutional position. Although Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead Kṛṣṇa, the spiritual master of the entire universe, He nevertheless took the position of a disciple in order to teach by example how a devotee should strictly follow the orders of a spiritual master in executing the duty of always chanting the Hare Kṛṣṇa *mahā-mantra*. One who is very much attracted to the study of Vedānta philosophy must take lessons from Śrī Caitanya Mahāprabhu. In this age, no one is actually competent to study Vedānta, and therefore it is better that one chant the holy name of the Lord, which is the essence of all Vedic knowledge, as Kṛṣṇa Himself confirms in the *Bhagavad-gītā* (Bg. 15.15):

> *vedaiś ca sarvair aham eva vedyo*
> *vedānta-kṛd veda-vid eva cāham*

"By all the *Vedas,* I am to be known. Indeed, I am the compiler of *Vedānta,* and I am the knower of the *Vedas*."

Only fools give up the service of the spiritual master and think themselves advanced in spiritual knowledge. In order to check such fools, Caitanya Mahāprabhu Himself presented the perfect example of how to be a disciple. A spiritual master knows very

well how to engage each disciple in a particular duty, but if a disciple, thinking himself more advanced than his spiritual master, gives up his orders and acts independently, he checks his own spiritual progress. Every disciple must consider himself completely unaware of the science of Kṛṣṇa and must always be ready to carry out the orders of the spiritual master to become competent in Kṛṣṇa consciousness. A disciple should always remain a fool before his spiritual master. Therefore sometimes pseudospiritualists accept a spiritual master who is not even fit to become a disciple because they want to keep him under their control. This is useless for spiritual realization.

One who imperfectly knows Kṛṣṇa consciousness cannot know Vedānta philosophy. A showy display of Vedānta study without Kṛṣṇa consciousness is a feature of the external energy, *māyā,* and as long as one is attracted by the inebrieties of this ever-changing material energy, he deviates from devotion to the Supreme Personality of Godhead. An actual follower of Vedānta philosophy is a devotee of Lord Viṣṇu, who is the greatest of the great and the maintainer of the entire universe. Unless one surpasses the field of activities in service to the limited, one cannot reach the unlimited. Knowledge of the unlimited is actual *brahma-jñāna,* or knowledge of the Supreme. Those who are addicted to fruitive activities and speculative knowledge cannot understand the value of holy name of Lord Kṛṣṇa, which is always completely pure, eternally liberated and full of spiritual bliss. One who has taken shelter of the holy name of the Lord,

which is identical with the Lord, does not have to study Vedānta philosophy, for he has already completed all such study.

One who is unfit to chant the holy name of Kṛṣṇa but thinks that the holy name is different from Kṛṣṇa and thus takes shelter of Vedānta study in order to understand Him must be considered a number one fool, as confirmed by Caitanya Mahāprabhu by His personal behavior, and philosophical speculators who want to make Vedānta philosophy an academic career are also considered to be within the material energy. A person who always chants the holy name of the Lord, however, is already beyond the ocean of nescience, and thus even a person born in a low family who engages in chanting the holy name of the Lord is considered to be beyond the study of Vedānta philosophy. In this connection *Śrīmad-Bhāgavatam* (3.33.7) states:

> *aho bata śva-paco 'to garīyān*
> *yaj-jihvāgre vartate nāma tubhyam*
> *tepus tapas te juhuvuḥ sasnur āryā*
> *brahmānūcur nāma gṛṇanti ye te*

"If a person born in a family of dog-eaters takes to the chanting of the holy name of Kṛṣṇa, it is to be understood that in his previous life he must have executed all kinds of austerities and penances and performed all the Vedic *yajñas*." Another quotation states:

> *ṛg-vedo 'tha yajur-vedaḥ sāma-vedo 'py atharvaṇaḥ*
> *adhītās tena yenoktaṁ harir ity akṣara-dvayam*

"A person who chants the two syllables *ha-ri* has already studied the four *Vedas-Sāma, Ṛg, Yajur* and *Atharva*."

Taking advantage of these verses, there are some *sahajiyās* who, taking everything very cheaply, consider themselves elevated Vaiṣṇavas but do not care even to touch the *Vedānta-sūtra* or Vedānta philosophy. A real Vaiṣṇava should, however, study Vedānta philosophy, but if after studying Vedānta one does not adopt the chanting of the holy name of the Lord, he is no better than a Māyāvādī. Therefore, one should not be a Māyāvādī, yet one should not be unaware of the subject matter of Vedānta philosophy. Indeed, Caitanya Mahāprabhu exhibited His knowledge of Vedānta in His discourses with Prakāśānanda Sarasvatī. Thus it is to be understood that a Vaiṣṇava should be completely conversant with Vedānta philosophy, yet he should not think that studying Vedānta is all in all and therefore be unattached to the chanting of the holy name. A devotee must know the importance of simultaneously understanding Vedānta philosophy and chanting the holy names. If by studying Vedānta one becomes an impersonalist, he has not been able to understand Vedānta. This is confirmed in the *Bhagavad-gītā* (Bg. 15.15). *Vedānta* means "the end of knowledge." The ultimate end of knowledge is knowledge of Kṛṣṇa, who is identical with His holy name. Cheap Vaiṣṇavas (*sahajiyās*) do not care to study the Vedānta philosophy as commented upon by the four *ācāryas*.

In the Gauḍīya-sampradāya there is a Vedānta commentary called the *Govinda-bhāṣya,* but the *sahajiyās* consider such commentaries to be untouchable philosophical speculation, and they consider the *ācāryas* to be mixed devotees. Thus they clear their way to hell.

adi.7.73

> *kṛṣṇa-mantra haite habe saṁsāra-mocana*
> *kṛṣṇa-nāma haite pābe kṛṣṇera caraṇa*

SYNONYMS

kṛṣṇa-mantra—the chanting of the Hare Kṛṣṇa *mahā-mantra*; *haite*—from; *habe*—it will be; *saṁsāra*—material existence; *mocana*—delilverance; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *haite*—from; *pābe*—one will get; *kṛṣṇera*—of Lord Kṛṣṇa; *caraṇa*—lotus feet.

TRANSLATION

"Simply by chanting the holy name of Kṛṣṇa one can obtain freedom from material existence. Indeed, simply by chanting the Hare Kṛṣṇa mantra one will be able to see the lotus feet of the Lord.

PURPORT

In his *Anubhāṣya,* Śrī Bhaktisiddhānta Sarasvatī Gosvāmī says that the actual effect that will be visible as soon as one achieves

transcendental knowledge is that he will immediately become free from the clutches of *māyā* and fully engage in the service of the Lord. Unless one serves the Supreme Personality of Godhead Mukunda, one cannot become free from fruitive activities under the external energy. However, when one chants the holy name of the Lord offenselessly, one can realize a transcendental position that is completely aloof from the material conception of life. Rendering service to the Lord, a devotee relates to the Supreme Personality of Godhead in one of five relationships—namely, *śānta, dāsya, sakhya, vātsalya* or *mādhurya*—and thus he relishes transcendental bliss in that relationship. Such a relationship certainly transcends the body and mind. When one realizes that the holy name of the Lord is identical with the Supreme Person, he becomes completely eligible to chant the holy name of the Lord. Such an ecstatic chanter and dancer must be considered to have a direct relationship with the Lord.

According to the Vedic principles, there are three stages of spiritual advancement, namely, *sambandha-jñāna, abhidheya* and *prayojana*. *Sambandha-jñāna* refers to establishing one's original relationship with the Supreme Personality of Godhead, *abhidheya* refers to acting according to that constitutional relationship, and *prayojana* is the ultimate goal of life, which is to develop love of Godhead (*premā pum-artho mahān*). If one adheres to the regulative principles under the order of the spiritual master, he very easily achieves the ultimate goal of his life. A person who is addicted to the chanting of the Hare Kṛṣṇa *mantra* very easily gets the opportunity to serve the Supreme

Personality of Godhead directly. There is no need for such a person to understand the grammatical jugglery in which Māyāvādī *sannyāsīs* generally indulge. Śrī Śaṅkarācārya also stressed this point: *na hi na hi rakṣati ḍukṛñ karaṇe*. "Simply by juggling grammatical suffixes and prefixes one cannot save himself from the clutches of death." The grammatical word jugglers cannot bewilder a devotee who engages in chanting the Hare Kṛṣṇa *mahā-mantra*. Simply addressing the energy of the Supreme Lord as Hare and the Lord Himself as Kṛṣṇa very soon situates the Lord within the heart of the devotee. By thus addressing Rādhā and Kṛṣṇa, one directly engages in His Lordship's service. The essence of all revealed scriptures and all knowledge is present when one addresses the Lord and His energy by the Hare Kṛṣṇa *mantra,* for this transcendental vibration can completely liberate a conditioned soul and directly engage him in the service of the Lord.

Śrī Caitanya Mahāprabhu presented Himself as a grand fool, yet He maintained that all the words that He had heard from His spiritual master strictly followed the principles stated by Vyāsadeva in *Śrīmad-Bhāgavatam* (1.7.6).

> *anarthopaśamaṁ sākṣād*
> *bhakti-yogam adhokṣaje*
> *lokasyājānato vidvāṁś*
> *cakre sātvata-saṁhitām*

"The material miseries of a living entity, which are superfluous to him, can be directly mitigated by the linking process of devotional service. But the mass of people do not know this, and therefore the learned Vyāsadeva compiled this Vedic scripture [*Śrīmad-Bhāgavatam*], which is in relation to the Supreme Truth." One can overcome all misconceptions and entanglement in the material world by practicing *bhakti-yoga,* and therefore Vyāsadeva, acting on the instruction of Śrī Nārada, has very kindly introduced *Śrīmad-Bhagavatam to* relieve the conditioned souls from the clutches of *māyā*. Lord Caitanya's spiritual master instructed Him, therefore, that one must read *Śrīmad-Bhāgavatam* regularly and with scrutiny to gradually become attached to the chanting of the Hare Kṛṣṇa *mahā-mantra*.

The holy name and the Lord are identical. One who is completely free from the clutches of *māyā* can understand this fact. This knowledge, which is achieved by the mercy of the spiritual master, places one on the supreme transcendental platform. Śrī Caitanya Mahāprabhu presented Himself as a fool because prior to accepting the shelter of a spiritual master He could not understand that simply by chanting one can be relieved from all material conditions. But as soon as He became a faithful servant of His spiritual master and followed his instructions, He very easily saw the path of liberation. Śrī Caitanya Mahāprabhu's chanting of the Hare Kṛṣṇa *mantra* must be understood to be devoid of all offenses. The ten offenses against the holy name are as follows: (1) to blaspheme a devotee of the Lord, (2) to consider

the Lord and the demigods to be on the same level or to think that there are many gods, (3) to neglect the orders of the spiritual master, (4) to minimize the authority of scriptures (*Vedas*), (5) to interpret the holy name of God, (6) to commit sins on the strength of chanting, (7) to instruct the glories of the Lord's name to the unfaithful, (8) to compare the chanting of the holy name with material piety, (9) to be inattentive while chanting the holy name, and (10) to be attached to material things in spite of chanting the holy name.

adi.7.74

> *nāma vinu kali-kāle nāhi āra dharma*
> *sarva-mantra-sāra nāma, ei śāstra-marma*

SYNONYMS

nāma—the holy name; *vinu*—without; *kali-kāle*—in this Age of Kali; *nāhi*—there is none; *āra*—or any alternative; *dharma*—religious principle; *sarva*—all; *mantra*—hymns; *sāra*—essence; *nāma*—the holy name; *ei*—this is; *śāstra*—revealed scriptures; *marma*—purport.

TRANSLATION

“ 'In this Age of Kali there is no religious principle other than the chanting of the holy name, which is the essence of all Vedic hymns. This is the purport of all scriptures.'

PURPORT

The principles of the *paramparā* system were strictly honored in previous ages-Satya-yuga, Tretā-yuga and Dvāpara-yuga—but in the present age, Kali-yuga, people neglect the importance of this system of *śrauta-paramparā,* or receiving knowledge by disciplic succession. In this age, people are prepared to argue that they can understand that which is beyond their limited knowledge and perception through so-called scientific observations and experiments, not knowing that actual truth comes down to man from authorities. This argumentative attitude is against the Vedic principles, and it is very difficult for one who adopts it to understand that the holy name of Kṛṣṇa is as good as Kṛṣṇa Himself. Since Kṛṣṇa and His holy name are identical, the holy name is eternally pure and beyond material contamination. It is the Supreme Personality of Godhead as a transcendental vibration. The holy name is completely different from material sound, as confirmed by Narottama dāsa Ṭhākura: *golokera prema-dhana, hari-nāma-saṅkīrtana.* The transcendental vibration of *hari-nāma-saṅkīrtana* is imported from the spiritual world. Thus although materialists who are addicted to experimental knowledge and the so-called "scientific method" cannot place their faith in the chanting of the Hare Kṛṣṇa *mahā-mantra,* it is a fact that simply by chanting the Hare Kṛṣṇa *mantra* offenselessly one can be freed from all subtle and gross material conditions. The spiritual world is called Vaikuṇṭha, which means "without anxiety." In the material world everything is full of anxiety (*kuṇṭha*), whereas in the spiritual

world (Vaikuṇṭha) everything is free from anxiety. Therefore those who are afflicted by a combination of anxieties cannot understand the Hare Kṛṣṇa *mantra,* which is free from all anxiety. In the present age the vibration of the Hare Kṛṣṇa *mahā-mantra* is the only process that is in a transcendental position, beyond material contamination. Since the holy name can deliver a conditioned soul, it is explained here to be *sarva-mantra-sāra,* the essence of all Vedic hymns.

A name that represents an object of this material world may be subjected to arguments and experimental knowledge, but in the absolute world a name and its owner, the fame and the famous, are identical, and similarly the qualities, pastimes and everything else pertaining to the Absolute are also absolute. Although Māyāvādīs profess monism, they differentiate between the holy name of the Supreme Lord and the Lord Himself. For this offense of *nāmāparādha* they gradually glide down from their exalted position of *brahma-jñāna,* as confirmed in *Śrīmad-Bhāgavatam* (10.2.32):

> *āruhya kṛcchreṇa paraṁ padaṁ tataḥ*
> *patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ*

Although by severe austerities they rise to the exalted position of *brahma-jñāna,* they nevertheless fall down due to imperfect knowledge of the Absolute Truth. Although they profess to understand the Vedic *mantra sarvaṁ khalv idaṁ brahma* (*Chāndogya Upaniṣad* 3.14.1), which means "Everything is

brahman," they are unable to understand that the holy name is also *brahman*. If they regularly chant the *mahā-mantra,* however, they can be relieved from this misconception. Unless one properly takes shelter of the holy name, he cannot be relieved from the offensive stage in chanting the holy name.

adi.7.75

> *eta bali' eka śloka śikhāila more*
> *kaṇṭhe kari' ei śloka kariha vicāre*

SYNONYMS

eta bali'—saying this; *ekaśloka*—one verse; *śikhāila*—taught; *more*—Me; *kaṇṭhe*—in the throat; *kari'*—keeping; *ei*—this; *śloka*—verse; *kariha*—You should do; *vicāre*—in consideration.

TRANSLATION

"After describing the potency of the Hare Kṛṣṇa mahā-mantra, My spiritual master taught Me another verse, advising Me to always keep the name within My throat.

adi.7.76

> *harer nāma harer nāma*
> *harer nāmaiva kevalam*

kalau nāsty eva nāsty eva
nāsty eva gatir anyathā

SYNONYMS

hareḥ nāma—the holy name of the Lord; *hareḥ nāma*—the holy name of the Lord; *hareḥ nāma*—the holy name of the Lord; *eva*—certainly; *kevalam*—only; *kalau*—in this Age of Kali; *na asti*—there is none; *eva*—certainly; *naasti*—there is none; *eva*—certainly; *naasti*—there is none; *eva*—certainly; *gatiḥ*—progress; *anyathā*—otherwise.

TRANSLATION

“ 'For spiritual progress in this Age of Kali, there is no alternative, there is no alternative, there is no alternative for spiritual progress than the holy name, the holy name, the holy name of the Lord.'

PURPORT

For progress in spiritual life, the *śāstras* recommend meditation in Satya-yuga, sacrifice for the satisfaction of Lord Viṣṇu in Tretā-yuga and gorgeous worship of the Lord in the temple in Dvāpara-yuga, but in the Age of Kali one can achieve spiritual progress only by chanting the holy name of the Lord. This is confirmed in various scriptures. In *Śrīmad-Bhāgavatam* there are many references to this fact. In the Twelfth Canto (12.3.51) it is said, *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet:* In the Age of Kali there are many faults, for people are subjected to

many miserable conditions, yet in this age there is one great benediction-simply by chanting the Hare Kṛṣṇa *mantra* one can be freed from all material contamination and thus be elevated to the spiritual world. The *Nārada-pañcarātra* also praises the Hare Kṛṣṇa *mahā-mantra as* follows:

> *trayo vedāḥ ṣaḍ-aṅgāni*
> *chandāṁsi vividhāḥ surāḥ*
> *sarvam aṣṭākṣarāntaḥsthaṁ*
> *yac cānyad api vāṅ-mayam*
> *sarva-vedānta-sārārthaḥ*
> *saṁsārārṇava-tāraṇaḥ*

"The essence of all Vedic knowledge-comprehending the three kinds of Vedic activity [*karma-kāṇḍa, jñāna-kāṇḍa* and *upāsanā-kāṇḍa*], the *chandas,* or Vedic hymns, and the processes for satisfying the demigods-is included in the eight syllables Hare Kīṣṇa, Hare Kṛṣṇa. This is the reality of all Vedānta. The chanting of the holy name is the only means to cross the ocean of nescience." Similarly, the *Kali-santaraṇa Upaniṣad* states, "Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare—these sixteen names composed of thirty-two syllables are the only means to counteract the evil effects of Kali-yuga. In all the *Vedas* it is seen that to cross the ocean of nescience there is no alternative to the chanting of the holy name." Similarly, Śrī Madhvācārya, while commenting upon the *Muṇḍaka Upaniṣad,* has said:

dvāparīyair janair viṣṇuḥ
pañcarātrais tu kevalaiḥ
kalau tu nāma-mātreṇa
pūjyate bhagavān hariḥ

"In the Dvāpara-yuga one could satisfy Kṛṣṇa or Viṣṇu only by worshiping Him gorgeously according to the *pāñcarātrikī* system, but in the Age of Kali one can satisfy and worship the Supreme Personality of Godhead Hari simply by chanting the holy name." In his *Bhakti-sandarbha* (verse 284), Śrīla Jīva Gosvāmī strongly emphasizes the chanting of the holy name of the Lord as follows:

nanu bhagavan-nāmātmakā eva mantrāḥ, tatra viśeṣeṇa namaḥ-śabdādy-alaṅkṛtāḥ śrī-bhagavatā śrīmad-ṛṣibhiś cāhita-śakti-viśeṣāḥ, śrī-bhagavatā samam ātma-sambandha-viśeṣa-pratipādakāś ca tatra kevalāni śrī-bhagavan-nāmāny api nirapekṣāṇy eva parama-puruṣārtha-phala-paryanta-dāna-samarthāni tato mantreṣu nāmato 'py adhika-sāmarthye labdhe kathaṁ dīkṣādy-apekṣā. ucyate- yady api svarūpato nāsti, tathāpi prāyaḥ svabhāvato dehādi-sambandhena kadarya-śīlānāṁ vikṣipta-cittānāṁ janānāṁ tat-saṅkocī-karaṇāya śrīmad-ṛṣi-prabhṛtibhir atrārcana-mārge kvacit kvacit kācit kācin maryādā sthāpitāsti.

Śrīla Jīva Gosvāmī states that the substance of all the Vedic *mantras* is the chanting of the holy name of the Lord. Every *mantra* begins with the prefix *nama oṁ* and eventually addresses by name the Supreme Personality of Godhead. By the supreme will of the Lord there is a specific potency in each and every *mantra* chanted by great sages like Nārada Muni and other *ṛṣis*. Chanting the holy name of the Lord immediately renovates the transcendental relationship of the living being with the Supreme Lord.

To chant the holy name of the Lord, one need not depend upon other paraphernalia, for one can immediately get all the desired results of connecting or linking with the Supreme Personality of Godhead. It may therefore be questioned why there is a necessity for initiation or further spiritual activities in devotional service for one who engages in the chanting of the holy name of the Lord. The answer is that although it is correct that one who fully engages in chanting the holy name need not depend upon the process of initiation, generally a devotee is addicted to many abominable material habits due to material contamination from his previous life. In order to get quick relief from all these contaminations, it is required that one engage in the worship of the Lord in the temple. The worship of the Deity in the temple is essential to reduce one's restlessness due to the contaminations of conditioned life. Thus Nārada, in his *pāñcarātrikī-vidhi,* and other great sages have sometimes stressed that since every conditioned soul has a bodily concept of life aimed at sense enjoyment, to restrict this sense enjoyment

the rules and regulations for worshiping the Deity in the temple are essential. Śrīla Rūpa Gosvāmī has described that the holy name of the Lord can be chanted by liberated souls, but almost all the souls we have to initiate are conditioned. It is advised that one chant the holy name of the Lord without offenses and according to the regulative principles, yet due to their past bad habits they violate these rules and regulations. Thus the regulative principles for worship of the Deity are also simultaneously essential.

adi.7.77

> *ei ājñā pāñā nāma la-i anukṣaṇa*
> *nāma laite laite mora bhrānta haila mana*

SYNONYMS

ei—this; *ājñā*—order; *pāñā*—receiving; *nāma*—the holy name; *la-i*—chant; *anukṣaṇa*—always; *nāma*—the holy name; *laite*—accepting; *laite*—accepting; *mora*—My; *bhrānta*—bewilderment; *haila*—taking place; *mana*—in the mind.

TRANSLATION

"Since I received this order from My spiritual master, I always chant the holy name, but I think that by chanting and chanting the holy name I have been bewildered.

adi.7.78

> *dhairya dharite nāri, hailāma unmatta*
> *hāsi, kāndi, nāci, gāi, yaiche madamatta*

SYNONYMS

dhairya—patience; *dharite*—capturing; *nāri*—unable to take; *hailāma*—I have become; *unmatta*—mad after it; *hāsi*—laugh; *kāndi*—cry; *nāci*—dance; *gāi*—sing; *yaiche*—as much as; *madamatta*—madman.

TRANSLATION

"While chanting the holy name of the Lord in pure ecstasy, I lose myself, and thus I laugh, cry, dance and sing just like a madman.

adi.7.79

> *tabe dhairya dhari' mane kariluṅ vicāra*
> *kṛṣṇa-nāme jñānācchanna ha-ila āmāra*

SYNONYMS

tabe—thereafter; *dhairya*—patience; *dhari'*—accepting; *mane*—in the mind; *kariluṅ*—I did; *vicāra*—consideration; *kṛṣṇa-nāme*—in the holy name of Kṛṣṇa; *jñāna ācchanna*—covering of My knowledge; *ha-ila*—has become; *āmāra*—of Me.

TRANSLATION

"Collecting My patience, therefore, I began to consider that chanting the holy name of Kṛṣṇa had covered all My spiritual knowledge.

PURPORT

Śrī Caitanya Mahāprabhu hints in this verse that to chant the holy name of Kṛṣṇa one does not need to speculate on the philosophical aspects of the science of God, for one automatically becomes ecstatic and without consideration immediately chants, dances, laughs, cries and sings just like a madman.

adi.7.80

> *pāgala ha-ilāṅ āmi, dhairya nāhi mane*
> *eta cinti' niveduluṅ gurura caraṇe*

SYNONYMS

pāgala—madman; *ha-ilāṅ*—I have become; *āmi*—I; *dhairya*—patience; *nāhi*—not; *mane*—in the mind; *eta*—thus; *cinti'*—considering; *niveduluṅ*—I submitted; *gurura*—of the spiritual master; *caraṇe*—at his lotus feet.

TRANSLATION

"I saw that I had become mad by chanting the holy name, and I immediately submitted this at the lotus feet of my spiritual master.

PURPORT

Śrī Caitanya Mahāprabhu, as an ideal teacher, shows us how a disciple should deal with his spiritual master. Whenever there is doubt regarding any point, he should refer the matter to his spiritual master for clarification. Śrī Caitanya Mahāprabhu said that while chanting and dancing He had developed the kind of mad ecstasy that is possible only for a liberated soul. Yet even in His liberated position, He referred everything to His spiritual master whenever there were doubts. Thus in any condition, even when liberated, we should never think ourselves independent of the spiritual master, but must refer to him as soon as there is some doubt regarding our progressive spiritual life.

adi.7.81

> *kibā mantra dilā, gosāñi, kibā tāra bala*
> *japite japite mantra karila pāgala*

SYNONYMS

kibā—what kind of; *mantra*—hymn; *dilā*—you have given; *gosāñi*—My lord; *kibā*—what is; *tāra*—its; *bala*—strength; *japite*—chanting;

japite—chanting; *mantra*—the hymn; *karila*—has made Me; *pāgala*—madman.

TRANSLATION

“ 'My dear lord, what kind of mantra have you given Me? I have become mad simply by chanting this mahā-mantra!

PURPORT

Śrī Caitanya Mahāprabhu prays in His *Śikṣāṣṭaka:*

> *yugāyitaṁ nimeṣeṇa*
> *cakṣuṣā prāvṛṣāyitam*
> *śūnyāyitaṁ jagat sarvaṁ*
> *govinda-viraheṇa me*

"O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from my eyes like torrents of rain, and I am feeling all vacant in the world in Your absence." It is the aspiration of a devotee that while he chants the Hare Kṛṣṇa *mahā-mantra* his eyes will fill with tears, his voice falter and his heart throb. These are good signs in chanting the holy name of the Lord. In ecstasy, one should feel the entire world to be vacant without the presence of Govinda. This is a sign of separation from Govinda. In material life we are all separated from Govinda and are absorbed in material sense gratification. Therefore, when one comes to his senses on the spiritual platform he becomes so eager to meet

Govinda that without Govinda the entire world becomes a vacant place.

adi.7.82

> *hāsāya, nācāya, more karāya krandana*
> *eta śuni' guru hāsi balilā vacana*

SYNONYMS

hāsāya—it causes Me to laugh; *nācaya*—it causes Me to dance; *more*—unto Me; *karāya*—it causes; *krandana*—crying; *eta*—thus; *śuni'*—hearing; *guru*—My spiritual master; *hāsi*—smiling; *balilā*—said; *vacana*—words.

TRANSLATION

“ 'Chanting the holy name in ecstasy causes Me to dance, laugh and cry.' When My spiritual master heard all this, he smiled and then began to speak.

PURPORT

When a disciple very perfectly makes progress in spiritual life, this gladdens the spiritual master, who then also smiles in ecstasy, thinking, "How successful my disciple has become!" He feels so glad that be smiles as he enjoys the progress of the disciple, just as a smiling parent enjoys the activities of a child who is trying to stand up or crawl perfectly.

adi.7.83

> *kṛṣṇa-nāma-mahā-mantrera ei ta' svabhāva*
> *yei jape, tāra kṛṣṇe upajaye bhāva*

SYNONYMS

kṛṣṇa-nāma—the holy name of Kṛṣṇa; *mahā-mantrera*—of the supreme hymn; *ei ta'*—this is its; *svabhāva*—nature; *yei*—anyone; *jape*—chants; *tāra*—his; *kṛṣṇe*—unto Kṛṣṇa; *upajaye*—develops; *bhāva*—ecstasy.

TRANSLATION

It is the nature of the Hare Kṛṣṇa mahā-mantra that anyone who chants it immediately develops his loving ecstasy for Kṛṣṇa.

PURPORT

> *ahaṁ sarvasya prabhavo*
> *mattaḥ sarvaṁ pravartate*
> *iti matvā bhajante māṁ*
> *budhā bhāva-samanvitāḥ*

Many fools, not knowing the transcendental nature of the Hare Kṛṣṇa *mahā-mantra,* sometimes impede our loudly chanting this *mantra,* yet one who is actually advanced in the fulfillment of chanting the Hare Kṛṣṇa *mahā-mantra* induces others to chant also. Kṛṣṇadāsa Kavirāja Gosvāmī explains, *kṛṣṇa-śakti*

vinā nahe tāra pravartana; unless one receives special power of attorney from the Supreme Personality of Godhead, he cannot preach the glories of the Hare Kṛṣṇa *mahā-mantra*. As devotees propagate the Hare Kṛṣṇa *mahā-mantra,* the general population of the entire world gets the opportunity to understand the glories of the holy name. While chanting and dancing or hearing the holy name of the Lord, one automatically remembers the Supreme Personality of Godhead, and because there is no difference between the holy name and Kṛṣṇa, the chanter is immediately linked with Kṛṣṇa. Thus connected, a devotee develops his original attitude of service to the Lord. In this attitude of constantly serving Kṛṣṇa, which is called *bhāva,* he always thinks of Kṛṣṇa in many different ways. One who has attained this *bhāva* stage is no longer under the clutches of the illusory energy. When other spiritual ingredients, such as trembling, perspiration and tears, are added to this *bhāva* stage, the devotee gradually attains love of Kṛṣṇa.

The holy name of Kṛṣṇa is called the *mahā-mantra*. Other *mantras* mentioned in the *Nārada-pañcarātra* are known simply as *mantras,* but the chanting of the holy name of the Lord is called the *mahā-mantra*.

adi.7.84

> *kṛṣṇa-viṣayaka premā—parama puruṣārtha*
> *yāra āge tṛṇa-tulya cāri puruṣārtha*

SYNONYMS

kṛṣṇa-viṣayaka—in the subject of Kṛṣṇa; *premā*—love; *parama*—the highest; *puruṣa-artha*—achievement of the goal of life; *yāra*—whose; *āge*—before; *tṛṇa-tulya*—like the grass in the street; *cāri*—four; *puruṣa-artha*—achievements.

TRANSLATION

“ 'Religiosity, economic development, sense gratification and liberation are known as the four goals of life, but before love of Godhead, the fifth and highest goal, these appear as insignificant as straw in the street.

PURPORT

While chanting the holy name of the Lord, one should not desire the material advancements represented by economic development, religiosity, sense gratification and ultimately liberation from the material world. As stated by Caitanya Mahāprabhu, the highest perfection in life is to develop one's love for Kṛṣṇa (*premā pum-artho mahān śri-caitanya-mahāprabhor matam idam*). When we compare love of Godhead with religiosity, economic development, sense gratification and liberation, we can understand that these achievements may be desirable objectives for *bubhukṣus,* or those who desire to enjoy this material world, and *mumukṣus,* or those who desire liberation from it, but they are very insignificant in the eyes of a pure devotee who has developed *bhāva,* the preliminary stage of love of Godhead.

Dharma (religiosity), *artha* (economic development), *kāma* (sense gratification) and *mokṣa* (liberation) are the four principles of religion that pertain to the material world. Therefore in the beginning of *Śrīmad-Bhāgavatam* it is declared, *dharmaḥ projjhita-kaitavo 'tra:* cheating religious systems in terms of these four material principles are completely discarded from *Śrīmad-Bhāgavatam,* for *Śrīmad-Bhāgavatam* teaches only how to develop one's dormant love of God. The *Bhagavad-gītā* is the preliminary study of *Śrīmad-Bhāgavatam,* and therefore it ends with the words, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja:* "Abandon all varieties of religion and just surrender unto Me." (Bg. 18.66) To adopt this means, one should reject all ideas of religiosity, economic development, sense gratification and liberation and fully engage in the service of the Lord, which is transcendental to these four principles. Love of Godhead is the original function of the spirit soul, and it is as eternal as the soul and the Supreme Personality of Godhead. This eternity is called *sanātana*. When a devotee revives his loving service to the Supreme Personality of Godhead, it should be understood that he has been successful in achieving the desired goal of his life. At that time everything is automatically done by the mercy of the holy name, and the devotee automatically advances in his spiritual progress.

adi.7.85

> *pañcama puruṣārtha—premānandāmṛta-sindhu*
> *mokṣādi ānanda yāra nahe eka bindu*

SYNONYMS

pañcama—fifth; *puruṣa-artha*—goal of life; *prema-ānanda*—the spiritual bliss of love of Godhead; *amṛta*—eternal; *sindhu*—ocean; *mokṣa-ādi*—liberation and other principles of religiosity; *ānanda*—pleasures derived from them; *yāra*—whose; *nahe*—never comparable; *eka*—one; *bindu*—drop.

TRANSLATION

“ 'For a devotee who has actually developed bhāva, the pleasure derived from dharma, artha, kāma and mokṣa appears like a drop in the presence of the sea.

adi.7.86

> *kṛṣṇa-nāmera phala—'premā', sarva-śāstre kaya*
> *bhāgye sei premā tomāya karila udaya*

SYNONYMS

kṛṣṇa-nāmera—of the holy name of the Lord; *phala*—result; *premā*—love of Godhead; *sarva*—in all; *śāstre*—revealed scriptures; *kaya*

—describe; *bhāgye*—fortunately; *sei*—that; *premā*—love of Godhead; *tomāya*—Your; *karila*—has done; *udaya*—arisen.

TRANSLATION

“ 'The conclusion of all revealed scriptures is that one should awaken his dormant love of Godhead. You are greatly fortunate to have already done so.

adi.7.87

> *premāra svabhāve kare citta-tanu kṣobha*
> *kṛṣṇera caraṇa-prāptye upajāya lobha*

SYNONYMS

premāra—out of love of Godhead; *svabhāve*—by nature; *kare*—it induces; *citta*—the consciousness; *tanu*—the body; *kṣobha*—agitated; *kṛṣṇera*—of Lord Kṛṣṇa; *caraṇa*—lotus feet; *prāptye*—to obtain; *upajāya*—it so becomes; *lobha*—aspiration.

TRANSLATION

“ 'It is a characteristic of love of Godhead that by nature it induces transcendental symptoms in one's body and makes one more and more greedy to achieve the shelter of the lotus feet of the Lord.

adi.7.88

> *premāra svabhāve bhakta hāse, kānde, gāya*
> *unmatta ha-iyā nāce, iti-uti dhāya*

SYNONYMS

premāra—by such love of Godhead; *svabhāve*—by nature; *bhakta*—the devotee; *hāse*—laughs; *kānde*—cries; *gāya*—chants; *unmatta*—mad; *ha-iyā*—becoming; *nāce*—dances; *iti*—here; *uti*—there; *dhāya*—moves.

TRANSLATION

“ 'When one actually develops love of Godhead, he naturally sometimes cries, sometimes laughs, sometimes chants and sometimes runs here and there just like a madman.

PURPORT

In this connection Bhaktisiddhānta Sarasvatī Gosvāmī says that sometimes persons who have no love of Godhead at all display ecstatic bodily symptoms. Artificially they sometimes laugh, cry and dance just like madmen, but this cannot help one progress in Kṛṣṇa consciousness. Rather, such artificial agitation of the body is to be given up when one naturally develops the necessary bodily symptoms. Actual blissful life, manifested in genuine spiritual laughing, crying and dancing, is the symptom of real

advancement in Kṛṣṇa consciousness, which can be achieved by a person who always voluntarily engages in the transcendental loving service of the Lord. If one who is not yet developed imitates such symptoms artificially, he creates chaos in the spiritual life of human society.

adi.7.89-90

> *sveda, kampa, romāñcāśru, gadgada, vaivarṇya*
> *unmāda, viṣāda, dhairya, garva, harṣa, dainya*
>
> *eta bhāve premā bhaktagaṇere nācāya*
> *kṛṣṇera ānandāmṛta-sāgare bhāsāya*

SYNONYMS

sveda—perspiration; *kampa*—trembling; *romāñca*—standing of the hairs on the body; *aśru*—tears; *gadgada*—faltering; *vaivarṇya*—changing of bodily color; *unmāda*—madness; *viṣāda*—melancholy; *dhairya*—patience; *garva*—pride; *harṣa*—joyfulness; *dainya*—humbleness; *eta*—in many ways; *bhāve*—in ecstasy; *premā*—love of Godhead; *bhakta-gaṇere*—unto the devotees; *nācāya*—causes to dance; *kṛṣṇera*—of Lord Kṛṣṇa; *ānanda*—transcendental bliss; *amṛta*—nectar; *sāgare*—in the ocean; *bhāsāya*—floats.

TRANSLATION

“ 'Perspiration, trembling, standing on end of one's bodily hairs, tears, faltering, fading, madness,

melancholy, patience, pride, joy and humility—these are various natural symptoms of ecstatic love of Godhead, which causes a devotee to dance and float in an ocean of transcendental bliss while chanting the Hare Kṛṣṇa mantra.

PURPORT

Śrīla Jīva Gosvāmī, in his *Prīti-sandarbha* (66), explains this stage of love of Godhead: *bhagavat-prīti-rūpā vṛttir māyādi-mayī na bhavati. kiṁ tarhi, svarūpa-śakty-ānanda-rūpā, yad-ānanda-parādhīnaḥ śrī-bhagavān apīti*. Similarly, in the 69th *anuccheda* he offers further explanation: *tad evaṁ prīter lakṣaṇaṁ citta-dravas tasya ca roma-harṣādikam. kathañcij jāte 'pi citta-drave roma-harṣādike vā na ced āśaya-śuddhis tadāpi na bhakteḥ samyag-āvirbhāva iti jñāpitam. āśaya-śuddhir nāma cānya-tātparya-parityāgaḥ prīti-tātparyaṁ ca. ata evānimittā svābhāvikī ceti tad viśeṣaṇam*. Transcendental love of Godhead is not under the jurisdiction of the material energy, for it is the transcendental bliss and pleasure potency of the Supreme Personality of Godhead. Since the Supreme Lord is also under the influence of transcendental bliss, when one comes in touch with such bliss in love of Godhead, one's heart melts, and the symptoms of this are standing of the hairs on end, etc. Sometimes a person thus melts and manifests these transcendental symptoms yet at the same time is not well behaved in his personal transactions.This indicates that he has not yet reached complete perfection in devotional life. In other words, a devotee who dances in ecstasy but after dancing and

crying appears to be attracted to material affairs has not yet reached the perfection of devotional service, which is called *āśaya-śuddhi,* or the perfection of existence. One who attains the perfection of existence is completely averse to material enjoyment and engrossed in transcendental love of Godhead. It is therefore to be concluded that the ecstatic symptoms of *āśaya-śuddhi* are visible when a devotee's service has no material cause and is purely spiritual in nature. These are characteristics of transcendental love of Godhead, as stated in *Śrīmad-Bhāgavatam* (1.2.6):

> *sa vai puṁsāṁ paro dharmo*
> *yato bhaktir adhokṣaje*
> *ahaituky apratihatā*
> *yayātmā suprasīdati*

"That religion is best which causes its followers to become ecstatic in love of God that is unmotivated and free from material impediments, for this only can completely satisfy the self."

adi.7.91

> *bhāla haila, pāile tumi parama-puruṣārtha*
> *tomāra premete āmi hailāṅ kṛtārtha*

SYNONYMS

bhāla haila—let it be good; *pāile*—You have gotten; *tumi*—You; *parama-puruṣārtha*—superexcellent goal of life; *tomāra*—Your;

premete—by development in love of Godhead; *āmi*—I; *hailāṅ*—become; *kṛta-artha*—very much obliged.

TRANSLATION

“ 'It is very good, my dear child, that You have attained the supreme goal of life by developing love of Godhead. Thus You have pleased me very much, and I am very much obliged to You.

PURPORT

According to revealed scriptures, if a spiritual master can convert even one soul into a perfectly pure devotee, his mission in life is fulfilled. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura always used to say, "Even at the expense of all the properties, temples and *maṭhas* that I have, if I could convert even one person into a pure devotee, my mission would be fulfilled." It is very difficult, however, to understand the science of Kṛṣṇa, what to speak of developing love of Godhead. Therefore if by the grace of Lord Caitanya and the spiritual master a disciple attains the standard of pure devotional service, the spiritual master is very happy. The spiritual master is not actually happy if the disciple brings him money, but when he sees that a disciple is following the regulative principles and advancing in spiritual life, he is very glad and feels obliged to such an advanced disciple.

adi.7.92

> *nāca, gāo, bhakta-saṅge kara saṅkīrtana*
> *kṛṣṇa-nāma upadeśi' tāra' sarva-jana*

SYNONYMS

nāca—go on dancing; *gāo*—chant; *bhakta-saṅge*—in the society of devotees; *kara*—continue; *saṅkīrtana*—chanting of the holy name in assembly; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *upadeśi'*—by instructing; *tāra'*—deliver; *sarva-jana*—all fallen souls.

TRANSLATION

“ 'My dear child, continue dancing, chanting and performing saṅkīrtana in association with devotees. Furthermore, go out and preach the value of chanting kṛṣṇa-nāma, for by this process You will be able to deliver all fallen souls.'

PURPORT

It is another ambition of the spiritual master to see his disciples not only chant, dance and follow the regulative principles but also preach the *saṅkīrtana* movement to others in order to deliver them, for the Kṛṣṇa consciousness movement is based on the principle that one should become as perfect as possible in devotional service oneself and also preach the cult for others' benefit. There are two classes of unalloyed devotees-namely,

goṣṭhy-ānandīs and *bhajanānandīs*. *Bhajanānandī* refers to one who is satisfied to cultivate devotional service for himself, and *goṣṭhy-ānandī* is one who is not satisfied simply to become perfect himself but wants to see others also take advantage of the holy name of the Lord and advance in spiritual life. The outstanding example is Prahlāda Mahārāja. When he was offered a benediction by Lord Nṛsiṁhadeva, Prahlāda Mahārāja said:

> *naivodvije para duratyaya-vaitaraṇyās*
> *tvad-vīrya-gāyana-mahāmṛta-magna-cittaḥ*
> *śoce tato vimukha-cetasa indriyārtha-*
> *māyā-sukhāya bharam udvahato vimūḍhān*

"My dear Lord, I have no problems and want no benediction from You because I am quite satisfied to chant Your holy name. This is sufficient for me because whenever I chant I immediately merge in an ocean of transcendental bliss. I only lament to see others bereft of Your love. They are rotting in material activities for transient material pleasure and spoiling their lives toiling all day and night simply for sense gratification, with no attachment for love of Godhead. I am simply lamenting for them and devising various plans to deliver them from the clutches of *māyā*." (Bhāg. 7.9.43)

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura explains in his *Anubhāṣya,* "A person who has attracted the attention of the spiritual master by his sincere service likes to dance and chant with similarly developed Kṛṣṇa conscious devotees. The spiritual

master authorizes such a devotee to deliver fallen souls in all parts of the world. Those who are not advanced prefer to chant the Hare Kṛṣṇa *mantra* in a solitary place." Such activities constitute, in the language of Śrīla Bhaktisiddhānta Sarasvati Ṭhākura, a type of cheating process in the sense that they imitate the activities of exalted personalities like Haridāsa Ṭhākura. One should not attempt to imitate such exalted devotees. Rather, everyone should endeavor to preach the cult of Śrī Caitanya Mahāprabhu in all parts of the world and thus become successful in spiritual life. One who is not very expert in preaching may chant in a secluded place, avoiding bad association, but for one who is actually advanced, preaching and meeting people who are not engaged in devotional service are not disadvantages. A devotee gives the nondevotees his association but is not affected by their misbehavior. Thus by the activities of a pure devotee even those who are bereft of love of Godhead get a chance to become devotees of the Lord one day. In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura advises that one discuss the verse in *Śrīmad-Bhāgavatam* beginning *naitat samācarej jātu manasāpi hy anīśvaraḥ* (10.33.30), and the following verse in *Bhakti-rasāmṛta-sindhu* (1.2.255):

> *anāsaktasya viṣayān*
> *yathārham upayuñjataḥ*
> *nirbandhaḥ kṛṣṇa-sambandhe*
> *yuktaṁ vairāgyam ucyate*

One should not imitate the activities of great personalities. One should be detached from material enjoyment and should accept everything in connection with Kṛṣṇa's service.

adi.7.93

> *eta bali' eka śloka śikhāila more*
> *bhāgavatera sāra ei—bale vāre vāre*

SYNONYMS

eta bali'—saying this; *eka*—one; *śloka*—verse; *śikhāila*—has taught; *more*—unto Me; *bhāgavatera*—of *Śrīmad-Bhāgavatam*; *sāra*—essence; *ei*—this is; *bale*—he said; *vārevāre*—again and again.

TRANSLATION

"Saying this, My spiritual master taught Me one verse from Śrīmad-Bhāgavatam. It is the essence of all the Bhāgavatam's instructions; therefore he instructed Me on this verse again and again."

PURPORT

This verse from *Śrīmad-Bhāgavatam* (11.2.40) was spoken by Śrī Nārada Muni to Vasudeva to teach him about *Bhāgavata-dharma*. Vasudeva had already achieved the result of *Bhāgavata-dharma* because Lord Kṛṣṇa appeared in his house as his son, yet in order to teach others, he desired to hear from

Śrī Nārada Muni to be enlightened in the process of *Bhāgavata-dharma*. This is the humbleness of a great devotee.

adi.7.94

> *evaṁ-vrataḥ sva-priya-nāma-kīrtyā*
> *jātānurāgo druta-citta uccaiḥ*
> *hasaty atho roditi rauti gāyaty*
> *unmāda-van nṛtyati loka-bāhyaḥ*

SYNONYMS

evam-vrataḥ—when one thus engages in the vow to chant and dance; *sva*—own; *priya*—very dear; *nāma*—holy name; *kīrtyā*—by chanting; *jāta*—in this way develops; *anurāgaḥ*—attachment; *druta-cittaḥ*—very eagerly; *uccaiḥ*—loudly; *hasati*—laughs; *atho*—also; *roditi*—cries; *rauti*—becomes agitated; *gāyati*—chants; *unmāda-vat*—like a madman; *nṛtyati*—dancing; *loka-bāhyaḥ*—without caring for outsiders.

TRANSLATION

“ 'When a person is actually advanced and takes pleasure in chanting the holy name of the Lord, who is very dear to him, he is agitated and loudly chants the holy name. He also laughs, cries, becomes agitated and chants just like a madman, not caring for outsiders.'

adi.7.95-96

> *ei tāṅra vākye āmi dṛḍha viśvāsa dhari'*
> *nirantara kṛṣṇa-nāma saṅkīrtana kari*

> *sei kṛṣṇa-nāma kabhu gāoyāya, nācāya*
> *gāhi, nāci nāhi āmi āpana-icchāya*

SYNONYMS

ei—this; *tāṅra*—his (My spiritual master's); *vākye*—in the words of; *āmi*—I; *dṛḍha*—firm; *viśvāsa*—faith; *dhari'*—depend; *nirantara*—always; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *saṅkīrtana*—chanting; *kari*—continue; *sei*—that; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *kabhu*—sometimes; *gāoyāya*—causes Me to chant; *nācāya*—causes Me to dance; *gāhi*—by chanting; *nāci*—dancing; *nāhi*—not; *āmi*—Myself; *āpana*—own; *icchāya*—will.

TRANSLATION

"I firmly believe in these words of My spiritual master, and therefore I always chant the holy name of the Lord, alone and in the association of devotees. That holy name of Lord Kṛṣṇa sometimes causes Me to chant and dance, and therefore I chant and dance. Please do not think that I intentionally do it. I do it automatically.

PURPORT

A person who cannot keep his faith in the words of his spiritual master but acts independently never receives the authority to chant the holy name of the Lord. It is said in the *Vedas* (*Śvetāśvatara Upaniṣad* 6.23):

> *yasya deve parā bhaktir*
> *yathā deve tathā gurau*
> *tasyaite kathitā hy arthāḥ*
> *prakāśante mahātmanaḥ*

"Only unto those great souls who have implicit faith in both the Lord and the spiritual master are all the imports of Vedic knowledge automatically revealed." This Vedic injunction is very important, and Śrī Caitanya Mahāprabhu supported it by His personal behavior. Believing in the words of His spiritual master, He introduced the *saṅkīrtana* movement, just as the present Kṛṣṇa consciousness movement was started with belief in the words of our spiritual master. He wanted to preach, we believed in his words and tried somehow or other to fulfill them, and now this movement has become successful all over the world. Therefore faith in the words of the spiritual master and in the Supreme Personality of Godhead is the secret of success. Śrī Caitanya Mahāprabhu never disobeyed the orders of His spiritual master and stopped propagating the *saṅkīrtana* movement. Śrī Bhaktisiddhānta Sarasvatī Gosvāmī, at the time of his passing away, ordered all his disciples to work conjointly to preach the mission of Caitanya Mahāprabhu all over the world. Later,

however, some self-interested, foolish disciples disobeyed his orders. Each one of them wanted to become head of the mission, and they fought in the courts, neglecting the order of the spiritual master, and the entire mission was defeated. We are not proud of this; however, the truth must be explained. We believed in the words of our spiritual master and started in a humble way-in a helpless way—but due to the spiritual force of the order of the supreme authority, this movement has become successful.

It is to be understood that when Śrī Caitanya Mahāprabhu chanted and danced, He did so by the influence of the pleasure potency of the spiritual world. Śrī Caitanya Mahāprabhu never considered the holy name of the Lord to be a material vibration, nor does any pure devotee mistake the chanting of the Hare Kṛṣṇa *mantra* to be a material musical manifestation. Lord Caitanya never tried to be the master of the holy name; rather He taught us how to be servants of the holy name. If one chants the holy name of the Lord just to make a show, not knowing the secret of success, he may increase his bile secretion, but he will never attain perfection in chanting the holy name. Śrī Caitanya Mahāprabhu presented himself in this way: "I am a great fool and do not have knowledge of right and wrong. In order to understand the real meaning of the *Vedānta-sūtra,* I never followed the explanation of the Śaṅkara-sampradāya or Māyāvādī *sannyāsīs*. I'm very much afraid of the illogical arguments of the Māyāvādī philosophers. Therefore I think I have no authority regarding their explanations of the *Vedānta-sūtra*. I firmly believe that simply chanting the holy name of the

Lord can remove all misconceptions of the material world. I believe that simply by chanting the holy name of the Lord one can attain the shelter of the lotus feet of the Lord. In this age of quarrel and disagreement, the chanting of the holy names is the only way to liberation from the material clutches.

"By chanting the holy name," Lord Caitanya continued, "I became almost mad. However, after inquiring from My spiritual master I have come to the conclusion that instead of striving for achievement in the four principles of religiosity [*dharma*], economic development [*artha*], sense gratification [*kāma*] and liberation [*mokṣa*], it is better if somehow or other one develops transcendental love of Godhead. That is the greatest success in life. One who has attained love of Godhead chants and dances by his nature, not caring for the public." This stage of life is known as *bhāgavata-jīvana,* or the life of a devotee.

Śrī Caitanya Mahāprabhu continued, "I never chanted and danced to make an artificial show. I dance and chant because I firmly believe in the words of My spiritual master. Although the Māyāvādī philosophers do not like this chanting and dancing, I nevertheless perform it on the strength of his words. Therefore it is to be concluded that I deserve very little credit for these activities of chanting and dancing, for they are being done automatically by the grace of the Supreme Personality of Godhead."

adi.7.97

> *kṛṣṇa-nāme ye ānanda-sindhu-āsvādana*
> *brahmānanda tāra āge khātodaka-sama*

SYNONYMS

kṛṣṇa-nāme—in the holy name of the Lord; *ye*—which; *ānanda*—transcendental bliss; *sindhu*—ocean; *āsvādana*—tasting; *brahma-ānanda*—the transcendental bliss of impersonal understanding; *tāra*—its; *āge*—in front; *khāta-udaka*—shallow water in the canals; *sama*—like.

TRANSLATION

"Compared to the ocean of transcendental bliss that is tasted by chanting the Hare Kṛṣṇa mantra, the pleasure derived from impersonal Brahman realization [brahmānanda] is like the shallow water in a canal.

PURPORT

In the *Bhakti-rasāmṛta-sindhu* (1.1.38) it is stated:

> *brahmānando bhaved eṣa*
> *cet parārdha-guṇī-kṛtaḥ*
> *naiti bhakti-sukhāmbhodheḥ*
> *paramāṇu-tulām api*

"If *brahmānanda,* the transcendental bliss derived from understanding impersonal Brahman, were multiplied a million times, such a quantity of *brahmānanda* could not compare with even an atomic portion of the pleasure relished in pure devotional service."

adi.7.98

> *tvat-sākṣāt-karaṇāhlāda-*
> *viśuddhābdhi-sthitasya me*
> *sukhāni goṣpadāyante*
> *brāhmāṇy api jagad-guro*

SYNONYMS

tvat—Your; *sākṣāt*—meeting; *karaṇa*—such action; *āhlāda*—pleasure; *viśuddha*—spiritually purified; *abdhi*—ocean; *sthitasya*—being situated; *me*—by me; *sukhāni*—happiness; *goṣpadāyante*—a small hole created by the hoof of a calf; *brāhmaṇi*—the pleasure derived from impersonal Brahman understanding; *api*—also; *jagat-guro*—O master of the universe.

TRANSLATION

“ 'My dear Lord, O master of the universe, since I have directly seen You, my transcendental bliss has taken the shape of a great ocean. Being situated in that ocean, I now realize all other so-called happiness to be like the water contained in the hoofprint of a calf.' "

PURPORT

The transcendental bliss enjoyed in pure devotional service is like an ocean, whereas material happiness and even the happiness to be derived from the realization of impersonal Brahman are just like the water in the hoofprint of a calf. This is a verse from the *Hari-bhakti-sudhodaya* (14.36).

adi.7.99

> *prabhura miṣṭa-vākya śuni' sannyāsīra gaṇa*
> *citta phiri' gela, kahe madhura vacana*

SYNONYMS

prabhura—of the Lord; *miṣṭa-vākya*—sweet words; *śuni'*—after hearing; *sannyāsīra gaṇa*—all the groups of *sannyāsīs*; *citta*—consciousness; *phiri'*—moved; *gela*—went; *kahe*—said; *madhura*—pleasing; *vacana*—words.

TRANSLATION

After hearing Lord Śrī Caitanya Mahāprabhu, all the Māyāvādī sannyāsīs were moved. Their minds changed, and thus they spoke with pleasing words.

PURPORT

The Māyāvādī *sannyāsīs* met Caitanya Mahāprabhu at Vārāṇasī to criticize the Lord regarding His participation in the

saṅkīrtana movement, which they did not like. This demonic nature of opposition to the *saṅkīrtana* movement perpetually exists. As it existed in the time of Śrī Caitanya Mahāprabhu, similarly it existed long before that, even in the time of Prahlāda Mahārāja. He used to chant in *saṅkīrtana* although his father did not like it, and that was the reason for the misunderstanding between the father and son. In the *Bhagavad-gītā* (Bg. 7.15) the Lord says:

no māṁ duṣkṛtino mūḍhāh

> *prapadyante narādhamāḥ*
> *māyayāpahṛta-jñānā*
> *āsuraṁ bhāvam āśritāḥ*

"Those miscreants who are grossly foolish, who are lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons do not surrender unto Me." The Māyāvādī *sannyāsīs* are *āsuraṁ bhāvam āśritāḥ,* which means that they have taken the path of the *asuras* (demons), who do not believe in the existence of the form of the Lord. The Māyāvādīs say that the ultimate source of everything is impersonal, and in this way they deny the existence of God. Saying that there is no God is direct denial of God, and saying that God exists but has no head, legs and hands and cannot speak, hear or eat is a negative way of denying His existence. A person who cannot see is called blind, one who cannot walk can be called lame, one who has no hands can be called helpless, one

who cannot speak can be called dumb, and one who cannot hear can be called deaf. The Māyāvādīs' proposition that God has no legs, no eyes, no ears and no hands is an indirect way of insulting Him by defining Him as blind, deaf, dumb, lame, helpless, etc. Therefore although they present themselves as great Vedāntists, they are factually *māyayāpahṛta-jñāna;* in other words, they seem to be very learned scholars, but the essence of their knowledge has been taken away.

Impersonalist Māyāvādīs always try to defy Vaiṣṇavas because Vaiṣṇavas accept the Supreme Personality as the supreme cause and want to serve Him, talk with Him and see Him, just as the Lord is also eager to see His devotees and talk, eat and dance with them. These personal exchanges of love do not appeal to the Māyāvādī *sannyāsīs*. Therefore the original purpose of the Māyāvādī *sannyāsīs* of Benares in meeting Caitanya Mahāprabhu was to defeat His personal conception of God. Śrī Caitanya Mahāprabhu, however, as a preacher, turned the minds of the Māyāvādī *sannyāsīs*. They were melted by the sweet words of Śrī Caitanya Mahāprabhu and thus became friendly and spoke to Him also in sweet words. Similarly, all preachers will have to meet opponents, but they should not make them more inimical. They are already enemies, and if we talk with them harshly or impolitely their enmity will merely increase. We should therefore follow in the footsteps of Lord Caitanya Mahāprabhu as far as possible and try to convince the opposition by quoting from the *śāstras* and presenting the

conclusion of the *ācāryas*. It is in this way that we should try to defeat all the enemies of the Lord.

adi.7.100

> *ye kichu kahile tumi, saba satya haya*
> *kṛṣṇa-premā sei pāya, yāra bhāgyodaya*

SYNONYMS

ye—all; *kichu*—that; *kahile*—You spoke; *tumi*—You; *saba*—everything; *satya*—truth; *haya*—becomes; *kṛṣṇa-premā*—love of Godhead; *sei*—anyone; *pāya*—achieves; *yāra*—whose; *bhāgya-udaya*—fortune is now awakened.

TRANSLATION

"Dear Śrī Caitanya Mahāprabhu, what You have said is all true. Only one who is favored by fortune attains love of Godhead.

PURPORT

One who is actually very fortunate can begin Kṛṣṇa consciousness, as stated by Caitanya Mahāprabhu to Śrīla Rūpa Gosvāmī:

> *brahmāṇḍa bhramite kona bhāgyavān jīva*
> *guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja*

(Cc. Madhya 19.151)

There are millions of living entities who have become conditioned by the laws of material nature, and they are wandering throughout the planetary systems of this universe in different bodily forms. Among them, one who is fortunate meets a bona fide spiritual master by the grace of Kṛṣṇa and comes to understand the meaning of devotional service. By discharging devotional service under the direction of the bona fide spiritual master, or *ācārya,* he develops love of Godhead. One whose love of Godhead (*kṛṣṇa-prema*) is awakened and who thus becomes a devotee of the inconceivable Supreme Personality of Godhead is to be considered extremely fortunate. The Māyāvādī *sannyāsīs* admitted this fact to Śrī Caitanya Mahāprabhu. It is not easy for one to become a Kṛṣṇa conscious person, but by the mercy of Śrī Caitanya Mahāprabhu it can be possible, as will be proven in the course of this narration.

adi.7.101

> *kṛṣṇe bhakti kara—ihāya sabāra santoṣa*
> *vedānta nā śuna kene, tāra kibā doṣa*

SYNONYMS

kṛṣṇe—unto Kṛṣṇa; *bhakti*—devotional service; *kara*—do; *ihāya*—in this matter; *sabāra*—of everyone; *santoṣa*—there is satisfaction; *vedānta*—the philosophy of the *Vedānta-sūtra*; *nā*—do not; *śuna*—

hear; *kene*—why; *tāra*—of the philosophy; *kibā*—what is; *doṣa*—fault.

TRANSLATION

"Dear sir, there is no objection to Your being a great devotee of Lord Kṛṣṇa. Everyone is satisfied with this. But why do You avoid discussion on the Vedānta-sūtra? What is the fault in it?"

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments in this connection, "Māyāvādī *sannyāsīs* accept that the commentary by Śrī Śaṅkarācārya known as *Śārīraka-bhāṣya* gives the real meaning of the *Vedanta-sūtra*. In other words, Māyāvādī *sannyāsīs* accept the meanings expressed in the explanations of the *Vedānta-sūtra* by Śaṅkarācārya, which are based on monism. Thus they explain the *Vedānta-sūtra,* the *Upaniṣads* and all such Vedic literature in their own impersonal way." The great Māyāvādī *sannyāsī* Sadānanda Yogīndra has written a book known as *Vedānta-sāra,* in which he writes, *vedānto nāma upaniṣat-pramāṇam. tad-upakārīṇi śārīraka-sūtrādīni ca.* According to Sadānanda Yogīndra, the *Vedānta-sūtra* and *Upaniṣads,* as presented by Śrī Śaṅkarācārya in his *Śārīraka-bhāṣya* commentary, are the only sources of Vedic evidence. Actually, however, *Vedānta* refers to the essence of Vedic knowledge, and it is not a fact that there is nothing more than Śaṅkarācārya's *Śārīraka-bhāṣya*. There are other *Vedānta*

commentaries, written by Vaiṣṇava *ācāryas,* none of whom follow Śrī Śaṅkarācārya or accept the imaginative commentary of his school. Their commentaries are based on the philosophy of duality. Monist philosophers like Śaṅkarācārya and his followers want to establish that God and the living entity are one, and instead of worshiping the Supreme Personality of Godhead they present themselves as God. They want to be worshiped as God by others. Such persons do not accept the philosophies of the Vaiṣṇava *ācāryas,* which are known as *śuddhādvaita* (purified monism), *śuddha-dvaita* (purified dualism), *viśiṣṭādvaita* (specific monism), *dvaitādvaita* (monism and dualism) and *acintya-bhedābheda* (inconceivable oneness and difference). Māyāvādīs do not discuss these philosophies, for they are firmly convinced of their own philosophy of *kevalādvaita,* exclusive monism. Accepting this system of philosophy as the pure understanding of the *Vedānta-sūtra,* they believe that Kṛṣṇa has a body made of material elements and that the activities of loving service to Kṛṣṇa are sentimentality. They are known as Māyāvādīs because according to their opinion Kṛṣṇa has a body made of *māyā,* and the loving service of the Lord executed by devotees is also *māyā*. They consider such devotional service to be an aspect of fruitive activities (*karma-kāṇḍa*). According to their view, *bhakti* consists of mental speculation or sometimes meditation. This is the difference between the Māyāvādī and Vaiṣṇava philosophies.

adi.7.102

> *eta śuni' hāsi' prabhu balilā vacana*
> *duḥkha nā mānaha yadi, kari nivedana*

SYNONYMS

eta—thus; *śuni'*—hearing; *hāsi'*—smiling; *prabhu*—Lord Caitanya Mahāprabhu; *balilā*—said; *vacana*—His words; *duḥkha*—unhappy; *nā*—do not; *mānaha*—take it; *yadi*—if; *kari*—I say; *nivedana*—something unto you.

TRANSLATION

After hearing the Māyāvādī sannyāsīs speak in that way, Lord Caitanya Mahāprabhu smiled slightly and said, "My dear sirs, if you don't mind I can say something to you regarding Vedānta philosophy."The seriously inquisitive student or sage, well equipped with knowledge and detachment, realizes that Absolute Truth by rendering devotional service in terms of what he has heard from the *Vedānta-śruti*.

PURPORT

The Māyāvādī *sannyāsīs,* appreciating Lord Caitanya Mahāprabhu, inquired from Him why He did not discuss Vedānta philosophy. Actually, however, the entire system of Vaiṣṇava activities is based on Vedānta philosophy. Vaiṣṇavas do

not neglect Vedānta, but they do not care to understand Vedānta on the basis of the *Śārīraka-bhāṣya* commentary. Therefore, to clarify the situation, Lord Śrī Caitanya Mahāprabhu, with the permission of the Māyāvādī *sannyāsīs,* wanted to speak regarding Vedānta philosophy.

The Vaiṣṇavas are by far the greatest philosophers in the world, and the greatest among them was Śrīla Jīva Gosvāmī Prabhu, whose philosophy was again presented less than four hundred years later by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura Mahārāja. Therefore one must know very well that Vaiṣṇava philosophers are not sentimentalists or cheap devotees like the *sahajiyās*. All the Vaiṣṇava *ācāryas* were vastly learned scholars who understood Vedānta philosophy fully, for unless one knows Vedānta philosophy he cannot be an *ācārya*. To be accepted as an *ācārya* among Indian transcendentalists who follow the Vedic principles, one must become a vastly learned scholar in Vedānta philosophy, either by studying it or hearing it.

Bhakti develops in pursuance of Vedānta philosophy. This is stated in *Śrīmad-Bhāgavatam* (1.2.12):

> *tac chraddadhānā munayo*
> *jñāna-vairāgya-yuktayā*
> *paśyanty ātmani cātmānaṁ*
> *bhaktyā śruta-gṛhītayā*

The words *bhaktyā śruta-gṛhītayā* in this verse are very important, for they indicate that *bhakti* must be based upon the

philosophy of the *Upaniṣads* and *Vedānta-sūtra*. Śrīla Rūpa Gosvāmī said:

> *śruti-smṛti-purāṇādi-*
> *pañcarātra-vidhiṁ vinā*
> *aikāntikī harer bhaktir*
> *utpātāyaiva kalpate*

"Devotional service performed without reference to the *Vedas, Purāṇas, Pañcarātras,* etc., must be considered sentimentalism, and it causes nothing but disturbance to society." There are different grades of Vaiṣṇavas (*kaniṣṭha-adhikārī, madhyama-adhikārī* and *uttama-adhikārī*), but to be a *madhyama-adhikārī* preacher one must be a learned scholar in the *Vedānta-sūtra* and other Vedic literature because when *bhakti-yoga* develops on the basis of Vedānta philosophy it is factual and steady. In this connection we may quote the translation and purport of the verse mentioned above (Bhāg. 1.2.12):

The Absolute Truth is realized in full by the process of devotional service to the Lord, Vāsudeva, or the Personality of Godhead, who is the full-fledged Absolute Truth. Brahman is His transcendental bodily effulgence, and Paramātmā is His partial representation. As such, Brahman or Paramātmā realization of the Absolute Truth is but a partial realization. There are four different types of human beings—the *karmīs,* the *jñānīs,* the *yogīs* and the devotees. The *karmīs* are materialistic, whereas

the other three are transcendental. The first-class transcendentalists are the devotees who have realized the Supreme Person. The second-class transcendentalists are those who have partially realized the plenary portion of the absolute person. And the third-class transcendentalists are those who have barely realized the spiritual focus of the absolute person. As stated in the *Bhagavad-gītā* and other Vedic literatures, the Supreme Person is realized by devotional service which is backed by full knowledge and detachment from material association. We have already discussed the point that devotional service is followed by knowledge and detachment from material association. As Brahman and Paramātmā realization are imperfect realizations of the Absolute Truth, so the means of realizing Brahman and Paramātmā, i.e., the paths of *jñāna* and *yoga,* are also imperfect means of realizing the Absolute Truth. Devotional service which is based on the foreground of full knowledge combined with detachment from material association, and which is fixed by dint of the aural reception of the *Vedānta-śruti,* is the only perfect method by which the seriously inquisitive student. can realize the Absolute Truth. Devotional service is not, therefore, meant for the less intelligent class of transcendentalist.

There are three classes of devotees, namely first, second and third class. The third-class devotees, or the neophytes, who have no knowledge and are not detached from material association, but who are simply attracted by the preliminary process of worshiping the Deity in the temple, are called material devotees.

Material devotees are more attached to material benefit than transcendental profit. Therefore, one has to make definite progress from the position of material devotional service to the second-class devotional position. In the second-class position, the devotee can see four principles in the devotional line, namely the Personality of Godhead, His devotees, the ignorant and the envious. One has to raise himself at least to the stage of a second-class devotee and thus become eligible to know the Absolute Truth.

A third-class devotee, therefore, has to receive the instructions of devotional service from the authoritative sources of *Bhāgavata*. The number one *Bhāgavata* is the established personality of devotee, and the other *Bhāgavata* is the message of Godhead. The third-class devotee therefore has to go to the personality of devotee in order to learn the instructions of devotional service. Such a personality of devotee is not a professional man who earns his livelihood by the business of the *Bhāgavatam*. Such a devotee must be a representative of Śukadeva Gosvāmī, like Sūta Gosvāmī, and must preach the cult of devotional service for the all-around benefit of all people. A neophyte devotee has very little taste for hearing from the authorities. Such a neophyte devotee makes a show of hearing from the professional man to satisfy his senses. This sort of hearing and chanting has spoiled the whole thing, so one should be very careful about the faulty process. The holy messages of Godhead, as inculcated in the *Bhagavad-gītā* or in *Śrīmad-Bhāgavatam,* are undoubtedly transcendental subjects, but even

though they are so, such transcendental matters are not to be received from the professional man, who spoils them as the serpent spoils milk simply by the touch of his tongue.

A sincere devotee must, therefore, be prepared to hear the Vedic literature like the *Upaniṣads, Vedānta-sūtra* and other literatures left by the previous authorities, or Gosvāmīs, for the benefit of his progress. Without hearing such literatures, one cannot make actual progress. And without hearing and following the instructions, the show of devotional service becomes worthless and therefore a sort of disturbance in the path of devotional service. Unless, therefore, devotional service is established on the principles of *śruti, smṛti, Purāṇa* and *Pañcarātra* authorities, the make-show of devotional service should at once be rejected. An unauthorized devotee should never be recognized as a pure devotee. By assimilation of such messages from the Vedic literatures, one can see the all-pervading localized aspect of the Personality of Godhead within his own self constantly. This is called *samādhi.*

adi.7.103

> *ihā śuni' bale sarva sannyāsīra gaṇa*
> *tomāke dekhiye yaiche sākṣāt nārāyaṇa*

SYNONYMS

ihā—this; *śuni'*—hearing; *bale*—spoke; *sarva*—all; *sannyāsīra*—of the Māyāvādī *sannyāsīs*; *gaṇa*—group; *tomāke*—unto You; *dekhiye*

—we see; *yaiche*—exactly like; *sākṣāt*—directly; *nārāyaṇa*—the Supreme Personality of Godhead.

TRANSLATION

Hearing this, the Māyāvādī sannyāsīs became somewhat humble and addressed Caitanya Mahāprabhu as Nārāyaṇa Himself, who they all agreed He was.

PURPORT

Māyāvādī *sannyāsīs* address each other as Nārāyaṇa. Whenever they see another *sannyāsī,* they offer him respect by calling *oṁ namo nārāyaṇāya* ("I offer my respect unto you, Nārāyaṇa"), although they know perfectly well what kind of Nārāyaṇa he is. Nārāyaṇa has four hands, but although they are puffed up with the idea of being Nārāyaṇa, they cannot exhibit more than two. Since their philosophy declares that Nārāyaṇa and an ordinary human being are both on the same level, they sometimes use the term *daridra-nārāyaṇa* ("poor Nārāyaṇa"), which was invented by a so-called *svāmī* who did not know anything about Vedānta philosophy. Therefore although all these Māyāvādī *sannyāsīs* who called themselves Nārāyaṇa were actually unaware of the position of Nārāyaṇa, due to their austerities Lord Caitanya Mahāprabhu enabled them to understand Him to be Nārāyaṇa Himself. Lord Caitanya is certainly the Supreme Personality of Godhead Nārāyaṇa appearing as a devotee of Nārāyaṇa, and thus the Māyāvādī *sannyāsīs,* understanding that He was directly

Nārāyaṇa Himself whereas they were false, puffed-up Nārāyaṇas, spoke to Him as follows.

adi.7.104

> *tomāra vacana śuni' juḍāya śravaṇa*
> *tomāra mādhurī dekhi' juḍāya nayana*

SYNONYMS

tomāra—Your; *vacana*—speeches; *śuni'*—hearing; *juḍāya*—very much satisfied; *śravaṇa*—aural reception; *tomāra*—Your; *mādhurī*—nectar; *dekhi'*—seeing; *juḍāya*—satisfies; *nayana*—our eyes.

TRANSLATION

"Dear Caitanya Mahāprabhu," they said, "to tell You the truth, we are greatly pleased to hear Your words, and furthermore Your bodily features are so pleasing that we feel extraordinary satisfaction in seeing You.

PURPORT

In the *śāstras* it is said:

> *ataḥ śrī-kṛṣṇa-nāmādi*
> *na bhaved grāhyam indriyaiḥ*
> *sevonmukhe hi jihvādau*
> *svayam eva sphuraty adaḥ*

"With one's materially contaminated senses one cannot understand the Supreme Personality of Godhead or His name, form, qualities or paraphernalia, but if one renders service unto Him the Lord reveals Himself." (*Bhakti-rasāmṛta-sindhu* 1.2.234) Here one can see the effect of the Māyāvādī *sannyāsīs'* service toward Nārāyaṇa. Because they offered a little respect to Śrī Caitanya Mahāprabhu and because they were pious and actually followed the austere rules and regulations of *sannyāsa,* they had some understanding of Vedānta philosophy, and by the grace of Lord Caitanya Mahāprabhu they could appreciate that He was none other than the Supreme Personality of Godhead, who is endowed with all six opulences. One of these opulences is His beauty. By His extraordinarily beautiful bodily features the Māyāvādī *sannyāsīs* recognized Śrī Caitanya Mahāprabhu as Nārāyaṇa Himself. He was not a farcical Nārāyaṇa like the *daridra-nārāyaṇas* invented by so-called *sannyāsīs*.

adi.7.105

> *tomāra prabhāve sabāra ānandita mana*
> *kabhu asaṅgata nahe tomāra vacana*

SYNONYMS

tomāra—Your; *prabhāve*—by influence; *sabāra*—of everyone; *ānandita*—joyful; *mana*—mind; *kabhu*—at anytime; *asaṅgata*—unreasonable; *nahe*—does not; *tomāra*—Your; *vacana*—speeches.

TRANSLATION

"Dear sir, by Your influence our minds are greatly satisfied, and we believe that Your words will never be unreasonable. Therefore You can speak on the Vedānta-sūtra."

PURPORT

In this verse the words *tomāra prabhāve* ("Your influence") are very important. Unless one is spiritually advanced he cannot influence an audience. Bhaktivinoda Ṭhākura has sung, *śuddha-bhakata-caraṇa-reṇu, bhajana-anukūla*. "Unless one associates with a pure devotee he cannot be influenced to understand devotional service." These Māyāvādī *sannyāsīs* were fortunate enough to meet the Supreme Personality of Godhead in the form of a devotee, and certainly they were greatly influenced by the Lord. They knew that since a perfectly advanced spiritualist never says anything false, all his words are reasonable and agree with the Vedic version. A highly realized person never says anything that has no meaning. Māyāvādī philosophers claim to be the Supreme Personality of Godhead, and this has no meaning, but Śrī Caitanya Mahāprabhu never uttered such nonsense. The Māyāvādī *sannyāsīs* were convinced about His personality, and therefore they wanted to hear from Him the purport of Vedānta philosophy.

adi.7.106

> *prabhu kahe, vedānta-sūtra īśvara-vacana*
> *vyāsa-rūpe kaila yāhā śrī-nārāyaṇa*

SYNONYMS

prabhukahe—the Lord began to speak; *vedānta-sūtra*—the philosophy of *Vedanta-sūtra*; *īśvara-vacana*—spoken by the Supreme Personality of Godhead; *vyāsa-rūpe*—in the form of Vyāsadeva; *kaila*—He has made; *yāhā*—whatever; *śrī-nārāyaṇa*—the Supreme Personality of Godhead.

TRANSLATION

The Lord said, "Vedānta philosophy consists of words spoken by the Supreme Personality of Godhead Nārāyaṇa in the form of Vyāsadeva.

PURPORT

The *Vedānta-sūtra,* which consists of aphorisms revealing the method of understanding Vedic knowledge, is the concise form of all Vedic knowledge. It begins with the words *athāto brahma-jijñāsā* ("Now is the time to inquire about the Absolute Truth"). The human form of life is especially meant for this purpose, and therefore the *Vedānta-sūtra* very concisely explains the human mission. This is confirmed by the words of the *Vāyu* and *Skanda Purāṇas,* which define a *sūtra* as follows:

> *alpākṣaram asandigdhaṁ*
> *sāra-vat viśvato-mukham*
> *astobham anavadyaṁ ca*
> *sūtraṁ sūtra-vido viduḥ*

"A *sūtra* is an aphorism that expresses the essence of all knowledge in a minimum of words It must be universally applicable and faultless in its linguistic presentation." Anyone familiar with such *sūtras* must be aware of the *Vedānta-sūtra,* which is well known among scholars by the following different names: (1) *Brahma-sūtra,* (2) *Śārīraka,* (3) *Vyāsa-sūtra,* (4) *Bādarāyaṇa-sūtra,* (5) *Uttara-mīmāṁsā* and (6) *Vedānta-darśana*.

There are four chapters (*adhyāyas*) in the *Vedānta-sūtra,* and there are four divisions (*pādas*) in each chapter. Therefore the *Vedānta-sūtra* may be referred to as *ṣoḍaśa-pāda,* or sixteen divisions of aphorisms. The theme of each and every division is fully described in terms of five different subject matters (*adhikaraṇas*), which are technically called *pratijñā, hetu, udāharaṇa, upanaya* and *nigamana*. Every theme must necessarily be explained with reference to *pratijñā,* or a solemn declaration of the purpose of the treatise. The solemn declaration given in the beginning of the *Vedānta-sūtra* is *athāto brahma-jijñāsā,* which indicates that this book was written with the solemn declaration to inquire about the Absolute Truth. Similarly, reasons must be expressed (*hetu*), examples must be given in terms of various facts (*udaharaṇa*), the theme must

gradually be brought nearer for understanding (*upanaya*), and finally it must be supported by authoritative quotations from the Vedic *śāstras* (*nigamana*).

According to the great dictionary compiler Hemacandra, also known as Koṣakāra, Vedānta refers to the purport of the *Upaniṣads* and the *Brāhmaṇa* portion of the *Vedas*. Professor Apte, in his dictionary, describes the *Brāhmaṇa* portion of the *Vedas* as that portion which states the rules for employment of hymns at various sacrifices and gives detailed explanations of their origin, sometimes with lengthy illustrations in the form of legends and stories. It is distinct from the *mantra* portion of the *Vedas*. Hemacandra said that the supplement of the *Vedas* is called the *Vedānta-sūtra*. *Veda* means knowledge, and *anta* means the end. In other words, proper understanding of the ultimate purpose of the *Vedas* is called Vedānta knowledge. Such knowledge, as given in the aphorisms of the *Vedānta-sūtra,* must be supported by the *Upaniṣads*.

According to learned scholars, there are three different sources of knowledge, which are called *prasthāna-traya*. According to these scholars, Vedānta is one of such sources, for it presents Vedic knowledge on the basis of logic and sound arguments. In the *Bhagavad-gītā* (Bg. 13.5) the Lord says, *brahma-sūtra-padaiś caiva hetumadbhir viniścitaiḥ:* "Understanding of the ultimate goal of life is ascertained in the *Brahma-sūtra* by legitimate logic and argument concerning cause and effect." Therefore the *Vedānta-sūtra* is known as

nyāya-prasthāna, the *Upaniṣads* are known as *śruti-prasthāna,* and the *Gītā, Mahābhārata* and *Purāṇas* are known as *smṛti-prasthāna.* All scientific knowledge of transcendence must be supported by *śruti, smṛti* and a sound logical basis.

It is said that both the Vedic knowledge and the supplement of the *Vedas* called the *Sātvata-pañcarātra* emanated from the breathing of Nārāyaṇa, the Supreme Personality of Godhead. The *Vedānta-sūtra* aphorisms were compiled by Śrīla Vyāsadeva, a powerful incarnation of Śrī Nārāyaṇa, although it is sometimes said that they were compiled by a great sage named Apāntaratamā. Both the *Pañcarātra* and *Vedānta-sūtra,* however, express the same opinions. Śrī Caitanya Mahāprabhu therefore confirms that there is no difference in opinion between the two, and He declares that because the *Vedānta-sūtra* was compiled by Śrīla Vyāsadeva, it may be understood to have emanated from the breathing of Śrī Nārāyaṇa. Śrīla Bhaktisiddhānta Sarasvati Ṭhākura comments that while Vyāsadeva was compiling the *Vedānta-sūtra,* seven of his great saintly contemporaries were also engaged in similar work. These saints were Ātreya Ṛṣi, Āśmarathya, Auḍulomi, Kārṣnājini, Kāśakṛtsna, Jaimini and Bādarī. In addition, it is stated that Pārāśarī and Karmandī-bhikṣu also discussed the *Vedānta-sūtra* aphorisms before Vyāsadeva.

The *Vedānta-sūtra* consists of four chapters. The first two chapters discuss the relationship of the living entity with the Supreme Personality of Godhead. This is known as *sambandha-*

jñāna, or knowledge of the relationship. The third chapter describes how one can act in his relationship with the Supreme Personality of Godhead. This is called *abhidheya-jñāna*. The relationship of the living entity with the Supreme Lord is described by Śrī Caitanya Mahāprabhu: *jīvera 'svarūpa' haya kṛṣṇera 'nitya-dāsa'*. "The living entity is an eternal servant of Kṛṣṇa, the Supreme God." (Cc. Madhya 20.108) Therefore, to act in that relationship one must perform *sādhana-bhakti,* or the prescribed duties of service to the Supreme Personality of Godhead. This is called *abhidheya-jñāna*. The fourth chapter describes the result of such devotional service (*prayojana-jñāna*). This ultimate goal of life is to go back home, back to Godhead. The words *anāvṛttiḥ śabdāt* in the *Vedānta-sūtra* indicate this ultimate goal.

Śrīla Vyāsadeva, a powerful incarnation of Nārāyaṇa, compiled the *Vedānta-sūtra,* and in order to protect it from unauthorized commentaries, he personally composed *Śrīmad-Bhāgavatam* on the instruction of his spiritual master, Nārada Muni, as the original commentary on the *Vedānta-sūtra*. Besides *Śrīmad-Bhāgavatam,* there are commentaries on the *Vedānta-sūtra* composed by all the major Vaiṣṇava *ācāryas,* and in each of them devotional service to the Lord is described very explicitly. Only those who follow Śaṅkara's commentary have described the *Vedānta-sūtra* in an impersonal way, without reference to *viṣṇu-bhakti,* or devotional service to the Lord, Viṣṇu. Generally people very much appreciate this *Śārīraka-bhāṣya,* or impersonal description of the *Vedānta-sūtra,* but all

commentaries that are devoid of devotional service to Lord Viṣṇu must be considered to differ in purpose from the original *Vedānta-sūtra*. In other words, Lord Caitanya definitely confirmed that the commentaries, or *bhāṣyas,* written by the Vaiṣṇava *ācāryas* on the basis of devotional service to Lord Viṣṇu, and not the *Śārīraka-bhāṣya* of Śaṅkarācārya, give the actual explanation of the *Vedānta-sūtra*.

adi.7.107

> *bhrama, pramāda, vipralipsā, karaṇāpāṭava*
> *īśvarera vākye nāhi doṣa ei saba*

SYNONYMS

bhrama—mistake; *pramāda*—illusion; *vipralipsā*—cheating purposes; *karaṇa-apāṭava*—inefficiency of the material senses; *īśvarera*—of the Lord; *vākye*—in the speech; *nāhi*—there is not; *doṣa*—fault; *ei saba*—all this.

TRANSLATION

"The material defects of mistakes, illusions, cheating and sensory inefficiency do not exist in the words of the Supreme Personality of Godhead.

PURPORT

A mistake is the acceptance of an object to be different than what it is or the acceptance of false knowledge. For example, one may

see a rope in the dark and think it to be a serpent, or one may see a glittering oyster shell and think it to be gold. These are mistakes. Similarly, an illusion is a misunderstanding which arises from inattention while hearing, and cheating is the transmission of such defective knowledge to others. Materialistic scientists and philosophers generally use such words as "maybe" and "perhaps" because they do not have actual knowledge of complete facts. Therefore their instructing others is an example of cheating. The final defect of the materialistic person is his inefficient senses. Although our eyes, for example, have the power to see, they cannot see that which is situated at a distance, nor can they see the eyelid, which is the object nearest to the eye. To our untrained eyes the sun appears to be just like a plate, and to the eyes of one who is suffering from jaundice everything appears to be yellow. Therefore we cannot rely on the knowledge acquired through such imperfect eyes. The ears are equally imperfect. We cannot hear a sound vibrated a long distance away unless we put a telephone to our ear. Similarly, if we analyze all our senses in this way, we will find them all to be imperfect. Therefore it is useless to acquire knowledge through the senses. The Vedic process is to hear from authority. In the *Bhagavad-gītā* (Bg. 4.2) the Lord says, *evaṁ paramparā-prāptam imaṁ rājarṣayo viduḥ:* "The supreme science was thus received through the chain of disciplic succession, and the saintly kings understood it in that way." We have to hear not from a telephone but from an authorized person, for it is he who has real knowledge.

adi.7.108

> *upaniṣat-sahita sūtra kahe yei tattva*
> *mukhya-vṛttye sei artha parama mahattva*

SYNONYMS

upaniṣat—the authorized Vedic version; *sahita*—along with; *sūtra*—the *Vedānta-sūtra*; *kahe*—it is said; *yei*—the subject matter; *tattva*—in truth; *mukhya-vṛttye*—by direct understanding; *sei*—that truth; *artha*—meaning; *parama*—ultimate; *mahattva*—glory.

TRANSLATION

"The Absolute Truth is described by the Upaniṣads and Brahma-sūtra, but one must understand the verses as they are. That is the supreme glory in understanding.

PURPORT

It has become fashionable since the time of Śaṅkarācārya to explain everything regarding the *śāstras* in an indirect way. Scholars take pride in explaining everything in their own way, and they declare that one can understand the Vedic scriptures in any way he likes. This "any way you like" method is foolishness, and it has created havoc in the Vedic culture. One cannot accept scientific knowledge in his own whimsical way. In the science of mathematics, for example, two plus two equals four, and one cannot make it equal three or five. Yet although it is not possible

to alter real knowledge, people have taken to the fashion of understanding Vedic knowledge in any way they like. It is for this reason that we have presented *Bhagavad-gītā As It Is*. We do not create meanings by concoction. Sometimes commentators say that the word *kurukṣetra* in the first verse of the *Bhagavad-gītā* refers to one's body, but we do not accept this. We understand that Kurukṣetra is a place that still exists, and according to the Vedic version it is a *dharma-kṣetra,* or a place of pilgrimage. People still go there to perform Vedic sacrifices. Foolish commentators, however, say that *kurukṣetra* means the body and that *pañca-pāṇḍava* refers to the five senses. In this way they distort the meaning, and people are misled. Here Śrī Caitanya Mahāprabhu confirms that all Vedic literature, including the *Upaniṣads, Brahma-sūtra* and others, whether *śruti, smṛti* or *nyāya,* must be understood according to their original statements. To describe the direct meaning of the Vedic scriptures is glorious, but to describe them in one's own way, using imperfect senses and imperfect knowledge, is a disastrous blunder. Śrī Caitanya Mahāprabhu fully deprecated the attempt to describe the *Vedas* in this way.

Regarding the *Upaniṣads,* the following eleven *Upaniṣads* are considered to be the topmost: *Īśa, Kena, Kaṭha, Praśna, Muṇḍaka, Māṇḍūkya, Taittirīya, Aitareya, Chāndogya, Bṛhad-āraṇyaka* and *Śvetāśvatara*. However, in the *Muktikopaniṣad,* verses 30-39, there is a description of 108 *Upaniṣads*. They are as follows: (1) *Īśopaniṣad,* (2) *Kenopaniṣad,* (3) *Kaṭhopaniṣad,* (4) *Praśnopaniṣad,* (5) *Muṇḍakopaniṣad,* (6)

Māṇḍūkyopaniṣad, (7) *Taittirīyopaniṣad,* (8) *Aitareyopaniṣad,* (9) *Chāndogyopaniṣad,* (10) *Bṛhad-āraṇyakopaniṣad,* (11) *Brahmopaniṣad,* (12) *Kaivalyopaniṣad,* (13) *Jābālopaniṣad,* (14) *Śvetāśvataropaniṣad,* (15) *Haṁsopaniṣad,* (16) *Āruṇeyopaniṣad,* (17) *Garbhopaniṣad,* (18) *Nārāyaṇopaniṣad,* (19) *Paramahaṁsopaniṣad,* (20) *Amṛta-bindūpaniṣad,* (21) *Nāda-bindūpaniṣad,* (22) *Śiropaniṣad,* (23) *Atharva-śikhopaniṣad,* (24) *Maitrāyaṇy-upaniṣad,* (25) *Kauṣītaky-upaniṣad,* (26) *Bṛhaj-jābālopaniṣad,* (27) *Nṛsiṁha-tāpanīyopaniṣad,* (28) *Kālāgni-rudropaniṣad,* (29) *Maitreyy-upaniṣad,* (30) *Subālopaniṣad,* (31) *Kṣurikopaniṣad,* (32) *Mantrikopaniṣad,* (33) *Sarva-sāropaniṣad,* (34) *Nirālambopaniṣad,* (35) *Śuka-rahasyopaniṣad,* (36) *Vajra-sūcikopaniṣad,* (37) *Tejo-bindūpaniṣad,* (38) *Nāda-bindūpaniṣad,* (39) *Dhyāna-bindūpaniṣad,* (40) *Brahma-vidyopaniṣad,* (41) *Yoga-tattvopaniṣad,* (42), *Ātma-bodhopaniṣad,* (43) *Nārada-parivrājakopaniṣad,* (44) *Triśikhy-upaniṣad,* (45) *Sītopaniṣad,* (46) *Yoga-cūḍāmaṇy-upaniṣad,* (47) *Nirvāṇopaniṣad,* (48) *Maṇḍala-brāhmaṇopaniṣad,* (49) *Dakṣiṇā-mūrty-upaniṣad,* (50) *Śarabhopaniṣad,* (51) *Skandopaniṣad,* (52) *Mahānārāyaṇopaniṣad,* (53) *Advaya-tārakopaniṣad,* (54) *Rāma-rahasyopaniṣad,* (55) *Rāma-tāpaṇy-upaniṣad,* (56) *Vāsudevopaniṣad,* (57) *Mudgalopaniṣad,* (58) *Śāṇḍilyopaniṣad,* (59) *Paiṅgalopaniṣad,* (60) *Bhikṣūpaniṣad,* (61) *Mahad-upaniṣad,* (62) *Śārīrakopaniṣad,* (63) *Yoga-śikhopaniṣad,* (64) *Turīyātītopaniṣad,* (65) *Sannyāsopaniṣad,* (66) *Paramahaṁsa-parivrājakopaniṣad,* (67) *Mālikopaniṣad,* (68) *Avyaktopaniṣad,*

(69) *Ekākṣaropaniṣad,* (70) *Pūrṇopaniṣad,* (71) *Sūryopaniṣad,* (72) *Akṣy-upaniṣad,* (73) *Adhyātmopaniṣad,* (74) *Kuṇḍikopaniṣad,* (75) *Sāvitry-upaniṣad,* (76) *Ātmopaniṣad,* (77) *Pāśupatopaniṣad,* (78) *Param-brahmopaniṣad,* (79) *Avadhūtopaniṣad,* (80) *Tripurātapanopaniṣad,* (81) *Devy-upaniṣad,* (82) *Tripuropaniṣad,* (83) *Kaṭha-rudropaniṣad,* (84) *Bhāvanopaniṣad,* (85) *Hṛdayopaniṣad,* (86) *Yoga-kuṇḍaliny-upaniṣad,* (87) *Bhasmopaniṣad,* (88) *Rudrākṣopaniṣad,* (89) *Gaṇopaniṣad,* (90) *Darśanopaniṣad,* (91) *Tāra-sāropaniṣad,* (92) *Mahā-vākyopaniṣad,* (93) *Pañca-brahmopaniṣad,* (94) *Prāṇāgni-hotropaniṣad,* (95) *Gopāla-tāpany-upaniṣad,* (96) *Kṛṣṇopaniṣad,* (97) *Yājñavalkyopaniṣad,* (98) *Varāhopaniṣad,* (99) *Śāṭyāyany-upaniṣad,* (100) *Hayagrīvopaniṣad,* (101) *Dattātreyopaniṣad,* (102) *Gāruḍopaniṣad,* (103) *Kaly-upaniṣad,* (104) *Jābāly-upaniṣad,* (105) *Saubhāgyopaniṣad,* (106) *Sarasvatī-rahasyopaniṣad,* (107) *Bahvṛcopaniṣad* and (108) *Muktikopaniṣad.* Thus there are 108 generally accepted *Upaniṣads,* of which eleven are the most important, as previously stated.

adi.7.109

> *gauṇa-vṛttye yebā bhāṣya karila ācārya*
> *tāhāra śravaṇe nāśa haya sarva kārya*

SYNONYMS

gauṇa-vṛttye—by indirect meanings; *yebā*—which; *bhāṣya*—commentary; *karila*—prepared; *ācārya*—Śaṅkarācārya; *tāhāra*—its; *śravaṇe*—hearing; *nāśa*—destruction; *haya*—becomes; *sarva*—all; *kārya*—business.

TRANSLATION

"Śrīpāda Śaṅkarācārya has described all the Vedic literatures in terms of indirect meanings. One who hears such explanations is ruined.

adi.7.110

> *tāṅhāra nāhika doṣa, īśvara-ājñā pāñā*
> *gauṇārtha karila mukhya artha ācchādiyā*

SYNONYMS

tāṅhāra—of Śrī Śaṅkarācārya; *nāhika*—there is none; *doṣa*—fault; *īśvara*—the Supreme Lord; *ājñā*—order; *pāñā*—receiving; *gauṇa-artha*—indirect meaning; *karila*—make; *mukhya*—direct; *artha*—meaning; *ācchādiyā*—covering.

TRANSLATION

"Śaṅkarācārya is not at fault, for he has thus covered the real purpose of the Vedas under the order of the Supreme Personality of Godhead.

PURPORT

The Vedic literature is to be considered a source of real knowledge, but if one does not take it as it is, one will be misled. For example, the *Bhagavad-gītā* is an important book of Vedic literature which has been taught for many years, but because it was commented upon by unscrupulous rascals, people derived no benefit from it, and no one came to the conclusion of Kṛṣṇa consciousness. Since the purpose of the *Bhagavad-gītā* is now being presented as it is, however, within four or five short years thousands of people all over the world have become Kṛṣṇa conscious. That is the difference between direct and indirect explanations of the Vedic literature. Therefore Śrī Caitanya Mahāprabhu said, *mukhya-vṛttye sei artha parama mahattva:* to teach the Vedic literature according to its direct meaning, without false commentary, is glorious." Unfortunately, Śrī Śaṅkarācārya, by the order of the Supreme Personality of Godhead, compromised between atheism and theism in order to cheat the atheists and bring them to theism, and to do so he gave up the direct method of Vedic knowledge and tried to present a meaning which is indirect. It is with this purpose that he wrote his *Śārīraka-bhāṣya* commentary on the *Vedānta-sūtra*.

One should not, therefore, attribute very much importance to the *Śārīraka-bhāṣya*. In order to understand Vedānta philosophy, one must study *Śrīmad-Bhāgavatam,* which begins with the words *oṁ namo bhagavate vāsudevāya, janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ sva-rāṭ:* "I offer my obeisances unto Lord Śrī Kṛṣṇa, son of Vasudeva, who is the

Supreme All-pervading Personality of Godhead. I meditate upon Him, the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell and by whom they are destroyed. I meditate upon that eternally effulgent Lord who is directly and indirectly conscious of all manifestations and yet is fully independent." (Bhāg. 1.1.1) *Śrīmad-Bhāgavatam* is the real commentary on the *Vedānta-sūtra*. Unfortunately, if one is attracted to Śrī Śaṅkarācārya's commentary, *Śārīraka-bhāṣya,* his spiritual life is doomed.

One may argue that since Śaṅkarācārya is an incarnation of Lord Śiva, how is it that he cheated people in this way? The answer is that he did so on the order of his master, the Supreme Personality of Godhead. This is confirmed in the *Padma Purāṇa* in the words of Lord Śiva himself:

> *māyāvādam asac chāstraṁ*
> *pracchannaṁ bauddham ucyate*
> *mayaiva kalpitaṁ devi*
> *kalau brāhmaṇa-rūpiṇā*

> *brahmaṇaś cāparaṁ rūpaṁ*
> *nirguṇaṁ vakṣyate mayā*
> *sarva-svaṁ jagato'py asya*
> *mohanārthaṁ kalau yuge*

> *vedānte tu mahā-śāstre*
> *māyāvādam avaidikam*

> *mayaiva vakṣyate devi*
> *jagatāṁ nāśa-kāraṇāt*

"The Māyāvāda philosophy," Lord Śiva informed his wife Pārvatī, "is impious [*asac chāstra*]. It is covered Buddhism. My dear Pārvatī, in the form of a *brāhmaṇa* in the Kali-yuga I teach this imagined Māyāvāda philosophy. In order to cheat the atheists, I describe the Supreme Personality of Godhead to be without form and without qualities. Similarly, in explaining Vedānta I describe the same Māyāvāda philosophy in order to mislead the entire population toward atheism by denying the personal form of the Lord." In the *Śiva Purāṇa* the Supreme Personality of Godhead told Lord Śiva:

> *dvāparādau yuge bhūtvā*
> *kalayā mānuṣādiṣu*
> *svāgamaiḥ kalpitais tvaṁ ca*
> *janān mad-vimukhān kuru*

"In the Kali-yuga, mislead the people in general by propounding imaginary meanings for the *Vedas* to bewilder them." These are the descriptions of the *Purāṇas*.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura comments that *mukhya-vṛtti* ("the direct meaning") is *abhidhā-vṛtti,* or the meaning which one can understand immediately from the statements of dictionaries, whereas *gauṇa-vṛtti* ("the indirect meaning") is a meaning that one imagines without consulting the dictionary. For example, one politician has said that Kurukṣetra

refers to the body, but in the dictionary there is no such definition. Therefore this imaginary meaning is *gauṇa-vṛtti,* whereas the direct meaning found in the dictionary is *mukhya-vṛtti* or *abhidhā-vṛtti*. This is the distinction between the two. Śrī Caitanya Mahāprabhu recommends that one understand the Vedic literature in terms of *abhidhā-vṛtti,* and the *gauṇa-vṛtti* He rejects. Sometimes, however, as a matter of necessity, the Vedic literature is described in terms of the *lakṣaṇā-vṛtti* or *gauṇa-vṛtti,* but one should not accept such explanations as permanent truths.

The purpose of the discussions in the *Upaniṣads* and *Vedānta-sūtra* is to philosophically establish the personal feature of the Absolute Truth. The impersonalists, however, in order to establish their philosophy, accept these discussions in terms of *lakṣaṇā-vṛtti,* or indirect meanings. Thus instead of being *tattva-vāda,* or in search of the Absolute Truth, they become Māyāvāda, or illusioned by the material energy. When Śrī Viṣṇusvāmī, one of the four *ācaryas* of the Vaiṣṇava cult, presented his thesis on the subject matter of *śuddhādvaita-vāda,* immediately the Māyāvādīs took advantage of this philosophy and tried to establish their *advaita-vāda* or *kevalādvaita-vāda*. To defeat this *kevalādvaita-vāda,* Śrī Rāmānujācārya presented his philosophy as *viśiṣṭādvaita-vāda,* and Śrī Madhvācārya presented his philosophy of *tattva-vāda,* both of which are stumbling blocks to the Māyāvādīs because they defeat their philosophy in scrupulous detail. Students of Vedic philosophy know very well how strongly Śrī Rāmānujācārya's *viśiṣṭādvaita-*

vāda and Śrī Madhvācārya's *tattva-vāda* contest the impersonal Māyāvāda philosophy. Śrī Caitanya Mahāprabhu, however, accepted the direct meaning of the Vedānta philosophy and thus defeated the Māyāvāda philosophy immediately. He opined in this connection that anyone who follows the principles of the *Śārīraka-bhāṣya* is doomed. This is confirmed in the *Padma Purāṇa,* where Lord Śiva tells Pārvatī:

> *śṛṇu devi pravakṣyāmi*
> *tāmasāni yathā-kramam*
> *yeṣāṁ śravaṇa-mātreṇa*
> *pātityaṁ jñāninām api*

> *apārthaṁ śruti-vākyānāṁ*
> *darśayaḷ loka-garhitam*
> *karma-svarūpa-tyājyatvam*
> *atra ca pratipādyate*

> *sarva-karma-paribhraṁśān*
> *naiṣkarmyaṁ tatra cocyate*
> *parātma-jīvayor aikyaṁ*
> *mayātra pratipādyate*

"My dear wife, hear my explanations of how I have spread ignorance through Māyāvāda philosophy. Simply by hearing it, even an advanced scholar will fall down. In this philosophy, which is certainly very inauspicious for people in general, I have misrepresented the real meaning of the *Vedas* and recommended that one give up all activities in order to achieve freedom from

karma. In this Māyāvāda philosophy I have described the *jīvātmā* and Paramātmā to be one and the same." How the Māyāvāda philosophy was condemned by Śrī Caitanya Mahāprabhu and His followers is described in *Śrī Caitanya-caritāmṛta, Antya-līlā,* Second Chapter, verses 94 through 99, where Svarūpa-dāmodara Gosvāmī says that anyone who is eager to understand the Māyāvāda philosophy must be considered insane. This especially applies to a Vaiṣṇava who reads the *Śārīraka-bhāṣya* and considers himself to be one with God. The Māyāvādī philosophers have presented their arguments in such attractive, flowery language that hearing Māyāvāda philosophy may sometimes change the mind of even a *mahā-bhāgavata,* or very advanced devotee. An actual Vaiṣṇava cannot tolerate any philosophy that claims God and the living being to be one and the same.

adi.7.111

> *'brahma'-śabde mukhya arthe kahe—'bhagavān'*
> *cid-aiśvarya-paripūrṇa, anūrdhva-samāna*

SYNONYMS

brahma—the Absolute Truth; *śabde*—by this word; *mukhya*—direct; *arthe*—meaning; *kahe*—says; *bhagavān*—the Supreme Personality of Godhead; *cit-aiśvarya*—spiritual opulence; *paripūrṇa*—full of; *anūrdhva*—unsurpassed by anyone; *samāna*—not equaled by anyone.

TRANSLATION

"According to direct understanding, the Absolute Truth is the Supreme Personality of Godhead, who has all spiritual opulences. No one can be equal to or greater than Him.

PURPORT

This statement by Śrī Caitanya Mahāprabhu is confirmed in *Śrīmad-Bhāgavatam* (1.2.11):

> *vadanti tat tattva-vidas*
> *tattvaṁ yaj jñānam advayam*
> *brahmeti paramātmeti*
> *bhagavān iti śabdyate*

"Learned transcendentalists who know the Absolute Truth call this nondual substance Brahman, Paramātmā or Bhagavān." The Absolute Truth is ultimately understood as Bhagavān, partially understood as Paramātmā and vaguely understood as the impersonal Brahman. Bhagavān, or the Supreme Personality of Godhead, is opulent in all excellence; no one can be equal to or greater than Him. This is also confirmed in the *Bhagavad-gītā* (Bg. 7.7), where the Lord says, *mattaḥ parataraṁ nānyat kiñcid asti dhanañjaya:* "O conqueror of wealth [Arjuna], there is no truth superior to Me." There are many other verses which prove that the Absolute Truth in the ultimate sense is understood to be the Supreme Personality of Godhead, Kṛṣṇa.

adi.7.112

> *tāṅhāra vibhūti, deha,—saba cid-ākāra*
> *cid-vibhūti ācchādi' tāṅre kahe 'nirākāra'*

SYNONYMS

tāṅhāra—His (the Supreme Personality of Godhead's); *vibhūti*—spiritual power; *deha*—body; *saba*—everything; *cit-ākāra*—spiritual form; *cit-vibhūti*—spiritual opulence; *ācchādi'*—covering; *tāṅre*—Him; *kahe*—says; *nirākāra*—without form.

TRANSLATION

"Everything about the Supreme Personality of Godhead is spiritual, including His body, opulence and paraphernalia. Māyāvāda philosophy, however, covering His spiritual opulence, advocates the theory of impersonalism.

PURPORT

It is stated in the *Brahma-saṁhitā, īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ:* "The Supreme Personality of Godhead, Kṛṣṇa, has a spiritual body which is full of knowledge, eternity and bliss." In this material world everyone's body is just the opposite-temporary, full of ignorance and full of misery. Therefore when the Supreme Personality of Godhead is

sometimes described as *nirākāra,* this is to indicate that He does not have a material body like us.

Māyāvādī philosophers do not know how it is that the Supreme Personality of Godhead is formless. The Supreme Lord does not have a form like ours but has a spiritual form. Not knowing this, Māyāvādī philosophers simply advocate the onesided view that the Supreme Godhead, or Brahman, is formless (*nirākāra*). In this connection Śrīla Bhaktivinoda Ṭhākura offers many quotes from the Vedic literature. If one accepts the real or direct meaning of these Vedic statements, one can understand that the Supreme Personality of Godhead has a spiritual body (*sac-cid-ānanda-vigrahaḥ*).

In the *Bṛhad-āraṇyaka Upaniṣad* (5.1.1) it is said, *pūrṇam adaḥ pūrṇam idaṁ pūrṇāt pūrṇam udacyate.* This indicates that the body of the Supreme Personality of Godhead is spiritual, for even though He expands in many ways, He remains the same. In the *Bhagavad-gītā* (Bg. 10.8) the Lord says, *ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate:* "I am the origin of all. Everything emanates from Me." Māyāvādī philosophers materialistically think that if the Supreme Truth expands Himself in everything, He must lose His original form. Thus they think that there cannot be any form other than the expansive gigantic body of the Lord. But the *Bṛhad-āraṇyaka Upaniṣad* confirms, *pūrṇam idaṁ pūrṇāt pūrṇam udacyate:* "Although He expands in many ways, He keeps His original personality. His original spiritual body remains as it is." Similarly, elsewhere it is

stated, *vicitra-śaktiḥ puruṣaḥ purāṇaḥ:* "The Supreme Personality of Godhead, the original person [*puruṣa*], has multifarious energies." And the *Śvetāśvatara Upaniṣad* declares, *sa vṛkṣa-kālākṛtibhiḥ paro 'nyo yasmāt prapañcaḥ parivartate 'yaṁ dharmāvahaṁ pāpanudaṁ bhageśam:* "He is the origin of material creation, and it is due to Him only that everything changes. He is the protector of religion and annihilator of all sinful activities. He is the master of all opulences." (*Śvetāśvatara Upaniṣad* 6.6) *Vedāham etaṁ puruṣaṁ mahāntam āditya-varṇaṁ tamasaḥ parastāt:* "Now I understand the Supreme Personality of Godhead to be the greatest of the great. He is effulgent like the sun and is beyond this material world." (*Śvetāśvatara Upaniṣad* 3.8) *Patiṁ patīnāṁ paramaṁ parastāt:* "He is the master of all masters, the superior of all superiors." (*Śvetāśvatara Upaniṣad* 6.7) *Mahān prabhur vai puruṣaḥ:* "He is the supreme master and supreme person." (*Śvetāśvatara Upaniṣad* 3.12) *Parāsya śaktir vividhaiva śrūyate:* "We can understand His opulences in different ways." (*Śvetāśvatara Upaniṣad* 6.8) These are all statements of the *Śvetāśvatara Upaniṣad*. Similarly, in the *Ṛg Veda* it is stated, *tad viṣṇoḥ paramaṁ padaṁ sadā paśyanti sūrayaḥ:* "Viṣṇu is the Supreme, and those who are actually learned think only of His lotus feet." In the *Praśna Upaniṣad* it is said, *sa īkṣāṁ cakre:* "He glanced over the material creation." (6.3) In the *Aitareya Upaniṣad* it is said, *sa aikṣata*—"He glanced over the material creation"—and *sa imāḹ lokān asṛjata*—"He created this entire material world." (1.1.1-2)

Thus many verses can be quoted from the *Upaniṣads* and *Vedas* which prove that the Supreme Godhead is not impersonal. In the *Kaṭha Upaniṣad* (2.2.13) it is also said, *nityo nityānāṁ cetanaś cetanānām eko bahūnāṁ yo vidadhāti kāmān:* "He is the supreme eternally conscious person who maintains all other living entities." From all these Vedic references one can understand that the Absolute Truth is a person, although no one can equal or excel Him. Although there are many foolish Māyāvādī philosophers who think that they are even greater than Kṛṣṇa, Kṛṣṇa is *asamaurdhva:* no one is equal to or above Him.

As stated in the *Śvetāśvatara Upaniṣad* (3.19), *apāṇi-pādo javano grahītā*. This verse describes the Absolute Truth as having no legs or hands. Although this is an impersonal description, however, it does not mean that the Absolute Personality of Godhead has no form. He has a spiritual form that is distinct from the forms of matter. In this verse Caitanya Mahāprabhu clarifies this distinction.

adi.7.113

> *cid-ānanda—teṅho, tāṅra sthāna, parivāra*
> *tāṅre kahe—prākṛta-sattvera vikāra*

SYNONYMS

cit-ānanda—spiritual bliss; *teṅho*—He is personally; *tāṅra*—His; *sthāna*—abode; *parivāra*—entourage; *tāṅre*—unto Him; *kahe*—

someone says; *prākṛta*—material; *sattvera*—goodness; *vikāra*—transformation.

TRANSLATION

"The Supreme Personality of Godhead is full of spiritual potencies. Therefore His body, name, fame and entourage are all spiritual. The Māyāvādī philosopher, due to ignorance, says that these are all merely transformations of the material mode of goodness.

PURPORT

In the Seventh Chapter of the *Bhagavad-gītā* the Supreme Personality of Godhead has classified His energies in two distinct divisions-namely, *prākṛta* and *aprākṛta,* or *parā-prakṛti* and *aparā-prakṛti*. In the *Viṣṇu Purāṇa* the same distinction is made. The Māyāvādī philosophers cannot understand these two *prakṛtis,* or natures-material and spiritual—but one who is actually intelligent can understand them. Considering the many varieties and activities in material nature, why should the Māyāvādī philosophers deny the spiritual varieties of the spiritual world? The *Bhāgavatam* (10.2.32) says:

> *ye 'nye 'ravindākṣa vimukta-māninas*
> *tvayy asta-bhāvād aviśuddha-buddhayaḥ*

The intelligence of those who think themselves liberated but have no information of the spiritual world is not yet clear. In this verse the term *aviśuddha-buddhayaḥ* refers to unclean

intelligence. Due to unclean intelligence or a poor fund of knowledge, the Māyāvādī philosophers cannot understand the distinction between material and spiritual varieties; therefore they cannot even think of spiritual varieties because they take it for granted that all variety is material.

Śrī Caitanya Mahāprabhu, therefore, explains in this verse that Kṛṣṇa, the Supreme Personality of Godhead or the Absolute Truth, has a spiritual body that is distinct from material bodies, and thus His name, abode, entourage and qualities are all spiritual. The material mode of goodness has nothing to do with spiritual varieties. Māyāvādī philosophers, however, cannot clearly understand spiritual varieties; therefore they imagine a negation of the material world to be the spiritual world. The material qualities of goodness, passion and ignorance cannot act in the spiritual world, which is therefore called *nirguṇa,* as clearly indicated in the *Bhagavad-gītā* (*trai-guṇya-viṣayā vedā nistrai-guṇyo bhavārjuna*). The material world is a manifestation of the three modes of material nature, but one has to become free from these modes to come to the spiritual world, where their influence is completely absent. Now Lord Śrī Caitanya Mahāprabhu will disassociate Lord Śiva from Māyāvāda philosophy in the following verse.

adi.7.114

> *tāṅra doṣa nāhi, teṅho ājñā-kārī dāsa*
> *āra yei śune tāra haya sarva-nāśa*

SYNONYMS

tāṅra—his (Lord Śiva's); *doṣa*—fault; *nāhi*—there is none; *teṅho*—he; *ājñā-kārī*—obedient order-carrier; *dāsa*—servant; *āra*—others; *yei*—anyone; *śune*—hears (the Māyāvāda philosophy); *tāra*—of him; *haya*—becomes; *sarva-nāśa*—everything lost

TRANSLATION

"Śaṅkarācārya, who is an incarnation of Lord Śiva, is faultless because he is a servant carrying out the orders of the Lord. But those who follow his Māyāvādī philosophy are doomed. They will lose all their advancement in spiritual knowledge.

PURPORT

Māyāvādī philosophers are very proud of exhibiting their Vedānta knowledge through grammatical jugglery, but in the *Bhagavad-gitā* Lord Śrī Kṛṣṇa certifies that they are *māyayāpahṛta-jñāna,* bereft of real knowledge due to *māyā*. *Māyā* has two potencies with which to execute her two functions —*prakṣepātmikā-śakti,* the power to throw the living entity into the ocean of material existence, and *āvaraṇātmikā-śakti,* the power to cover the knowledge of the living entity. The function of the *āvaraṇātmikā-śakti* is explained in the *Bhagavad-gītā* by the word *māyayāpahṛta-jñānāḥ*.

Why the *daivī-māyā,* or illusory energy of Kṛṣṇa, takes away the knowledge of the Māyāvādī philosophers is also explained in

the *Bhagavad-gīta* by the use of the words *āsuraṁ bhāvam āśritāḥ,* which refer to a person who does not agree to the existence of the Lord. The Māyāvādīs, who are not in agreement with the existence of the Lord, can be classified in two groups, exemplified by the impersonalist Śaṅkarites of Vārāṇasī and the Buddhists of Saranātha. Both groups are Māyāvādīs, and Kṛṣṇa takes away their knowledge due to their atheistic philosophies. Neither group agrees to accept the existence of a personal God. The Buddhist philosophers clearly deny both the soul and God, and although the Śaṅkarites do not openly deny God, they say that the Absolute is *nirākāra,* or formless. Thus both the Buddhists and the Śaṅkarites are *aviśuddha-buddhayaḥ,* or imperfect and unclean in their knowledge and intelligence.

The most prominent Māyāvādī scholar, Sadānanda Yogīndra, has written a book called *Vedānta-sāra,* in which he expounds the philosophy of Śaṅkarācārya, and all the followers of Śaṅkara's philosophy attribute great importance to his statements. In this *Vedānta-sāra* Sadānanda Yogīndra defines Brahman as *sac-cid-ānanda* combined with knowledge and without duality, and he defines ignorance (*jaḍa*) as knowledge distinct from that of *sat* and *asat*. This is almost inconceivable, but it is a product of the three material qualities. Thus he considers anything other than pure knowledge to be material. The center of ignorance is considered to be sometimes all-pervading and sometimes individual. Thus according to his opinion both the all-pervading Viṣṇu and the individual living entities are products of ignorance.

In simple language, it is the opinion of Sadānanda Yogindra that since everything is *nirākāra* (formless), the conception of Viṣṇu and the conception of the individual soul are both products of ignorance. He also explains that the *viśuddha-sattva* conception of the Vaiṣṇavas is nothing but *pradhāna,* or the chief principle of creation. He maintains that when all-pervading knowledge is contaminated by the *viśuddha-sattva,* which consists of a transformation of the quality of goodness, there arises the conception of the Supreme Personality of Godhead, who is the omnipotent, omniscient supreme ruler, the Supersoul, the cause of all causes, the supreme *īśvara,* etc. According to Sadānanda Yogīndra, because *īśvara,* the Supreme Lord, is the reservoir of all ignorance, He may be called *sarva-jña,* or omniscient, but one who denies the existence of the omnipotent Supreme Personality of Godhead is more than *īśvara,* or the Lord. His conclusion, therefore, is that the Supreme Personality of Godhead (*īśvara*) is a transformation of material ignorance and that the living entity (*jīva*) is covered by ignorance. Thus he describes both collective and individual existence in darkness. According to Māyāvādī philosophers, the Vaiṣṇava conception of the Lord as the Supreme Personality of Godhead and of the *jīva,* or individual soul, as His eternal servant is a manifestation of ignorance. If we accept the judgment of Lord Kṛṣṇa in the *Bhagavad-gītā,* however, the Māyāvādīs are to be considered *māyayāpahṛta-jñāna,* or bereft of all knowledge, because they do not recognize the existence of the Supreme Personality of Godhead or they claim that His existence is a product of the

material conception (*māyā*). These are characteristics of *asuras,* or demons.

Lord Śrī Caitanya Mahāprabhu, in His discourses with Sārvabhauma Bhaṭṭācārya, said:

> *jīvera nistāra lāgi' sūtra kaila vyāsa*
> *māyāvādi-bhāṣya śunile haya sarva-nāśa*

(Cc. Madhya 6.169)

Vyāsadeva composed the *Vedānta-sūtra* to deliver the conditioned souls from this material world, but Śaṅkarācārya, by presenting the *Vedānta-sūtra* in his own way, has clearly done a great disservice to human society, for one who follows his Māyāvāda philosophy is doomed. In the *Vedanta-sūtra,* devotional service is clearly indicated, but the Māyāvādī philosophers refuse to accept the spiritual body of the Supreme Absolute Person and refuse to accept that the living entity has an individual existence separate from that of the Supreme Lord. Thus they have created atheistic havoc all over the world, for such a conclusion is against the very nature of the transcendental process of pure devotional service. The Māyāvādī philosophers' unrealizable ambition to become one with the Supreme through denying the existence of the Personality of Godhead results in a most calamitous misrepresentation of spiritual knowledge, and one who follows this philosophy is doomed to remain perpetually in this material world. Therefore the Māyāvādīs are called *aviśuddha-buddhayaḥ,* or unclean in knowledge. Because they

are unclean in knowledge, all their austerities and penances end in frustration. Thus although they may be honored at first as very learned scholars, ultimately they descend to physical activities of politics, social work, etc. Instead of becoming one with the Supreme Lord, they again become one with these material activities. This is explained in *Śrīmad-Bhāgavatam* (10.2.32):

> *āruhya kṛcchreṇa paraṁ padaṁ tataḥ*
> *patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ*

In actuality the Māyāvādī philosophers very strictly follow the austerities and penances of spiritual life and in this way are elevated to the impersonal Brahman platform, but due to their negligence of the lotus feet of the Lord they again fall down to material existence.

adi.7.115

> *prākṛta kariyā māne viṣṇu-kalevara*
> *viṣṇu-nindā āra nāhi ihāra upara*

SYNONYMS

prākṛta—material; *kariyā*—taking it to be so; *māne*—accepts; *viṣṇu*—Lord Viṣṇu's; *kalevara*—body; *viṣṇu-nindā*—defaming or blaspheming Lord Viṣṇu; *āra*—beyond this; *nāhi*—none; *ihāra*—of this; *upara*—above.

TRANSLATION

"One who considers the transcendental body of Lord Viṣṇu to be made of material nature is the greatest offender at the lotus feet of the Lord. There is no greater blasphemy against the Supreme Personality of Godhead.

PURPORT

Śrī Bhaktisiddhānta Sarasvatī Gosvāmī explains that the variegated personal feature of the Absolute Truth is the *viṣṇu-tattva* and that the material energy, which creates this cosmic manifestation, is the energy of Lord Viṣṇu. The creative force is merely the energy of the Lord, but the foolish conclude that because the Lord has distributed Himself in an impersonal form He has no separate existence.. The impersonal Brahman, however, cannot possess energies, nor does the Vedic literature state that *māyā* (the illusory energy) is covered by another *māyā*. There are hundreds and thousands of references, however, to *viṣṇu-māyā* (*parāsya śaktiḥ*), or the energy of Lord Viṣṇu. In the *Bhagavad-gītā* (Bg. 7.14) Kṛṣṇa refers to *mama māyā* ("My energy"). *Māyā* is controlled by the Supreme Personality of Godhead; it is not that He is covered by *māyā*. Therefore Lord Viṣṇu cannot be a product of the material energy. In the beginning of the *Vedānta-sūtra* it is said, *janmādy asya yataḥ,* indicating that the material energy is also an emanation of the Supreme Brahman. How then could He be covered by the material energy? If that were possible, material energy would be

greater than the Supreme Brahman. Even these simple arguments, however, cannot be understood by the Māyāvādī philosophers, and therefore the term *māyayāpahṛta-jñāna,* which is applied to them in the *Bhagavad-gītā,* is extremely appropriate. Anyone who thinks that Lord Viṣṇu is a product of the material energy, as explained by Sadānanda Yogīndra, should immediately be understood to be insane, for his knowledge has been stolen by the illusory energy.

Lord Viṣṇu cannot be placed within the category of the demigods. Those who are actually bewildered by the Māyāvāda philosophy and are still in the darkness of ignorance consider Lord Viṣṇu to be a demigod, in defiance of the Ṛg-vedic *mantra oṁ tad viṣṇoḥ paramaṁ padam* ("Viṣṇu is always in a superior position"). This *mantra* is also confirmed in the *Bhagavad-gītā: mattaḥ parataraṁ nānyat*—there is no truth superior to Lord Kṛṣṇa, or Viṣṇu. Thus only those whose knowledge has been bewildered consider Lord Viṣṇu to be a demigod and therefore suggest that one may worship either Lord Viṣṇu, the goddess Kālī (Durgā) or whomever one likes and achieve the same result. This is an ignorant conclusion that is not accepted in the *Bhagavad-gītā,* which distinctly says, *yānti deva-vratā devān . . . yānti mad-yājino'pi mām:* "The worshipers of the demigods will be promoted to the respective planets of the demigods, but devotees of the Supreme Lord will go back home, back to Godhead." (Bg. 9.25) Lord Kṛṣṇa explains very clearly in the *Bhagavad-gitā* that His material energy is very difficult to overcome: *daivī hy eṣā guṇa-mayī mama māyā duratyayā.*

Māyā's influence is so strong that even learned scholars and spiritualists are also covered by *māyā* and think themselves to be as good as the Supreme Personality of Godhead. Actually, however, to free oneself from the influence of *māyā* one must surrender to the Supreme Personality of Godhead, as Kṛṣṇa also states in the *Bhagavad-gītā: mām eva ye prapadyante māyām etāṁ taranti te.* It is to be concluded, therefore, that Lord Viṣṇu does not belong to this material creation but to the spiritual world. To misconceive Lord Viṣṇu to have a material body or to equate Him with the demigods is the most offensive blasphemy against Lord Viṣṇu, and offenders against the lotus feet of Lord Viṣṇu cannot advance in spiritual knowledge. They are called *māyayāpahṛta-jñāna,* or those whose knowledge has been stolen by the influence of illusion.

One who thinks that there is a difference between Lord Viṣṇu's body and His soul dwells in the darkest region of ignorance. There is no difference between Lord Viṣṇu's body and Viṣṇu's soul, for they are *advaya-jñāna,* one knowledge. In this world there is a difference between the material body and the spiritual soul, but in the spiritual world everything is spiritual, and there are no such differences. The greatest offense of the Māyāvādī philosophers is to consider Lord Viṣṇu and the living entities to be one and the same. In this connection the *Padma Purāṇa* states, *arcye viṣṇau śilā-dhir guruṣu nara-matir vaiṣṇave jāti-buddhiḥ:* "One who considers the *arcā-mūrti,* the worshipable Deity of Lord Viṣṇu, to be stone, the spiritual master to be an ordinary human being, and a Vaiṣṇava to belong to a

particular caste or creed, is possessed of hellish intelligence." One who follows such conclusions is doomed.

adi.7.116

> *īśvarera tattva—yena jvalita jvalana*
> *jīvera svarūpa—yaiche sphuliṅgera kaṇa*

SYNONYMS

īśvareratattva—the truth of the Supreme Personality of Godhead; *yena*—is like; *jvalita*—blazing; *jvalana*—fire; *jīvera*—of the living entities; *svarūpa*—identity; *yaiche*—is like; *sphuliṅgera*—of the spark; *kaṇa*—particle.

TRANSLATION

"The Lord is like a great blazing fire, and the living entities are like small sparks of that fire.

PURPORT

Although sparks and a big fire are both fire and both have the power to burn, the burning power of the fire and that of the spark are not the same. Why should one artificially try to become like a big fire although by constitution he is like a small spark? It is due to ignorance. One should therefore understand that neither the Supreme Personality of Godhead nor the small sparklike living entities have anything to do with matter, but when the spiritual spark comes in contact with the material

world his fiery quality is extinguished. That is the position of the conditioned souls. Because they are in touch with the material world, their spiritual quality is almost dead, but because these spiritual sparks are all Kṛṣṇa's parts and parcels, as the Lord states in the *Bhagavad-gītā* (*mamaivāṁśaḥ*), they can revive their original position by getting free from material contact. This is pure philosophical understanding. In the *Bhagavad-gītā* the spiritual sparks are declared to be *sanātana* (eternal); therefore the material energy, *māyā,* cannot affect their constitutional position.

Someone may argue, "Why is there a need to create the spiritual sparks?" The answer can be given in this way: Since the Absolute Personality of Godhead is omnipotent, He has both unlimited and limited potencies. This is the meaning of omnipotent. To be omnipotent, He must have not only unlimited potencies but limited potencies also. Thus to exhibit His omnipotency He displays both. The living entities are endowed with limited potency although they are part of the Lord. The Lord displays the spiritual world by His unlimited potencies, whereas by His limited potencies the material world is displayed. In the *Bhagavad-gītā* (Bg. 7.5) the Lord says:

> *apareyam itas tv anyāṁ*
> *prakṛtiṁ viddhi me parām*
> *jīva-bhūtāṁ mahā-bāho*
> *yayedaṁ dhāryate jagat*

"Besides these inferior nature, o mighty-armed Arjuna, there is another, superior energy of Mine, which is all living entities who are exploiting the resources of this material, inferior nature." The *jīva-bhūta,* the living entities, control this material world with their limited potencies. Generally, people are bewildered by the activities of scientists and technologists. Due to *māyā* they think that there is no need of God and that they can do everything and anything, but actually they cannot. Since this cosmic manifestation is limited, their existence is also limited. Everything in this material world is limited, and for this reason there is creation, sustenance and dissolution. However, in the world of unlimited energy, the spiritual world, there is neither creation nor destruction.

If the Personality of Godhead did not possess both limited and unlimited energies, He could not be called omnipotent. *Aṇor aṇīyān mahato mahīyān:'*. "The Lord is greater than the greatest and smaller than the smallest." He is smaller than the smallest in the form of the living entities and greater than the greatest in His form of Kṛṣṇa. If there were no one to control, there would be no meaning to the conception of the supreme controller (*īśvara*), just as there is no meaning to a king without his subjects. If all the subjects became king, there would be no distinction between the king and an ordinary citizen. Thus for the Lord to be the supreme controller there must be a creation to control. The basic principle for the existence of the living entities is called *cid-vilāsa,* or spiritual pleasure. The omnipotent Lord displays His pleasure potency as the living entities. The Lord is described in

the *Vedānta-sūtra* (1.1.12) as *ānanda-mayo 'bhyāsāt*. He is by nature the reservoir of all pleasures, and because He wants to enjoy pleasure, there must be energies to give Him pleasure or supply Him the impetus for pleasure. This is the perfect philosophical understanding of the Absolute Truth.

adi.7.117

> *jīva-tattva—śakti, kṛṣṇa-tattva—śaktimān*
> *gītā-viṣṇupurāṇādi tāhāte pramāṇa*

SYNONYMS

jīva-tattva—the truth of the living entities; *śakti*—energy; *kṛṣṇa-tattva*—the truth of the Supreme Personality of Godhead; *śakti-mān*—the possessor of the energies; *gītā*—the *Bhagavad-gītā*; *viṣṇu-purāṇa-ādi*—*Viṣṇu Purāṇa* and other *Purāṇas*; *tāhāte*—in them; *pramāṇa*—there are evidences.

TRANSLATION

"The living entities are energies, not the energetic. The energetic is Kṛṣṇa. This is very vividly described in the Bhagavad-gītā, the Viṣṇu Purāṇa and other Vedic scriptures.

PURPORT

As already explained, there are three *prasthānas* on the path of advancement in spiritual knowledge-namely, *nyāya-prasthāna*

(Vedānta philosophy), *śruti-prasthāna* (the *Upaniṣads* and Vedic *mantras*) and *smṛti-prasthāna* (the *Bhagavad-gītā, Mahābhārata, Purāṇas,* etc.). Unfortunately, Māyāvādī philosophers do not accept the *smṛti-prasthāna*. *Smṛti* refers to the conclusions drawn from the Vedic evidence. Sometimes Māyāvādī philosophers do not accept the authority of the *Bhagavad-gītā* and the *Purāṇas,* and this is called *ardha-kukkuṭī-nyāya,* "the logic of half a hen." (A foolish farmer once thought he would save money by cutting off his hen's head, which he had to feed, and leaving its tail, which produced the eggs.) If one believes in the Vedic literature, one must accept all the Vedic scriptures recognized by the great *ācāryas,* but these Māyāvādī philosophers accept only the *nyāya-prasthāna* and *śruti-prasthāna,* rejecting the *smṛti-prasthāna*. Here, however, Śrī Caitanya Mahāprabhu cites evidence from the *Gītā, Viṣṇu Purāṇa,* etc., which are *smṛti-prasthāna*. No one can avoid the Personality of Godhead in the statements of the *Bhagavad-gītā* and other Vedic scripttures such as the *Mahābhārata* and the *Purāṇas*. Lord Caitanya therefore quotes a passage from the *Bhagavad-gītā* (Bg. 7.5).

adi.7.118

> *apareyam itas tv anyāṁ*
> *prakṛtiṁ viddhi me parām*
> *jīva-bhūtāṁ mahā-bāho*
> *yayedaṁ dhāryate jagat*

SYNONYMS

aparā—inferior energy; *iyam*—this material world; *itaḥ*—beyond this; *tu*—but; *anyām*—another; *prakṛtim*—energy; *viddhi*—you must know; *me*—of Me; *parām*—which is superior energy; *jīva-bhūtām*—they are the living entities; *mahā-bāho*—O mighty-armed; *yayā*—by which; *idam*—this material world; *dhāryate*—is being conducted; *jagat*—the cosmic manifestation.

TRANSLATION

“ 'Besides these inferior nature, O mighty-armed Arjuna, there is another, superior energy of Mine, which is all living entities who are exploiting the resources of this material, inferior nature.'.'

PURPORT

In the *Bhagavad-gītā* it is explained that the five elements earth, water, fire, air and ether constitute the gross energy of the Absolute Truth and that there are also three subtle energies, namely, the mind, intelligence and false ego, or identification with the phenomenal world. Thus the entire cosmic manifestation is divided into eight energies, all of which are inferior. As explained in the *Bhagavad-gītā* (*mama māyā duratyayā*), the inferior energy, known as *māyā,* is so strong that although the living entity does not belong to this energy, due to the superior strength of the inferior energy the living entity (*jīva-bhūta*) forgets his real position and identifies with it. Kṛṣṇa says distinctly that beyond the material energy there is a superior

energy which is known as the *jīva-bhūta,* or living entities. When in contact with the material energy, this superior energy conducts all the activities of the entire material, phenomenal world.

The supreme cause is Kṛṣṇa (*janmādy asya yataḥ*), who is the origin of all energies, which work variously. The Supreme Personality of Godhead has both inferior and superior energies, and the difference between them is that the superior energy is factual whereas the inferior energy is a reflection of the superior. A reflection of the sun in a mirror or on water appears to be the sun but is not. Similarly, the material world is but a reflection of the spiritual world. Although it appears to be factual, it is not; it is only a temporary reflection, whereas the spiritual world is a factual reality. The material world, with its gross and subtle forms, is merely a reflection of the spiritual world.

The living entity is not a product of the material energy; he is spiritual energy, but in contact with matter he forgets his identity. Thus the living entity identifies himself with matter and enthusiastically engages in material activities in the guises of a technologist, scientist, philosopher, etc. He does not know that he is not at all a material product but is spiritual. His real identity thus being lost, he struggles very hard in the material world, and the Hare Kṛṣṇa movement, or Kṛṣṇa consciousness movement, tries to revive his original consciousness. His activities in manufacturing big skyscrapers are evidence of intelligence, but this kind of intelligence is not at all advanced.

One should know that his only real concern is how to get free from material contact, for by absorbing his mind in material activities he takes material bodies again and again, and although he falsely claims to be very intelligent, in material consciousness he is not at all intelligent. When we speak about the Kṛṣṇa consciousness movement, which is meant to make people intelligent, the conditioned living entity therefore misunderstands it. He is so engrossed in the material concept of life that he does not think that there can be any activities that are actually based on intelligence beyond the construction of skyscrapers and big roads and the manufacturing of cars. This is proof of *māyayāpahṛta-jñāna,* or loss of all intelligence due to the influence of *māyā*. When a living entity is freed from such misconceptions, he is called liberated. When one is actually liberated he no longer identifies with the material world. The symptom of *mukti* (liberation) is that one engages in spiritual activities instead of falsely engaging in material activities.

Transcendental loving devotional service is the spiritual activity of the spirit soul. Māyāvādī philosophers confuse such spiritual activity with material activity, but the *Bhagavad-gītā* (Bg. 14.26) confirms:

> *māṁ ca yo 'vyabhicāreṇa*
> *bhakti-yogena sevate*
> *sa guṇān samatītyaitān*
> *brahma-bhūyāya kalpate*

One who engages in the spiritual activities of unalloyed devotional service (*avyabhicāriṇī-bhakti*) is immediately elevated to the transcendental platform, and he is to be considered *brahma-bhūta,* which indicates that he is no longer in the material world but in the spiritual world. Devotional service is enlightenment or awakening. When the living entity perfectly performs spiritual activities under the direction of the spiritual master, he becomes perfect in knowledge and understands that he is not God but a servant of God. As explained by Caitanya Mahāprabhu, *jīvera 'svarūpa' haya-kṛṣṇera 'nitya-dāsa':* the real identity of the living entity is that he is an eternal servant of the Supreme (Cc. Madhya 20.108). As long as one does not come to this conclusion, he must be in ignorance. This is also confirmed by the Lord in the *Bhagavad-gītā* (Bg. 7.19): *bahūnāṁ janmanām ante jñānavān māṁ prapadyate.* "After many births of struggling for existence and cultivating knowledge, when one comes to the point of real knowledge he surrenders unto Me." Such an advanced *mahātmā,* or great soul, is very rarely to be seen. Thus although the Māyāvādī philosophers appear to be very advanced in knowledge, they are not yet perfect. To come to the point of perfection they must voluntarily surrender to Kṛṣṇa.

adi.7.119

> *viṣṇu-śaktiḥ parā proktā*
> *kṣetra-jñākhyā tathā parā*

avidyā-karma-saṁjñānyā
tṛtīyā śaktir iṣyate

SYNONYMS

viṣṇu-śaktiḥ—the potency of Lord Viṣṇu; *parā*—spiritual; *proktā*—it is said; *kṣetra-jña-ākhyā*—the potency known as *kṣetra-jña*; *tathā*—as well as; *parā*—spiritual; *avidyā*—ignorance; *karma*—fruitive activities; *saṁjñā*—known as; *anyā*—other; *tṛtīyā*—third; *śaktiḥ*—potency; *iṣyate*—known thus.

TRANSLATION

" 'The potency of Lord Viṣṇu is summarized in three categories-namely, the spiritual potency, the living entities and ignorance. The spiritual potency is full of knowledge; the living entities, although belonging to the spiritual potency, are subject to bewilderment; and the third energy, which is full of ignorance, is always visible in fruitive activities.'

PURPORT

This is a quotation from the *Viṣṇu Purāṇa* (6.7.61).

In the previous verse, quoted from the *Bhagavad-gītā,* it has been established that the living entities are to be categorized among the Lord's potencies. The Lord is potent, and there are varieties of potencies (*parāsya śaktir vividhaiva śrūyate*). Now, in this quotation from the *Viṣṇu Purāṇa,* this is further

confirmed. There are varieties of potencies, and they have been divided into three categories-namely, spiritual, marginal and external.

The spiritual potency is manifested in the spiritual world. Kṛṣṇa's form, qualities, activities and entourage are all spiritual. This is also confirmed in the *Bhagavad-gītā* (Bg. 4.5):

> *ajo 'pi sann avyayātmā*
> *bhūtānām īśvaro 'pi san*
> *prakṛtiṁ svām adhiṣṭhāya*
> *sambhavāmy ātma-māyayā*

"Although I am unborn and My transcendental body never deteriorates, and although I am the Lord of all living entities, by My spiritual potency I still appear in every millennium in My original transcendental form." *Ātma-māyā* refers to the spiritual potency. When Kṛṣṇa comes to this or any other universe, He does so with His spiritual potency. We take birth by the force of the material potency, but as stated here with reference to the *Viṣṇu Purāṇa,* the *kṣetra-jña,* or living entity, belongs to the spiritual potency; thus when we free ourselves from the clutches of the material potency we can also enter the spiritual world.

The material potency is the energy of darkness, or complete ignorance of spiritual activities. In the material potency, the living entity engages himself in fruitive activities, thinking that he can be happy through expansion in terms of material energy. This fact is prominently manifest in this Age of Kali because

human society, not understanding the spiritual nature, is busily expanding in material activities. The men of the present day are almost unaware of their spiritual identity. They think that they are products of the elements of the material world and that everything will end with the annihilation of the body. Therefore they conclude that as long as one has a material body consisting of material senses, one should enjoy the senses as much as possible. Since they are atheists, they do not care whether there is a next life. Such activities are described in this verse as *avidyā-karma-saṁjñānyā*.

The material energy is separated from the spiritual energy of the Supreme Personality of Godhead. Thus although it is originally created by the Supreme Lord, He is not actually present within it. The Lord also confirms in the *Bhagavad-gītā* (Bg. 9.4), *mat-sthāni sarva-bhūtāni*/ "Everything is resting on Me." This indicates that everything is resting on His own energy. For example, the planets are resting within outer space, which is the separated energy of Kṛṣṇa. The Lord explains in the *Bhagavad-gītā* (Bg. 7.4):

> *bhūmir āpo 'nalo vāyuḥ*
> *khaṁ mano buddhir eva ca*
> *ahaṅkāra itīyaṁ me*
> *bhinnā prakṛtir aṣṭadhā*

"Earth, water, fire, air, ether, mind, intelligence and false ego-all together these eight comprise My separated material

energies." The separated energy acts as if it were independent, but here it is said that although such energies are certainly factual, they are not independent but merely separated.

The separated energy can be understood from a practical example. I compose books by speaking into a dictaphone, and when the dictaphone is replayed, it appears that I am speaking personally, but actually I am not. I spoke personally, but then the dictaphone tape, which is separate from me, acts exactly like me. Similarly, the material energy originally emanates from the Supreme Personality of Godhead, but it acts separately, although the energy is supplied by the Lord. This is also explained in the *Bhagavad-gītā* (Bg. 9.10): *mayādhyakṣeṇa prakṛtiḥ sūyate sa-carācaram*. "This material nature is working under My direction, O son of Kuntī, and it is producing all moving and unmoving beings." Under the guidance or superintendence of the Supreme Personality of Godhead, the material energy works as if independent, although it is not actually independent.

In this verse from the *Viṣṇu Purāṇa* the total energy of the Supreme Personality of Godhead is classified in three divisions-namely, the spiritual or internal potency of the Lord, the marginal potency, or *kṣetra-jña* (the living entity), and the material potency, which is separated from the Supreme Personality of Godhead and appears to act independently. When Śrīla Vyāsadeva, by meditation and self-realization, saw the Supreme Personality of Godhead, he also saw the separated energy of the Lord standing behind Him (*apaśyat puruṣaṁ*

pūrṇaṁ māyāṁ ca tad-apāśrayam). Vyāsadeva also realized that it is this separated energy of the Lord, the material energy, that covers the knowledge of the living entities (*yayā sammohito jīva ātmānaṁ tri-guṇātmakam*). The separated, material energy bewilders the living entities (*jīvas*), and thus they work very hard under its influence, not knowing that they are not fulfilling their mission in life. Unfortunately, most of them think that they are the body and should therefore enjoy the material senses irresponsibly, since when death comes everything will be finished. This atheistic philosophy also flourished in India, where it was sometimes propagated by Cārvāka Muni, who said:

> *ṛṇaṁ kṛtvā ghṛtaṁ pibet*
> *yāvaj jīvet sukhaṁ jīvet*
> *bhasmī-bhūtasya dehasya kutaḥ*
> *punar āgamano bhavet*

His theory was that as long as one lives one should eat as much ghee as possible. In India, ghee (clarified butter) is a basic ingredient in preparing many varieties of food. Since everyone wants to enjoy nice food, Cārvāka Muni advised that one eat as much ghee as possible. One may say, "I have no money. How shall I purchase ghee?" Cārvāka Muni, however, says, "If you have no money, then beg borrow or steal, but in some way secure ghee and enjoy life." For one who further objects that he will be held accountable for such unauthorized activities as begging, borrowing and stealing, Cārvāka Muni replies, "You will not be held responsible. As soon as your body is burned to ashes after

death, everything is finished." This is called ignorance. From the *Bhagavad-gītā* it is understood that one does not die with the annihilation of his body (*na hanyate hanyamāne śarīre*). The annihilation of one body involves changing to another (*tathā dehāntara-prāptiḥ*). Therefore, to perform irresponsible activities in the material world is very dangerous. Without knowledge of the spirit soul and its transmigration, people are allured by the material energy to engage in many such activities, as if one could become happy simply by dint of material knowledge, without reference to spiritual existence. Therefore the entire material world and its activities are referred to as *avidyā-karma-saṁjñānyā*.

In order to dissipate the ignorance of the human beings who work under the material energy, which is separated from the Supreme Personality of Godhead, the Lord comes down to revive their original nature of spiritual activities (*yadā yadā hi dharmasya glānir bhavati bhārata*). As soon as they deviate from their original nature, the Lord comes to teach them, *sarva-dharmān parityajya mām ekaṁ śaraṇaṁ vraja:* "My dear living entities, give up all material activities and simply surrender unto Me for protection." (Bg. 18.66)

It is the statement of Cārvāka Muni that one should beg, borrow or steal money to purchase ghee and enjoy life (*ṛṇaṁ kṛtvā ghṛtaṁ pibet*). Thus even the greatest atheist of India recommends that one eat ghee, not meat. No one could conceive of human beings' eating meat like tigers and dogs, but men have

become so degraded that they are just like animals and can no longer claim to have a human civilization.

adi.7.120

> *hena jīva-tattva lañā likhi' para-tattva*
> *ācchanna karila śreṣṭha īśvara-mahattva*

SYNONYMS

hena—such degraded; *jīva-tattva*—the living entities; *lañā*—taking them; *likhi'*—having written; *para-tattva*—as the Supreme; *ācchanna*—covering; *karila*—did; *śreṣṭha*—the Supreme Personality of Godhead; *īśvara*—the Lord's; *mahattva*—glories.

TRANSLATION

"The Māyāvāda philosophy is so degraded that it has taken the insignificant living entities to be the Lord, the Supreme Truth, thus covering the glory and supremacy of the Absolute Truth with monism.

PURPORT

Śrīla Bhaktivinoda Ṭhākura comments in this connection that in all Vedic scriptures the *jīva-tattva,* the truth of the living entities, is mentioned to be one of the energies of the Lord. If one does not accept the living entity to be a minute, infinitesimal spark of the Supreme but equates the *jīva-tattva* with the Supreme Brahman or Supreme Personality of Godhead, it must be

understood that his entire philosophy is based on a misunderstanding. Unfortunately, Śrīpāda Śaṅkarācārya purposely claimed the *jīva-tattva,* or living entities, to be equal to the Supreme God. Therefore his entire philosophy is based on a misunderstanding, and it misguides people to become atheists whose mission in life is unfulfilled. The mission of human life, as described in the *Bhagavad-gītā,* is to surrender unto the Supreme Lord and become His devotee, but the Māyāvāda philosophy misleads one to defy the existence of the Supreme Personality of Godhead and pose oneself as the Supreme Lord. Thus it has misguided hundreds and thousands of innocent men.

In the *Vedānta-sūtra,* Vyāsadeva has described that the Supreme Personality of Godhead is potent and that everything, material or spiritual, is but an emanation of His energy. The Lord, the Supreme Brahman, is the origin or source of everything (*janmādy asya yataḥ*), and all other manifestations are emanations of different energies of the Lord. This is also confirmed in the *Viṣṇu Purāṇa:*

> *ekadeśa-sthitasyāgner*
> *jyotsnā vistāriṇī yathā*
> *parasya brahmaṇaḥ śaktis*
> *tathedam akhilaṁ jagat*

"Whatever we see in this world is simply an expansion of different energies of the Supreme Personality of Godhead, who is exactly like a fire that spreads illumination for a long distance

although it is situated in one place." This is a very vivid example. Similarly, it is stated that just as everything in the material world exists in the sunshine, which is the energy of the sun, so everything exists on the basis of the spiritual and material energies of the Supreme Personality of Godhead. Thus although Kṛṣṇa is situated in His own abode (*goloka eva nivasaty akhilātma-bhūtaḥ*), where He enjoys His transcendental pastimes with the cowherd boys and *gopīs,* He is nevertheless present everywhere, even within the atoms of this universe (*aṇḍāntara-stha-paramāṇu-cayāntara-stham*). This is the verdict of the Vedic literature.

Unfortunately, the Māyāvāda philosophy, misguiding people by claiming the living entity to be the Lord, has created havoc throughout the entire world and led almost everyone to godlessness. By thus covering the glories of the Supreme Lord, the Māyāvādī philosophers have done the greatest disservice to human society. It is to counteract these most abominable activities of the Māyāvādī philosophers that Lord Caitanya has introduced the Hare Kṛṣṇa *mahā-mantra*.

> *harer nāma harer nāma*
> *harer nāmaiva kevalam*
> *kalau nāsty eva nāsty eva*
> *nāsty eva gatir anyathā*

"In this age of quarrel and hypocrisy, the only means of deliverance is chanting the holy name of the Lord. There is no

other way. There is no other way. There is no other way." People should simply engage in the chanting of the Hare Kṛṣṇa *mahā-mantra,* for thus they will gradually come to understand that they are not the Supreme Personality of Godhead, as they have been taught by the Māyāvādī philosophers, but are eternal servants of the Lord. As soon as one engages himself in the transcendental service of the Lord, he becomes free.

> *māṁ ca yo 'vyabhicāreṇa*
> *bhakti-yogena sevate*
> *sa guṇān samatītyaitān*
> *brahma-bhūyāya kalpate*

"One who engages in full devotional service, unfailing in all circumstances, at once transcends the modes of material nature and thus comes to the level of Brahman." (Bg. 14.26) Therefore the Hare Kṛṣṇa movement, or Kṛṣṇa consciousness movement, is the only light for the foolish living entities who think either that there is no God or that if God exists He is formless and they themselves are also God. These misconceptions are very dangerous, and the only way to counteract them is to spread the Hare Kṛṣṇa movement.

adi.7.121

> *vyāsera sūtrete kahe 'pariṇāma'-vāda*
> *'vyāsa bhrānta'—bali' tāra uṭhāila vivāda*

SYNONYMS

vyāsera—of Śrīla Vyāsadeva; *sūtrete*—in the aphorisms; *kahe*—describes; *pariṇāma*—transformation; *vāda*—philosophy; *vyāsa*—Śrīla Vyāsadeva; *bhrānta*—mistaken; *bali'*—accusing him; *tāra*—his; *uṭhāila*—raised; *vivāda*—opposition.

TRANSLATION

"In his Vedānta-sūtra Śrīla Vyāsadeva has described that everything is but a transformation of the energy of the Lord. Śaṅkarācārya, however, has misled the world by commenting that Vyāsadeva was mistaken. Thus he has raised great opposition to theism throughout the entire world.

PURPORT

Śrīla Bhaktivinoda Ṭhākura explains, "In the *Vedanta-sūtra* of Śrīla Vyāsadeva it is definitely stated that all cosmic manifestations result from transformations of various energies of the Lord. Śaṅkarācārya, however, not accepting the energy of the Lord, thinks that it is the Lord who is transformed. He has taken many clear statements from the Vedic literature and twisted them to try to prove that if the Lord, or the Absolute Truth, were transformed, His oneness would be disturbed. Thus he has accused Śrīla Vyāsadeva of being mistaken. In developing his philosophy of monism, therefore, he has established *vivarta-vāda,* or the Māyāvāda theory of illusion."

In the *Brahma-sūtra,* Second Chapter, the first quote is as follows: *tad-ananyatvam ārambhaṇa-śabdādibhyaḥ*. Commenting on this *sūtra* in his *Śārīraka-bhāṣya,* Śaṅkarācārya has introduced the statement *vācārambhaṇaṁ vikāro nāmadheyam* from the *Chāndogya Upaniṣad* (6.1.4) to try to prove that acceptance of the transformation of the energy of the Supreme Lord is faulty. He has tried to defy this transformation of energy in a misguided way, which will be explained later. Since his conception of God is impersonal, he does not believe that the entire cosmic manifestation is a transformation of the energies of the Lord, for as soon as one accepts the various energies of the Absolute Truth, one must immediately accept the Absolute Truth to be personal, not impersonal. A person can create many things by the transformation of his energy. For example, a businessman transforms his energy by establishing many big factories or business organizations, yet he remains a person although his energy has been transformed into these many factories or business concerns. The Māyāvādī philosophers do not understand this simple fact. Their tiny brains and poor fund of knowledge cannot afford them sufficient enlightenment to realize that when a man's energy is transformed, the man himself is not transformed but remains the same person.

Not believing in the fact that the energy of the Absolute Truth is transformed, Śaṅkarācārya has propounded his theory of illusion. This theory states that although the Absolute Truth is never transformed, we think that it is transformed, which is an illusion. Śaṅkarācārya does not believe in the transformation of

the energy of the Absolute Truth, for he claims that everything is one and that the living entity is therefore also one with the Supreme. This is the Māyāvāda theory.

Śrīla Vyāsadeva has explained that the Absolute Truth is a person who has different potencies. Merely by His desire that there be creation and by His glance (*sa aikṣata*), He created this material world (*sa asṛjata*). After creation, He remains the same person; He is not transformed into everything. One should accept that the Lord has inconceivable energies and that it is by His order and will that varieties of manifestation have come into existence. In the Vedic literature it is said, *sa-tattvato 'nyathā-buddhir vikāra ity udāhṛtaḥ*. This *mantra* indicates that from one fact another fact is generated. For example, a father is one fact, and a son generated from the father is a second fact. Thus both of them are truths, although one is generated from the other. This generation of a second, independent truth from a first truth is called *vikāra,* or transformation resulting in a by-product. The Supreme Brahman is the Absolute Truth, and the energies that have emanated from Him and are existing separately, such as the living entities and the cosmic manifestation, are also truths. This is an example of transformation, which is called *vikāra* or *pariṇāma*. To give another example of *vikāra,* milk is a truth, but the same milk may be transformed into yogurt. Thus yogurt is a transformation of milk, although the ingredients of yogurt and milk are the same.

In the *Chāndogya Upaniṣad* there is the following *mantra: aitad-ātmyam idaṁ sarvam*. This *mantra* indicates without a doubt that the entire world is Brahman. The Absolute Truth has inconceivable energies, as confirmed in the *Śvetāśvatara Upaniṣad* (*parāsya śaktir vividhaiva śrūyate*), and the entire cosmic manifestation is evidence of these different energies of the Supreme Lord. The Supreme Lord is a fact, and therefore whatever is created by the Supreme Lord is also factual. Everything is true and complete (*pūrṇam*), but the original *pūrṇam,* the complete Absolute Truth, always remains the same. *Pūrṇāt pūrṇam udacyate pūrṇasya pūrṇam ādāya*. The Absolute Truth is so perfect that although innumerable energies emanate from Him and manifest creations which appear to be different from Him, He nevertheless maintains His personality. He never deteriorates under any circumstances.

It is to be concluded that the entire cosmic manifestation is a transformation of the energy of the Supreme Lord, not of the Supreme Lord or Absolute Truth Himself, who always remains the same. The material world and the living entities are transformations of the energy of the Lord, the Absolute Truth or Brahman, who is the original source. In other words, the Absolute Truth, Brahman, is the original ingredient, and the other manifestations are transformations of this ingredient. This is also confirmed in the *Taittirīya Upaniṣad* (3.1): *yato vā imāni bhūtani jāyante*. "This entire cosmic manifestation is made possible by the Absolute Truth, the Supreme Personality of Godhead." In this verse it is indicated that Brahman, the

Absolute Truth, is the original cause and that the living entities (*jīvas*) and the cosmic manifestation are effects of this cause. The cause being a fact, the effects are also factual. They are not illusion. Śaṅkarācārya has inconsistently tried to prove that acceptance of the material world and the *jīvas* to be by-products of the Supreme Lord is an illusion because in this conception the existence of the material world and the *jīvas* is different and separate from that of the Absolute Truth. With this jugglery of understanding, Māyāvādī philosophers have propagated the slogan *brahma satyaṁ jagan mithyā,* which declares that the Absolute Truth is fact but the cosmic manifestation and the living entities are simply illusions, or that all of them are in fact the Absolute Truth and that the material world and living entities do not separately exist.

It is therefore to be concluded that Śaṅkarācārya, in order to present the Supreme Lord, the living entities and the material nature as indivisible and ignorant, tries to cover the glories of the Supreme Personality of Godhead. He maintains that the material cosmic manifestation is *mithyā,* or false, but this is a great blunder. If the Supreme Personality of Godhead is a fact, how can His creation be false? Even in ordinary dealings, one cannot think the material cosmic manifestation to be false. Therefore Vaiṣṇava philosophers say that the cosmic creation is not false but temporary. It is separated from the Supreme Personality of Godhead, but since it is wonderfully created by the energy of the Lord, to say that it is false is blasphemous.

Nondevotees factually appreciate the wonderful creation of material nature, but they cannot appreciate the intelligence and energy of the Supreme Personality of Godhead who is behind this material creation. Śrīpāda Rāmānujācārya, however, refers to a *sūtra* from the *Aitareya Upaniṣad* (1.1.1), *ātmā vā idam agra āsīt,* which points out that the supreme *ātmā,* the Absolute Truth, existed before the creation. One may argue, "If the Supreme Personality of Godhead is completely spiritual, how is it possible for Him to be the origin of creation and have within Himself both material and spiritual energies?" To answer this challenge, Śrīpāda Rāmānujācārya quotes a *mantra* from the *Taittirīya Upaniṣad* (3.1) that states:

> *yato vā imāni bhūtāni jāyante yena jātāni jīvanti yat prayanty abhisaṁviśanti*

This *mantra* confirms that the entire cosmic manifestation emanates from the Absolute Truth, rests upon the Absolute Truth and after annihilation again reenters the body of the Absolute Truth, the Supreme Personality of Godhead. The living entity is originally spiritual, and when he enters the spiritual world or the body of the Supreme Lord, he still retains his identity as an individual soul. In this connection Śrīpāda Rāmānujācārya gives the example that when a green bird enters a green tree it does not become one with the tree: it retains its identity as a bird, although it appears to merge in the greenness of the tree. To give another example, an animal that enters a forest keeps its individuality, although apparently the beast

merges in the forest. Similarly, in material existence, both the material energy and the living entities of the marginal potency maintain their individuality. Thus although the energies of the Supreme Personality of Godhead interact within the cosmic manifestation, each keeps its separate individual existence. Merging in the material or spiritual energies, therefore, does not involve loss of individuality. According to Śrī Rāmānujapāda's theory of Viśiṣṭādvaita, although all the energies of the Lord are one, each keeps its individuality (*vaiśiṣṭya*).

Śrīpāda Śaṅkarācārya has tried to mislead the readers of the *Vedānta-sūtra* by misinterpreting the words *ānanda-mayo 'bhyāsāt,* and he has even tried to find fault with Vyāsadeva. All the aphorisms of the *Vedānta-sūtra* need not be examined here, however, since we intend to present the *Vedānta-sūtra* in a separate volume.

adi.7.122

> *pariṇāma-vāde īśvara hayena vikārī*
> *eta kahi' 'vivarta'-vāda sthāpanā ye kari*

SYNONYMS

pariṇāma-vāde—by accepting the theory of transformation of energy; *īśvara*—the Supreme Lord; *hayena*—becomes; *vikārī*—transformed; *eta kahi'*—saying this; *vivarta*—illusion; *vāda*—theory; *sthāpanā*—establishing; *ye*—what; *kari*—do.

TRANSLATION

"According to Śaṅkarācārya, by accepting the theory of the transformation of the energy of the Lord, one creates an illusion by indirectly accepting that the Absolute Truth is transformed.

PURPORT

Śrīla Bhaktivinoda Ṭhākura comments that if one does not clearly understand the meaning of *pariṇāma-vāda,* or transformation of energy, one is sure to misunderstand the truth regarding this material cosmic manifestation and the living entities. In the *Chāndogya Upaniṣad* (6.8.4) it is said, *san-mūlāḥ saumyemāḥ prajāḥ sad-āyatanāḥ sat-pratiṣṭhāḥ*.The material world and the living entities are separate beings, and they are eternally true, not false. Śaṅkarācārya, however, unnecessarily fearing that by *pariṇāma-vāda* (transformation of energy) Brahman would be transformed (*vikārī*), has imagined both the material world and the living entities to be false and to have no individuality. By word jugglery he has tried to prove that the individual identities of the living entities and the material world are illusory, and he has cited the examples of mistaking a rope for a snake or an oyster shell for gold. Thus he has most abominably cheated people in general.

The example of misunderstanding a rope to be a snake is mentioned in the *Māṇḍūkya Upaniṣad,* but it is meant to explain the error of identifying the body with the soul. Since the soul is

actually a spiritual particle, as confirmed in the *Bhagavad-gītā* (*mamaivāṁśo jīva-loke*), it is due to illusion (*vivarta-vāda*) that a human being, like an animal, identifies the body with the self. This is a proper example of *vivarta,* or illusion. The verse *atattvato 'nyathā-buddhir vivarta ity udāhṛtaḥ* describes such an illusion. To not know actual facts and thus to mistake one thing for another (as, for example, to accept the body as oneself) is called *vivarta-vāda*. Every conditioned living entity who considers the body to be the soul is deluded by this *vivarta-vāda*. One can be attacked by this *vivarta-vāda* philosophy when he forgets the inconceivable power of the omnipotent Personality of Godhead.

How the Supreme Personality of Godhead remains as He is, never changing, is explained in the *Īśopaniṣad: pūrṇasya pūrṇam ādāya pūrṇam evāvaśiṣyate*. God is complete. Even if a complete manifestation is taken away from Him, He continues to be complete. The material creation is manifested by the energy of the Lord, but He is still the same person. His form, entourage, qualities and so on never deteriorate. Śrīla Jīva Gosvāmī, in his *Paramātma-sandarbha,* comments regarding the *vivarta-vāda* as follows: "Under the spell of *vivarta-vāda* one imagines the separate entities, namely, the cosmic manifestation and the living entities, to be one with Brahman. This is due to complete ignorance regarding the actual fact. The Absolute Truth, or Parabrahman, is always one and always the same. He is completely free from all other conceptions of existence. He is completely free from false ego, for He is the full spiritual identity.

It is absolutely impossible for Him to be subjected to ignorance and fall under the spell of a misconception (*vivarta-vāda*). The Absolute Truth is beyond our conception. One must admit that He has unblemished qualities that He does not share with every living entity. He is never tainted in the slightest degree by the flaws of ordinary living beings. Everyone must therefore understand the Absolute Truth to possess inconceivable potencies."

adi.7.123

> *vastutaḥ pariṇāma-vāda—sei se pramāṇa*
> *dehe ātma-buddhi—ei vivartera sthāna*

SYNONYMS

vastutaḥ—factually; *pariṇāma-vāda*—transformation of the energy; *sei*—that; *se*—only; *pramāṇa*—proof; *dehe*—in the body; *ātma-buddhi*—concept of self; *ei*—this; *vivartera*—of illusion; *sthāna*—place.

TRANSLATION

"Transformation of energy is a proven fact. It is the false bodily conception of the self that is an illusion.

PURPORT

The *jīva,* or living entity, is a spiritual spark who is part of the Supreme Personality of Godhead. Unfortunately, he thinks the

body to be the self, and that misunderstanding is called *vivarta,* or acceptance of untruth to be truth. The body is not the self, but animals and foolish people think that it is. *Vivarta* (illusion) does not, however, denote a change in the identity of the spirit soul; it is the misconception that the body is the self that is an illusion. Similarly, the Supreme Personality of Godhead does not change when His external energy, consisting of the eight gross and subtle material elements listed in the *Bhagavad-gītā* (*bhūmir āpo 'nalo vāyuḥ,* etc.), acts and reacts in different phases.

adi.7.124

> *avicintya-śakti-yukta śrī-bhagavān*
> *icchāya jagad-rūpe pāya pariṇāma*

SYNONYMS

avicintya—inconceivable; *śakti*—potency; *yūkta*—possessed of; *śrī*—the affluent; *bhagavān*—Personality of Godhead; *icchāya*—by His wish; *jagat-rūpe*—in the form of the cosmic manifestation; *pāya*—becomes; *pariṇāma*—transformed by His energy.

TRANSLATION

"The Supreme Personality of Godhead is opulent in all respects. Therefore by His inconceivable energies He has transformed the material cosmic manifestation.

adi.7.125

> *tathāpi acintya-śaktye haya avikārī*
> *prākṛta cintāmaṇi tāhe dṛṣṭānta ye dhari*

SYNONYMS

tathāpi—yet; *acintya-śaktye*—by inconceivable potency; *haya*—remains; *avikārī*—without change; *prākṛta*—material; *cintāmaṇi*—touchstone; *tāhe*—in that respect; *dṛṣṭānta*—example; *ye*—which; *dhari*—we accept.

TRANSLATION

"Using the example of a touchstone, which by its energy turns iron to gold and yet remains the same, we can understand that although the Supreme Personality of Godhead transforms His innumerable energies, He remains unchanged.

adi.7.126

> *nānā ratna-rāśi haya cintāmaṇi haite*
> *tathāpiha maṇi rahe svarūpe avikṛte*

SYNONYMS

nānā—varieties; *ratna-rāśi*—valuable jewels; *haya*—become possible; *cintāmaṇi*—the touchstone; *haite*—from; *tathāpiha*—still,

certainly; *maṇi*—the touchstone; *rahe*—remains; *svarūpe*—in its original form; *avikṛte*—without change.

TRANSLATION

"Although a touchstone produces many varieties of valuable jewels, it nevertheless remains the same. It does not change its original form.

adi.7.127

> *prākṛta-vastute yadi acintya-śakti haya*
> *īśvarera acintya-śakti,—ithe ki vismaya*

SYNONYMS

prākṛta-vastute—in material things; *yadi*—if; *acintya*—inconceivable; *śakti*—potency; *haya*—becomes possible; *īśvarera*—of the Supreme Lord; *acintya*—inconceivable; *śakti*—potency; *ithe*—in this; *ki*—what; *vismaya*—wonderful.

TRANSLATION

"If there is such inconceivable potency in material objects, why should we not believe in the inconceivable potency of the Supreme Personality of Godhead?

PURPORT

The argument of Śrī Caitanya Mahāprabhu described in this verse can be very easily understood even by a common man if he

simply thinks of the activities of the sun, which has been giving off unlimited amounts of heat and light since time immemorial and yet has not even slightly decreased in power. Modern science believes that it is by sunshine that the entire cosmic manifestation is maintained, and actually one can see how the actions and reactions of sunshine maintain order throughout the universe. The growth of vegetables and even the rotation of the planets take place due to the heat and light of the sun. Sometimes, therefore, modern scientists consider the sun to be the original cause of creation, not knowing that the sun is only a medium, for it is also created by the supreme energy of the Supreme Personality of Godhead. Aside from the sun and the touchstone, there are many other material things that transform their energy in different ways and yet remain as they are. It is not necessary, therefore, for the original cause, the Supreme Personality of Godhead, to change due to the changes or transformations of His different energies.

The falsity of Śrīpāda Śaṅkarācārya's explanation of *vivarta-vāda* and *pariṇāma-vāda* has been detected by the Vaiṣṇava *ācāryas,* especially Jīva Gosvāmī, whose opinion is that actually Śaṅkara did not understand the *Vedānta-sūtra*. In Śaṅkara's explanation of one *sūtra, ānanda-mayo 'bhyāsāt,* he has interpreted the affix *mayaṭ* with such word jugglery that this very explanation proves that he had little knowledge of the *Vedānta-sūtra* but simply wanted to support his impersonalism through the aphorisms of the Vedānta philosophy. Actually, however, he failed to do so because he could not put forward

strong arguments. In this connection, Śrīla Jīva Gosvāmī cites the phrase *brahma pucchaṁ pratiṣṭhā* (*Taittirīya Upaniṣad* 2.5), which gives Vedic evidence that Brahman is the origin of everything. In explaining this verse, Śrīpāda Śaṅkarācārya interpreted various Sanskrit words in such a way that he implied, according to Jīva Gosvāmī, that Vyāsadeva had very little knowledge of higher logic. Such unscrupulous deviation from the real meaning of the *Vedānta-sūtra* has created a class of men who by word jugglery try to derive various indirect meanings from the Vedic literatures, especially the *Bhagavad-gītā*. One of them has even explained that the word *kurukṣetra* refers to the body. Such interpretations imply, however, that neither Lord Kṛṣṇa nor Vyāsadeva had a proper sense of word usage or etymological adjustment. They lead one to assume that since Lord Kṛṣṇa could not personally sense the meaning of what He was speaking and Vyāsadeva did not know the meaning of what he was writing, Lord Kṛṣṇa left His book to be explained later by the Māyāvādīs. Such interpretations merely prove, however, that their proponents have very little philosophical sense.

Instead of wasting one's time falsely deriving such indirect meanings from the *Vedānta-sūtra* and other Vedic scriptures, one should accept the words of these books as they are. In presenting the *Bhagavad-gītā As It Is,* therefore, we have not changed the meaning of the original words. Similarly, if one studies the *Vedānta-sūtra* as it is, without whimsical and capricious adulteration, one can understand the *Vedanta-sūtra* very easily. Śrīla Vyāsadeva therefore explains the *Vedānta-*

sūtra, beginning from the first *sūtra, janmādy asya yataḥ,* in his *Śrīmad-Bhāgavatam* (1.1.1):

> *janmādy asya yato 'nvayād itarataś cārtheṣv abhijñaḥ*
> *sva-rāṭ*

"I meditate upon Him [Lord Śrī Kṛṣṇa], the transcendent reality, who is the primeval cause of all causes, from whom all manifested universes arise, in whom they dwell, and by whom they are destroyed. I meditate upon that eternally effulgent Lord, who is directly and indirectly conscious of all manifestations and yet is fully independent." The Supreme Personality of Godhead knows very well how to do everything perfectly. He is *abhijña,* always fully conscious. The Lord therefore says in the *Bhagavad-gītā* (Bg. 7.26) that He knows everything, past, present and future, but that no one but a devotee knows Him as He is. Therefore, the Absolute Truth, the Personality of Godhead, is at least partially understood by devotees of the Lord, but the Māyāvādī philosophers, who unnecessarily speculate to understand the Absolute Truth, simply waste their time.

adi.7.128

> *'praṇava' se mahāvākya—vedera nidāna*
> *īśvara-svarūpa praṇava sarva-viśva-dhāma*

SYNONYMS

praṇava—the *oṁkāra*; *se*—that; *mahā-vākya*—transcendental sound vibration; *vedera*—of the *Vedas*; *nidāna*—basic principle; *īśvara-svarūpa*—direct representation of the Supreme Personality of Godhead; *praṇava—oṁkāra*; *sarva-viśva*—of all universes; *dhāma*—is the reservoir.

TRANSLATION

"The Vedic sound vibration oṁkāra, the principal word in the Vedic scriptures, is the basis of all Vedic vibrations. Therefore one should accept oṁkāra as the sound representation of the Supreme Personality of Godhead and the reservoir of the cosmic manifestation.

PURPORT

In the *Bhagavad-gītā* (8.13) the glories of *oṁkāra* are described as follows:

oṁ ity ekākṣaraṁ brahmā vyāharan mām anusmaran yaḥ prayāti tyajan dehaṁ sa yāti paramaṁ gatim

This verse indicates that *oṁkāra,* or *praṇava,* is a direct representation of the Supreme Personality of Godhead. Therefore if at the time of death one simply remembers *oṁkāra,* he remembers the Supreme Personality of Godhead and is therefore immediately transferred to the spiritual world. *Oṁkāra* is the basic principle of all Vedic *mantras,* for it is a

representation of Lord Kṛṣṇa, understanding of whom is the ultimate goal of the *Vedas,* as stated in the *Bhagavad-gītā* (*vedaiś ca sarvair aham eva vedyaḥ*). Māyāvādī philosophers cannot understand these simple facts explained in the *Bhagavad-gītā,* and yet they are very proud of being Vedāntīs. Sometimes, therefore, we refer to the Vedāntī philosophers as Vidantīs, those who have no teeth (*vi* means "without," and *dantī* means "possessing teeth"). The statements of the Śaṅkara philosophy, which are the teeth of the Māyāvādī philosopher, are always broken by the strong arguments of Vaiṣṇava philosophers such as the great *ācāryas,* especially Rāmānujācārya. Śrīpāda Rāmānujācārya and Madhvācārya break the teeth of the Māyāvādī philosophers, who can therefore be called Vidantīs, "toothless."

The transcendental vibration *oṁkāra* is explained in the *Bhagavad-gītā,* Chapter Eight, verse thirteen:

oṁ ity ekākṣaraṁ brahmā vyāharan mām anusmaran yaḥ prayāti tyajan dehaṁ sa yāti paramaṁ gatim

"After being situated in this *yoga* practice and vibrating the sacred syllable *oṁ,* the supreme combination of letters, if one thinks of the Supreme Personality of Godhead and quits his body, he will certainly reach the spiritual planets."

If one actually understands that *oṁkāra* is the sound representation of the Supreme Personality of Godhead, whether

he chants *oṁkāra* or the Hare Kṛṣṇa *mantra,* the result is certainly the same.

The transcendental vibration of *oṁkāra* is further explained in the *Bhagavad-gītā,* Chapter Nine, verse seventeen:

pitāham asya jagato mātā dhātā pitāmahaḥ vedyaṁ pavitram oṁkāra ṛk śama yajur eva ca

"I am the father of this universe, the mother, the support, and the grandsire. I am the object of knowledge, the purifier and the syllable *oṁ*. I am also the *Ṛg,* the *Śama* and the *Yajur Vedas*. ."

Similarly, the transcendental sound *oṁ* is further explained in the *Bhagavad-gītā,* Chapter Seventeen, verse twenty-three:

oṁ tat sad iti nirdeśo brāhmaṇas tri-vidhaḥ smṛtaḥ brāhmaṇas tena vedas ca yajñas ca vihitāḥ purā

"From the beginning of creation, the three syllables *oṁ tat sat* have been used to indicate the Supreme Absolute Truth [Brahman]. They were uttered by *brāhmaṇas* while chanting Vedic hymns and during sacrifices for the satisfaction of the Supreme."

Throughout all the Vedic scriptures the glories of *oṁkāra* are specifically mentioned. Śrīla Jīva Gosvāmī, in his thesis *Bhagavat-sandarbha,* says that in the Vedic literature *oṁkāra* is considered to be the sound vibration of the holy name of the Supreme Personality of Godhead. Only this vibration of

transcendental sound can deliver a conditioned soul from the clutches of *māyā*. Sometimes *oṁkāra* is also called the deliverer (*tāra*). *Śrīmad-Bhāgavatam* begins with the *oṁkāra* vibration: *oṁ namo bhagavate vāsudevāya*. Therefore *oṁkāra* has been described by the great commentator Śrīdhara Svāmī as *tārāṅkura,* the seed of deliverance from the material world. Since the Supreme Godhead is absolute, His holy name and His sound vibration *oṁkāra* are as good as He Himself. Caitanya Mahāprabhu says that the holy name, or *oṁkāra,* the transcendental representation of the Supreme Personality of Godhead, has all the potencies of the Personality of Godhead.

nāmnāṁ akāri bahudhā nija-sarva-śaktis tatrārpitā niyamitaḥ smaraṇe na kālaḥ

All potencies are invested in the holy vibration of the holy name of the Lord. There is no doubt that the holy name of the Lord, or *oṁkāra,* is the Supreme Personality of Godhead Himself. In other words, anyone who chants *oṁkāra* and the holy name of the Lord, Hare Kṛṣṇa, immediately meets the Supreme Lord directly in His sound form. In the *Nārada-pañcarātra* it is clearly said that the Supreme Personality of Godhead Nārāyaṇa personally appears before the chanter who engages in chanting the *aṣṭākṣara,* or eight-syllable *mantra, oṁ namo nārāyaṇāya*. A similar statement in the *Māṇḍūkya Upaniṣad* declares that whatever one sees in the spiritual world is all an expansion of the spiritual potency of *oṁkāra*.

On the basis of all the *Upaniṣads,* Śrīla Jīva Gosvāmī says that *oṁkāra* is the Supreme Absolute Truth and is accepted as such by all the *ācāryas* and authorities. *Oṁkāra* is beginningless, changeless, supreme and free from deterioration and external contamination. *Oṁkāra* is the origin, middle and end of everything, and any living entity who thus understands *oṁkāra* attains the perfection of spiritual identity in *oṁkāra*. *Oṁkāra,* being situated in everyone's heart, is *īśvara,* the Supreme Personality of Godhead, as confirmed in the *Bhagavad-gītā* (18.61): *īśvaraḥ sarva-bhūtānāṁ hṛd-deśe 'rjuna tiṣṭhati*. *Oṁkāra* is as good as Viṣṇu because *oṁkāra* is as all-pervasive as Viṣṇu. One who knows *oṁkāra* and Lord Viṣṇu to be identical no longer has to lament or hanker. One who chants *oṁkāra* no longer remains a *śūdra* but immediately comes to the position of a *brāhmaṇa*. Simply by chanting *oṁkāra* one can understand the whole creation to be one unit, or an expansion of the energy of the Supreme Lord: *idaṁ hi viśvaṁ bhagavān ivetaro yato jagat-sthāna-nirodha-sambhavāḥ*. "The Supreme Lord Personality of Godhead is Himself this cosmos, and still He is aloof from it. From Him only this cosmic manifestation has emanated, in Him it rests, and unto Him it enters after annihilation." (*Bhāg*. 1.5.20) Although one who does not understand concludes otherwise, *Śrīmad-Bhāgavatam* states that the entire cosmic manifestation is but an expansion of the energy of the Supreme Lord. Realization of this is possible simply by chanting the holy name of the Lord, *oṁkāra*.

One should not, however, foolishly conclude that because the Supreme Personality of Godhead is omnipotent, we have manufactured a combination of letters-*a, u* and *m*-to represent Him. Factually the transcendental sound *oṁkāra,* although a combination of the three letters *a, u* and *m,* has transcendental potency, and one who chants *oṁkāra* will very soon realize *oṁkāra* and Lord Viṣṇu to be nondifferent. Kṛṣṇa declares, *praṇavaḥ sarva-vedeṣu:* "I am the syllable *oṁ* in the Vedic *mantras*." (Bg. 7.8) One should therefore conclude that among the many incarnations of the Supreme Personality of Godhead, *oṁkāra* is the sound incarnation. All the *Vedas* accept this thesis. One should always remember that the holy name of the Lord and the Lord Himself are always identical (*abhinnatvān nāma-nāminoḥ*). Since *oṁkāra* is the basic principle of all Vedic knowledge, it is uttered before one begins to chant any Vedic hymn. Without *oṁkāra,* no Vedic *mantra* is successful. The Gosvāmīs therefore declare that *praṇava* (*oṁkāra*) is the complete representation of the Supreme Personality of Godhead, and they have analyzed *oṁkāra* in terms of its alphabetical constituents as follows:

a-kāreṇocyate kṛṣṇaḥ sarva-lokaika-nāyakaḥ u-kāreṇocyate rādhā ma-kāro jīva-vācakaḥ Oṁkāra is a combination of the letters *a, u* and *m*. *A-kāreṇocyate kṛṣṇaḥ:* the letter *a* (*a-kāra*) refers to Kṛṣṇa, who is *sarva-lokaika-nāyakaḥ,* the master of all living entities and planets, material and spiritual. *Nāyaka* means "leader." He is the supreme leader (*nityo nityānāṁ cetanaś cetanānām*). The letter *u* (*u-kāra*) indicates Śrīmatī Rādhārāṇī,

the pleasure potency of Kṛṣṇa, and *m* (*ma-kāra*) indicates the living entities (*jīvas*). Thus *oṁ* is the complete combination of Kṛṣṇa, His potency and His eternal servitors. In other words, *oṁkāra* represents Kṛṣṇa, His name, fame, pastimes, entourage, expansions, devotees, potencies and everything else pertaining to Him. As Caitanya Mahāprabhu states in the present verse of *Śrī Caitanya-caritāmṛta, sarva-viśva-dhāma: oṁkāra* is the resting place of everything, just as Kṛṣṇa is the resting place of everything (*brahmaṇo hi pratiṣṭhāham*).

The Māyāvādī philosophers consider many Vedic *mantras* to be the *mahā-vākya,* or principal Vedic *mantra,* such as *tat tvāṁ asi* (*Chāndogya Upaniṣad* 6.8.7), *idaṁ sarvaṁ yad ayaṁ ātmā* and *brahmedaṁ sarvaṁ* (*Bṛhad-āraṇyaka Upaniṣad* 2.5.1), *ātmaivedaṁ sarvaṁ* (*Chāndogya Upaniṣad* 7.25.2) and *neha nānāsti kiñcana* (*Kaṭha Upaniṣad* 2.1.11). That is a great mistake. Only *oṁkāra* is the *mahā-vākya*. All these other *mantras* that the Māyāvādīs accept as the *mahā-vākya* are only incidental. They cannot be taken as the *mahā-vākya,* or *mahā-mantra*. The *mantra tat tvāṁ asi* indicates only a partial understanding of the *Vedas,* unlike *oṁkāra,* which represents the full understanding of the *Vedas*. Therefore the transcendental sound that includes all Vedic knowledge is *oṁkāra* (*praṇava*).

Aside from *oṁkāra,* none of the words uttered by the followers of Śaṅkarācārya can be considered the *mahā-vākya*. They are merely passing remarks. Śaṅkarācārya, however, has

never stressed chanting of the *mahā-vākya oṁkāra;* he has accepted only *tat tvāṁ asi* as the *mahā-vākya*. Imagining the living entity to be God, he has misrepresented all the *mantras* of the *Vedānta-sūtra* with the motive of proving that there is no separate existence of the living entities and the Supreme Absolute Truth. This is similar to the politician's attempt to prove nonviolence from the *Bhagavad-gītā*. Kṛṣṇa is violent to demons, and to attempt to prove that Kṛṣṇa is not violent is ultimately to deny Kṛṣṇa. As such explanations of the *Bhagavad-gītā* are absurd, so also is Sankaracarya's explanation of the *Vedānta-sūtra,* and no sane and reasonable man will accept it. At present, however, the *Vedānta-sūtra* is misrepresented not only by the so-called Vedāntīs but also by other unscrupulous persons who are so degraded that they even recommend that *sannyāsīs* eat meat, fish and eggs. In this way Sankara's so-called followers, the impersonalist Māyāvādīs, are sinking lower and lower. How can these degraded men explain the *Vedānta-sūtra,* which is the essence of all Vedic literature?

Lord Śrī Caitanya Mahāprabhu has declared, *māyāvādi-bhāṣya śunile haya sarva-nāśa:* "Anyone who hears commentary on the *Vedānta-sūtra* from the Māyāvāda school is completely doomed." As explained in the *Bhagavad-gītā* (15.15), *vedaiś ca sarvair aham eva vedyaḥ:* all Vedic literature aims to understand Kṛṣṇa. Māyāvāda philosophy, however, has deviated everyone from Kṛṣṇa. Therefore there is a great need for the Kṛṣṇa consciousness movement all over the world to save the world from degradation. Every intelligent and sane man must

abandon the philosophical explanation of the Māyāvādīs and accept the explanation of Vaiṣṇava *ācāryas*. One should read *Bhagavad-gītā As It Is* to try to understand the real purpose of the *Vedas*.

adi.7.129

> *sarvāśraya īśvarera praṇava uddeśa*
> *'tat tvam asi'—vākya haya vedera ekadeśa*

SYNONYMS

sarva-āśraya—the reservoir of everything; *īśvarera*—of the Supreme Personality of Godhead; *praṇava*—*oṁkāra*; *uddeśa*—purpose; *tat tvam asi*—the Vedic *mantra tat tvam asi* ("you are the same"); *vākya*—statement; *haya*—becomes; *vedera*—of the Vedic literature; *eka-deśa*—partial understanding.

TRANSLATION

"It is the purpose of the Supreme Personality of Godhead to present praṇava [oṁkāra] as the reservoir of all Vedic knowledge. The words tat tvam asi are only a partial explanation of the Vedic knowledge.

PURPORT

Tat tvam asi means "you are the same spiritual identity."

adi.7.130

> *'praṇava, mahā-vākya—tāhā kari' ācchādana*
> *mahāvākye kari 'tat tvam asi'ra sthāpana*

SYNONYMS

praṇava—*oṁkāra*; *mahā-vākya*—principal *mantra*; *tāhā*—that; *kari'*—making; *ācchādana*—covered; *mahā-vākye*—in place of the principal *mantra*; *kari*—I do; *'tat tvam asi'ra sthāpana*—establishment of the statement *tat tvam asi.*

TRANSLATION

"Praṇava [oṁkāra] is the mahā-vākya [mahā-mantra] in the Vedas. Śaṅkarācārya's followers cover this to stress without authority the mantra tat tvam asi.

PURPORT

The Māyāvādī philosophers stress the statements *tat tvam asi, so 'ham,* etc., but they do not stress the real *mahā-mantra, praṇava* (*oṁkāra*). Therefore, because they misrepresent Vedic knowledge, they are the greatest offenders to the lotus feet of the Lord. Caitanya Mahāprabhu says clearly, *māyāvādī kṛṣṇe aparādhī:* "Māyāvādī philosophers are the greatest offenders to Lord Kṛṣṇa." Lord Kṛṣṇa declares:

> *tān ahaṁ dviṣataḥ krūrān*
> *saṁsāreṣu narādhamān*

> *kṣipāmy ajasram aśubhān*
> *āsurīṣv eva yoniṣu*

"Those who are envious and mischievous, who are the lowest among mankind, are cast into the ocean of material existence, into various demoniac species of life." (Bg. 16.19) Life in demoniac species awaits the Māyāvādī philosophers after death because they are envious of Kṛṣṇa. When Kṛṣṇa says in the *Bhagavad-gītā* (Bg. 9.34), *man-manā bhava mad-bhakto mad-yājī māṁ namaskuru* ("Engage your mind always in thinking of Me, become My devotee, offer obeisances to Me and worship Me"), one demoniac scholar says that it is not Kṛṣṇa to whom one must surrender. This scholar is already suffering in this life, and he will have to suffer again in the next if in this life he does not complete his prescribed suffering. One should be very careful not to be envious of the Supreme Personality of Godhead. In the next verse, therefore, Śrī Caitanya Mahāprabhu clearly states the purpose of the *Vedas*.

adi.7.131

> *sarva-veda-sūtre kare kṛṣṇera abhidhāna*
> *mukhya-vṛtti chāḍi' kaila lakṣaṇā-vyākhyāna*

SYNONYMS

sarva-veda-sūtre—in all the aphorisms of the *Vedānta-sūtra*; *kare*—establishes; *kṛṣṇera*—of Lord Kṛṣṇa; *abhidhāna*—explanation;

mukhya-vṛtti—direct interpretation; *chāḍi'*—giving up; *kaila*—made; *lakṣaṇā*—indirect; *vyākhyāna*—explanation.

TRANSLATION

"In all the Vedic sūtras and scriptures, it is Lord Kṛṣṇa who is to be understood, but the followers of Śaṅkarācārya have covered the real meaning of the Vedas with indirect explanations.

PURPORT

It is said:

> *vede rāmāyaṇe caiva*
> *purāṇe bhārate tathā*
> *ādāv ante ca madhye ca*
> *hariḥ sarvatra gīyate*

In the Vedic literature, including the *Rāmāyaṇa, Purāṇas* and *Mahābhārata,* from the very beginning (*ādau*) to the end (*ante ca*), as well as within the middle (*madhye ca*), only Hari, the Supreme Personality of Godhead, is explained.

adi.7.132

> *svataḥ-pramāṇa veda—pramāṇa-śiromaṇi*
> *lakṣaṇā karile svataḥ-pramāṇatā-hāni*

SYNONYMS

svataḥ-pramāṇa—self-evident; *veda*—the Vedic literature; *pramāṇa*—evidence; *śiromaṇi*—topmost; *lakṣaṇā*—interpretation; *karile*—doing; *svataḥ-pramāṇatā*—self-evidence; *hāni*—lost.

TRANSLATION

"The self-evident Vedic scriptures are the highest evidence of all, but if these scriptures are interpreted, their self-evident nature is lost.

PURPORT

We quote Vedic evidence to support our statements, but if we interpret it according to our own judgment, the authority of the Vedic literature is rendered imperfect or useless. In other words, by interpreting the Vedic version one minimizes the value of Vedic evidence. When one quotes from Vedic literature, it is understood that the quotations are authoritative. How can one bring the authority under his own control? That is a case of *principiis obsta*.

adi.7.133

> *ei mata pratisūtre sahajārtha chāḍiyā*
> *gauṇārtha vyākhyā kare kalpanā kariyā*

SYNONYMS

ei mata—like this; *prati-sūtre*—in every *sūtra,* or aphorism, of the *Vedānta-sūtra*; *sahaja-artha*—the clear, simple meaning; *chāḍiyā*—giving up; *gauṇa-artha*—indirect meaning; *vyākhyā*—explanation; *kare*—he makes; *kalpanākariyā*—by imagination.

TRANSLATION

"To prove their philosophy, the members of the Māyāvāda school, giving up the real, easily understood meaning of the Vedic literature and introduced indirect meanings based on their imaginative powers."

PURPORT

Unfortunately, the Śaṅkarite interpretation has covered almost the entire world. Therefore there is a great need to present the original, easily understood natural import of the Vedic literature. We have therefore begun by presenting *Bhagavad-gītā As It Is,* and we propose to present all the Vedic literature in terms of the direct meaning of its words.

adi.7.134

> *ei mate pratisūtre karena dūṣaṇa*
> *śuni' camatkāra haila sannyāsīra gaṇa*

SYNONYMS

ei mate—in this way; *prati-sūtre*—in each and every aphorism; *karena*—shows; *dūṣaṇa*—defects; *śuniyā*—hearing; *camatkāra*—struck with wonder; *haila*—they became; *sannyāsīra*—of all the Māyāvādīs; *gaṇa*—the group.

TRANSLATION

When Śrī Caitanya Mahāprabhu thus showed for each and every sūtra the defects in Śaṅkarācārya's explanations, all the assembled Māyāvādī sannyāsīs were struck with wonder.

adi.7.135

> *sakala sannyāsī kahe,—'śunaha śrīpāda*
> *tumi ye khaṇḍile artha, e nahe vivāda*

SYNONYMS

sakala—all; *sannyāsī*—the Māyāvādī *sannyāsīs*; *kahe*—say; *śunaha*—please hear; *śrīpāda*—Your Holiness; *tumi*—You; *ye*—that; *khaṇḍile*—refuted; *artha*—meaning; *e*—this; *nahe*—not; *vivāda*—quarrel.

TRANSLATION

All the Māyāvādī sannyāsīs said, "Your Holiness, kindly know from us that we actually have no quarrel with

Your refutation of these meanings, for You have given a clear understanding of the sūtras.

adi.7.136

> *ācārya-kalpita artha,—ihā sabhe jāni*
> *sampradāya-anurodhe tabu tāhā māni*

SYNONYMS

ācārya—Śaṅkarācārya; *kalpita*—imaginative; *artha*—meaning; *ihā*—this; *sabhe*—all of us; *jāni*—know; *sampradāya-anurodhe*—but for the sake of our party; *tabu*—still; *tāhā*—that; *māni*—we accept.

TRANSLATION

"We know that all this word jugglery springs from the imagination of Śaṅkarārārya, and yet because we belong to his sect, we accept it although it does not satisfy us.

adi.7.137

> *mukhyārtha vyākhyā kara, dekhi tomāra bala'*
> *mukhyārthe lāgāla prabhu sūtra-sakala*

SYNONYMS

mukhya-artha—direct meaning; *vyākhyā*—explanation; *kara*—You do; *dekhi*—let us see; *tomāra*—Your; *bala*—strength; *mukhya-arthe*—direct meaning; *lāgāla*—began; *prabhu*—the Lord; *sūtra-sakala*—all the aphorisms of the *Vedānta-sūtra*.

TRANSLATION

"Now let us see," the Māyāvādī sannyāsīs continued, "how well You can describe the sūtras in terms of their direct meaning." Hearing this, Lord Caitanya Mahāprabhu began His direct explanation of the Vedānta-sūtra.

adi.7.138

> *bṛhad-vastu 'brahma' kahi—'śrī-bhagavān'*
> *ṣaḍ-vidhaiśvarya-pūrṇa, para-tattva-dhāma*

SYNONYMS

bṛhat-vastu—the substance, which is greater than the greatest; *brahma*—called by the name Brahman; *kahi*—we call; *śrī-bhagavān*—the Supreme Personality of Godhead; *ṣaṭ*—six; *vidha*—varieties; *aiśvarya*—opulences; *pūrṇa*—full; *para-tattva*—Absolute Truth; *dhāma*—reservoir.

TRANSLATION

"Brahman, who is greater than the greatest, is the Supreme Personality of Godhead. He is full of six opulences, and therefore He is the reservoir of ultimate truth and absolute knowledge.

PURPORT

In *Śrīmad-Bhāgavatam* it is said that the Absolute Truth is understood in three phases of realization: the impersonal Brahman, the localized Paramātmā and ultimately the Supreme Personality of Godhead. The impersonal Brahman and localized Paramātmā are expansions of the potency of the Supreme Personality of Godhead, who is complete in six opulences, namely, wealth, fame, strength, beauty, knowledge and renunciation. Since He possesses His six opulences, the Personality of Godhead is the ultimate truth in absolute knowledge.

adi.7.139

> *svarūpa-aiśvarye tāṅra nāhi māyā-gandha*
> *sakala vedera haya bhagavān se 'sambandha'*

SYNONYMS

svarūpa—in His original form; *aiśvarye*—opulence; *tāṅra*—His; *nāhi*—there is none; *māyā-gandha*—contamination of the material

world; *sakala*—in all; *vedera*—*Vedas*; *haya*—it is so; *bhagavān*—the Supreme Personality of Godhead; *se*—that; *sambandha*—relationship.

TRANSLATION

"In His original form the Supreme Personality of Godhead is full of transcendental opulences, which are free from the contamination of the material world. It is to be understood that in all Vedic literature the Supreme Personality of Godhead is the ultimate goal.

adi.7.140

> *tāṅre 'nirviśeṣa' kahi, cic-chakti nā māni*
> *ardha-svarūpa nā mānile pūrṇatā haya hāni*

SYNONYMS

tāṅre—unto Him; *nirviśeṣa*—impersonal; *kahi*—we say; *cit-śakti*—spiritual energy; *nā*—do not; *māni*—accept; *ardha*—half; *svarūpa*—form; *nā*—not; *mānile*—accepting; *pūrṇatā*—fullness; *haya*—becomes; *hāni*—defective.

TRANSLATION

"When we speak of the Supreme as impersonal, we deny His spiritual potencies. Logically, if you accept half of the truth, you cannot understand the whole.

PURPORT

In the *Upaniṣads* it is said:

> *oṁ pūrṇam adaḥ pūrṇam idaṁ*
> *pūrṇāt pūrṇam udacyate*
> *pūrṇasya pūrṇam ādāya*
> *pūrṇam evāvaśiṣyate*

This verse, which is mentioned in the *Īśopaniṣad, Bṛhad-āraṇyaka Upaniṣad* and many other *Upaniṣads,* indicates that the Supreme Personality of Godhead is full in six opulences. His position is unique, for He possesses all riches, strength, influence, beauty, knowledge and renunciation. Brahman means the greatest, but the Supreme Personality of Godhead is greater than the greatest, just as the sun globe is greater than the sunshine, which is all-pervading in the universe. Although the sunshine that spreads all over the universes appears very great to the less knowledgeable, greater than the sunshine is the sun itself, and greater than the sun is the sun-god. Similarly, impersonal Brahman is not the greatest, although it appears to be so. Impersonal Brahman is only the bodily effulgence of the Supreme Personality of Godhead, but the transcendental form of the Lord is greater than both the impersonal Brahman and localized Paramātmā. Therefore whenever the word Brahman is used in the Vedic literature, it is understood to refer to the Supreme Personality of Godhead.

In the *Bhagavad-gītā* the Lord is also addressed as Parabrahman. Māyāvādīs and others sometimes misunderstand Brahman because every living entity is also Brahman. Therefore Kṛṣṇa is referred to as Parabrahman (the Supreme Brahman). In the Vedic literature, whenever the words Brahman or Parabrahman are used, they are to be understood to refer to the Supreme Personality of Godhead, Kṛṣṇa. This is their real meaning. Since the entire Vedic literature deals with the subject of Brahman, Kṛṣṇa is therefore the ultimate goal of Vedic understanding. The impersonal *brahmajyoti* rests on the personal form of the Lord. Therefore although the impersonal effulgence, the *brahmajyoti,* is the first realization, one must enter into it, as mentioned in the *Īśopaniṣad,* to find the Supreme Person, and then one's knowledge is perfect. The *Bhagavad-gītā* (Bg. 7.19) also confirms this: *bahūnāṁ janmanām ante jñānavān māṁ prapadyate*. One's search for the Absolute Truth by dint of speculative knowledge is complete when one comes to the point of understanding Kṛṣṇa and surrenders unto Him. That is the real point of perfectional knowledge.

Partial realization of the Absolute Truth as impersonal Brahman denies the complete opulences of the Lord. This is a hazardous understanding of the Absolute Truth. Unless one accepts all the features of the Absolute Truth-namely, impersonal Brahman, localized Paramātmā and ultimately the Supreme Personality of Godhead-his knowledge is imperfect. Śrīpāda Rāmānujācārya, in his *Vedārtha-saṅgraha,* says: *jñānena*

dharmeṇa svarūpam api nirūpitam, na tu jñāna-mātraṁ brahmeti katham idam avagamyate. He thus indicates that the real absolute identity must be understood in terms of both His knowledge and His characteristics. Simply to understand the Absolute Truth to be full of knowledge is not sufficient. In the Vedic literature (*Muṇḍaka Upaniṣad* 1.1.9) we find the statement *yaḥ sarva-jñaḥ sarva-vit,* which means that the Absolute Truth knows everything perfectly, but we also learn from the Vedic description *parāsya śaktir vividhaiva śrūyate* that not only does He know everything, but He also acts accordingly by utilizing His different energies. Thus to understand that Brahman, the Supreme, is conscious is not sufficient. One must know how He consciously acts through His different energies. Māyāvāda philosophy simply informs us of the consciousness of the Absolute Truth but does not give us information of how He acts with His consciousness. That is the defect of that philosophy.

adi.7.141

> *bhagavān-prāpti-hetu ye kari upāya*
> *śravaṇādi bhakti—kṛṣṇa-prāptira sahāya*

SYNONYMS

bhagavān—the Supreme Personality of Godhead; *prāpti-hetu*—the means by which He can be approached; *ye*—what; *kari*—I do; *upāya*—means; *śravaṇa-ādi*—devotional service, beginning with hearing;

bhakti—devotional service; *kṛṣṇa*—the Supreme Lord; *prāptira*—to approach Him; *sahāya*—means.

TRANSLATION

"It is only by devotional service, beginning with hearing, that one can approach the Supreme Personality of Godhead. That is the only means to approach Him.

PURPORT

Māyāvādī philosophers are satisfied simply to understand Brahman to be the sum total of knowledge, but Vaiṣṇava philosophers not only know in detail about the Supreme Personality of Godhead but also know how to approach Him directly. The method for this is described by Śrī Caitanya Mahāprabhu as nine kinds of devotional service, beginning with hearing:

> *śravaṇaṁ kīrtanaṁ viṣṇoḥ*
> *smaraṇaṁ pāda-sevanam*
> *arcanaṁ vandanaṁ dāsyaṁ*
> *sakhyam ātma-nivedanam*
> *(Bhāg. 7.5.23)*

One can directly approach the Supreme Personality of Godhead simply by executing the nine kinds of devotional service, of which hearing about the Lord is the most important (*śravaṇādi*). Śrī Caitanya Mahāprabhu has very favorably

stressed the importance of this process of hearing. According to His method, if people are simply given a chance to hear about Kṛṣṇa, certainly they will gradually develop their dormant awareness or love of Godhead. *Śravaṇādi-śuddha-citte karaye udaya* (Cc. Madhya 22.107). Love of God is dormant in everyone, but if one is given a chance to hear about the Lord, certainly that love develops. Our Kṛṣṇa consciousness movement acts on this principle. We simply give people the chance to hear about the Supreme Personality of Godhead and give them *prasāda* to eat, and the actual result is that all over the world people are responding to this process and becoming pure devotees of Lord Kṛṣṇa. We open hundreds of centers all over the world just to give people in general a chance to hear about Kṛṣṇa and accept Kṛṣṇa's *prasāda*. These two processes can be accepted by anyone, even a child. It doesn't matter whether one is poor or rich, learned or foolish, black or white, old or still a child-anyone who simply hears about the Supreme Personality of Godhead and takes *prasāda* is certainly elevated to the transcendental position of devotional service.

adi.7.142

> *sei sarva-vedera 'abhidheya' nāma*
> *sādhana-bhakti haite haya premera udgama*

SYNONYMS

sei sarva-vedera—that is the essence of all Vedic literature; *abhidheya nāma*—the process called *abhidheya,* or devotional activities; *sādhana-bhakti*—another name of this process, "devotional service in practice"; *haite*—from this; *haya*—there is; *premera*—of love of Godhead; *udgama*—awakening.

TRANSLATION

"By practicing this regulated devotional service under the direction of the spiritual master, certainly one awakens his dormant love of Godhead. This process is called abhidheya.

PURPORT

By the practice of devotional service, beginning with hearing and chanting, the impure heart of a conditioned soul is purified, and thus he can understand his eternal relationship with the Supreme personality of Godhead. That eternal relationship is described by Śrī Caitanya Mahāprabhu: *jīvera 'svarūpa' haya kṛṣṇera 'nitya-dāsa'*. "The living entity is an eternal servitor of the Supreme Personality of Godhead." When one is convinced about this relationship, which is called *sambandha,* he then acts accordingly. That is called *abhidheya*. The next step is *prayojana-siddhi,* or fulfillment of the ultimate goal of one's life. If one can understand his relationship with the Supreme Personality of Godhead and act accordingly, automatically his mission in life is fulfilled. The Māyāvādī philosophers miss even

the first stage in self-realization because they have no conception of God's being personal. He is the master of all, and He is the only person who can accept the service of all living entities, but since this knowledge is lacking in Māyāvāda philosophy, Māyāvādīs do not have knowledge even of their relationship with God. They wrongly think that everyone is God or that everyone is equal to God. Therefore, since the real position of the living entity is not clear to them, how can they advance further? Although they are very puffed-up at being liberated, Māyāvādī philosophers very shortly fall down again to material activities due to their neglecting the lotus feet of the Lord. That is called *patanty adhaḥ*.

> *āruhya kṛcchreṇa paraṁ padaṁ tataḥ*
> *patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ*

(*Bhāg*. 10.2.32)

> *It is the statement of Prahlāda Mahārāja that persons who think themselves liberated but do not execute devotional service, not knowing their relationship with the Lord, are certainly misled. One must know his relationship with the Lord and act accordingly. Then the fulfillment of his life's mission will be possible.*

adi.7.143

> *kṛṣṇera caraṇe haya yadi anurāga*
> *kṛṣṇa vinu anyatra tāra nāhi rahe rāga*

SYNONYMS

kṛṣṇera—of Kṛṣṇa; *caraṇe*—at the lotus feet; *haya*—becomes; *yadi*—if; *anurāga*—attachment; *kṛṣṇa*—the Supreme Personality of Godhead; *vinu*—without; *anyatra*—anywhere else; *tāra*—his; *nāhi*—there does not; *rahe*—remain; *rāga*—attachment.

TRANSLATION

"If one develops his love of Godhead and becomes attached to the lotus feet of Kṛṣṇa, gradually he loses his attachment to everything else.

PURPORT

This is a test of advancement in devotional service. As stated in *Śrīmad-Bhāgavatam* (11.2.42), *bhaktir pareśānubhavo viraktir anyatra ca:* in *bhakti,* a devotee's only attachment is Kṛṣṇa; he no longer wants to maintain his attachments to many other things. Although Māyāvādī philosophers are supposed to be very advanced on the path of liberation, we see that after some time they descend to politics and philanthropic activities. Many big *sannyāsīs* who were supposedly liberated and very advanced have come down again to materialistic activities, although they

left this world as *mithyā* (false). When a devotee develops in devotional service, however, he no longer has attachments to such philanthropic activities. He is simply inspired to serve the Lord, and he engages his entire life in such service. This is the difference between Vaiṣṇava and Māyāvādī philosophers. Devotional service, therefore, is practical, whereas Māyāvāda philosophy is merely mental speculation.

adi.7.144

> *pañcama puruṣārtha sei prema-mahādhana*
> *kṛṣṇera mādhurya-rasa karāya āsvādana*

SYNONYMS

pañcama—fifth; *puruṣa-artha*—goal of life; *sei*—that; *prema*—love of God; *mahā-dhana*—foremost wealth; *kṛṣṇera*—of Lord Kṛṣṇa; *mādhurya*—conjugal love; *rasa*—mellow; *karāya*—causes; *āsvādana*—taste.

TRANSLATION

"Love of Godhead is so exalted that it is considered to be the fifth goal of human life. By awakening one's love of Godhead, one can attain the platform of conjugal love, tasting it even during the present span of life.

PURPORT

The Māyāvādī philosophers consider the highest goal of perfection to be liberation (*mukti*), which is the fourth perfectional platform. Generally people are aware of four principal goals of life-religiosity (*dharma*), economic development (*artha*), sense gratification (*kāma*) and ultimately liberation (*mokṣa*)—but devotional service is situated on the platform above liberation. In other words, when one is actually liberated (*mukta*) he can understand the meaning of love of Godhead (*kṛṣṇa-prema*). While teaching Rūpa Gosvāmī, Śrī Caitanya Mahāprabhu stated, *koṭi-mukta-madhye 'durlabha' eka kṛṣṇa-bhakta:* "Out of millions of liberated persons, one may become a devotee of Lord Kṛṣṇa."

The most elevated Māyāvādī philosopher can rise to the platform of liberation, but *kṛṣṇa-bhakti,* devotional service to Kṛṣṇa, is transcendental to such liberation. Śrīla Vyāsadeva explains this fact in *Śrīmad-Bhāgavatam* (1.1.2):

> *dharmaḥ projjhita-kaitavo 'tra paramo*
> *nirmatsarāṇāṁ satāṁ*
> *vedyaṁ vāstavam atra vastu śiva-daṁ tāpa-*
> *trayonmūlanam*

"Completely rejecting all religions which are materially motivated, the *Bhāgavata Purāṇa* propounds the highest truth, which is understandable by those devotees who are pure in heart. The highest truth is reality distinguished from illusion for the

welfare of all. Such truth uproots the threefold miseries." *Śrīmad-Bhāgavatam,* the explanation of the *Vedānta-sūtra,* is meant for *paramo nirmatsarāṇām,* those who are completely aloof from jealousy. Māyāvādī philosophers are jealous of the existence of the Personality of Godhead. Therefore the *Vedānta-sūtra* is not actually meant for them. They unnecessarily poke their noses into the *Vedanta-sūtra,* but they have no ability to understand it because the author of the *Vedānta-sūtra* writes in his commentary, *Śrīmad-Bhāgavatam,* that it is meant for those who are pure in heart (*paramo nirmatsarāṇām*). If one is envious of Kṛṣṇa, how can he understand the *Vedānta-sūtra* or *Śrīmad-Bhagavatam*? The Māyāvādīs' primary occupation is to offend the Supreme Personality of Godhead, Kṛṣṇa. For example, although Kṛṣṇa demands our surrender in the *Bhagavad-gītā,* the greatest scholar and so-called philosopher in India has protested that it is "not to Kṛṣṇa" that we have to surrender. Therefore, he is envious. Since Māyāvādīs of all different descriptions are envious of Kṛṣṇa, they have no scope to understand the meaning of the *Vedānta-sūtra*. Even if they were on the liberated platform, as they falsely claim, here Kṛṣṇadāsa Kavirāja Gosvāmī repeats the statement of Śrī Caitanya Mahāprabhu that love of Kṛṣṇa is beyond the state of liberation.

adi.7.145

> *premā haite kṛṣṇa haya nija bhakta-vaśa*
> *premā haite pāya kṛṣṇera sevā-sukha-rasa*

SYNONYMS

premā—love of Kṛṣṇa; *haite*—from; *kṛṣṇa*—the Supreme Personality of Godhead; *haya*—becomes; *nija*—His own; *bhakta-vaśa*—submissive to devotees; *premā*—love of God; *haite*—from; *pāya*—he gets; *kṛṣṇera*—of Lord Kṛṣṇa; *sevā-sukha-rasa*—the mellow of devotional service.

TRANSLATION

"The Supreme Lord, who is greater than the greatest, becomes submissive to even a very insignificant devotee because of his devotional service. It is the beautiful and exalted nature of devotional service that the infinite Lord becomes submissive to the infinitesimal living entity because of it. In reciprocal devotional activities with the Lord, the devotee actually enjoys the transcendental mellow quality of devotional service.

PURPORT

Becoming one with the Supreme Personality of Godhead is not very important for a devotee. *Muktiḥ svayaṁ mukulitāñjali sevate 'smān* (*Kṛṣṇa-karṇāmṛta* 107). Speaking from his actual experience, Śrīla Bilvamaṅgala Ṭhākura says that if one develops love of Godhead, *mukti* (liberation) becomes subservient and unimportant to him. *Mukti* stands before the devotee and is prepared to render all kinds of services. The Māyāvādī philosophers' standard of *mukti* is very insignificant for a devotee, for by devotional service even the Supreme Personality

of Godhead becomes subordinate to him. An actual example is that the Supreme Lord Kṛṣṇa became the chariot driver of Arjuna, and when Arjuna asked Him to draw his chariot between the two armies (*senayor ubhayor madhye rathaṁ sthāpaya me 'cyuta*), Kṛṣṇa executed his order. Such is the relationship between the Supreme Lord and a devotee that although the Lord is greater than the greatest, He is prepared to render service to the insignificant devotee by dint of his sincere and unalloyed devotional service.

adi.7.146

> *sambandha, abhidheya, prayojana nāma*
> *ei tina artha sarva-sūtre paryavasāna*

SYNONYMS

sambandha—relationship; *abhidheya*—functional duties; *prayojana*—the goal of life; *nāma*—name; *ei*—there; *tina*—three; *artha*—purport; *sarva*—all; *sūtre*—in the aphorisms of the *Vedānta*; *paryavasāna*—culmination.

TRANSLATION

"One's relationship with the Supreme Personality of Godhead, activities in terms of that relationship, and the ultimate goal of life [to develop love of God]—these three subjects are explained in every code of the

Vedānta-sūtra, for they form the culmination of the entire Vedānta philosophy."

PURPORT

In *Śrīmad-Bhāgavatam* (5.5.5) it is said:

> *parābhavas tāvad abodha-jāto*
> *yāvan na jijñāsata ātma-tattvam*

"A human being is defeated in all his activities as long as he does not know the goal of life, which can be understood when one is inquisitive about Brahman." It is such inquiry that begins the *Vedānta-sūtra: athāto brahma-jijñāsā*. A human being should be inquisitive to know who he is, what the universe is, what God is, and what the relationship is between himself, God and the material world. Such questions cannot be asked by cats and dogs, but they must arise in the heart of a real human being. Knowledge of these four items-namely, oneself, the universe, God, and their internal relationship-is called *sambandha-jñāna,* or the knowledge of one's relationship. When one's relationship with the Supreme Lord is established, the next program is to act in that relationship. This is called *abhidheya,* or activity in relationship with the Lord. After executing such prescribed duties, when one attains the highest goal of life, love of Godhead, he achieves *prayojana-siddhi,* or the fulfillment of his human mission. In the *Brahma-sūtra,* or *Vedānta-sūtra,* these subjects are very carefully explained. Therefore one who does not understand the *Vedānta-sūtra* in terms of these principles is

simply wasting his time. This is the version of *Śrīmad-Bhāgavatam* (1.2.8):

> *dharmaḥ svanuṣṭhitaḥ puṁsāṁ*
> *viṣvaksena-kathāsu yaḥ*
> *notpādayed yadi ratiṁ*
> *śrama eva hi kevalam*

One may be a very learned scholar and execute his prescribed duty very nicely, but if he does not ultimately become inquisitive about the Supreme Personality of Godhead and is indifferent to *śravaṇaṁ kīrtanam* (hearing and chanting), all that he has done is but a waste of time. Māyāvādī philosophers who do not understand the relationship between themselves, the cosmic manifestation and the Supreme Personality of Godhead are simply wasting their time, and their philosophical speculation has no value.

adi.7.147

> *ei-mata sarva-sūtrera vyākhyāna śuniyā*
> *sakala sannyāsī kahe vinaya kariyā*

SYNONYMS

ei-mata—in this way; *sarva-sūtrera*—of all the aphorisms of the *Vedānta-sūtra*; *vyākhyāna*—explanation; *śuniyā*—by hearing; *sakala*—all; *sannyāsī*—the groups of Māyāvādī *sannyāsīs*; *kahe*—said; *vinaya*—humbly; *kariyā*—doing so.

TRANSLATION

When all the Māyāvādī sannyāsīs thus heard the explanation of Caitanya Mahāprabhu on the basis of sambandha, abhidheya and prayojana, they spoke very humbly.

PURPORT

Everyone who actually desires to understand the Vedānta philosophy must certainly accept the explanation of Lord Caitanya Mahāprabhu or the Vaiṣṇava *ācāryas* who have also commented on the *Vedānta-sūtra* according to the principles of *bhakti-yoga*. After hearing the explanation of the *Vedānta-sūtra* from Śrī Caitanya Mahāprabhu, all the *sannyāsīs,* headed by Prakāśānanda Sarasvatī, became very humble and obedient to the Lord, and they spoke as follows.

adi.7.148

> *vedamaya-mūrti tumi,—sākṣāt nārāyaṇa*
> *kṣama aparādha,—pūrve ye kailuṅ nindana*

SYNONYMS

veda-maya—transformation of the Vedic knowledge; *mūrti*—form; *tumi*—You; *sākṣāt*—directly; *nārāyaṇa*—the Supreme Personality of Godhead; *kṣama*—excuse; *aparādha*—offense; *pūrve*—before; *ye*—that; *kailuṅ*—we have done; *nindana*—criticism.

TRANSLATION

"Dear sir, You are Vedic knowledge personified and are directly Nārāyaṇa Himself. Kindly excuse us for the offenses we previously committed by criticizing You."

PURPORT

The complete path of *bhakti-yoga* is based upon the process of becoming humble and submissive. By the grace of Lord Caitanya Mahāprabhu, all the Māyāvādī *sannyāsīs* were very humble and submissive after hearing His explanation of the *Vedānta-sūtra,* and they begged to be pardoned for the offenses they had committed by criticizing the Lord for simply chanting and dancing and not taking part in the study of the *Vedānta-sūtra*. We are propagating the Kṛṣṇa consciousness movement simply by following in the footsteps of Lord Caitanya Mahāprabhu. We may not be very well versed in the *Vedānta-sūtra* aphorisms and may not understand their meaning, but we follow in the footsteps of the *ācāryas,* and because of our strictly and obediently following in the footsteps of Lord Caitanya Mahāprabhu, it is to be understood that we know everything regarding the *Vedānta-sūtra*.

adi.7.149

> *sei haite sannyāsīra phiri gela mana*
> *'kṛṣṇa' 'kṛṣṇa' nāma sadā karaye grahaṇa*

SYNONYMS

sei haite—from that time; *sannyāsīra*—all the Māyāvādī *sannyāsīs*; *phiri*—turn; *gela*—became; *mana*—mind; *kṛṣṇa kṛṣṇa*—the holy name of the Supreme Personality of Godhead, Kṛṣṇa; *nāma*—name; *sadā*—always; *karaye*—do; *grahaṇa*—accept.

TRANSLATION

From that moment when the Māyāvādī sannyāsīs heard the explanation of the Vedānta-sūtra from the Lord, their minds changed, and on the instruction of Caitanya Mahāprabhu, they too chanted "Kṛṣṇa! Kṛṣṇa!" always.

PURPORT

In this connection it may be mentioned that sometimes the *sahajiyā* class of devotees opine that Prakāśānanda Sarasvatī and Prabodhānanda Sarasvatī are the same man. Prabodhānanda Sarasvatī was a great Vaiṣṇava devotee of Lord Caitanya Mahāprabhu, but Prakāśānanda Sarasvatī, the head of the Māyāvādī *sannyāsīs* in Benares, was a different person. Prabodhānanda Sarasvatī belonged to the Rāmānuja-sampradāya, whereas Prakāśānanda Sarasvatī belonged to the Śaṅkarācārya-sampradāya. Prabodhānanda Sarasvatī wrote a number of books, among which are the *Caitanya-candrāmṛta, Rādhā-rasa-sudhā-nidhi, Saṅgīta-mādhava, Vṛndāvana-śataka* and *Navadvīpa-śataka*. While traveling in southern India, Caitanya Mahāprabhu met Prabodhānanda Sarasvatī, who had two brothers, Veṅkaṭa Bhaṭṭa and Tirumalaya Bhaṭṭa, who

were Vaiṣṇavas of the Rāmānuja-sampradāya. Gopāla Bhaṭṭa Gosvāmī was the nephew of Prabodhānanda Sarasvatī. From historical records it is found that Śrī Caitanya Mahāprabhu traveled in South India in the year 1433 *śakābda* (A.D. 1511) during the Cāturmāsya period, and it was at that time that He met Prabodhānanda, who belonged to the Rāmānuja-sampradāya. How then could the same person meet Him as a member of the Śaṅkara-sampradāya in 1435 *śakābda,* two years later? It is to be concluded that the guess of the *sahijiyā-sampradāya* that Prabodhānanda Sarasvatī and Prakāśānanda Sarasvatī were the same man is a mistaken idea.

adi.7.150

> *ei-mate tāṅ-sabāra kṣami' aparādha*
> *sabākāre kṛṣṇa-nāma karilā prasāda*

SYNONYMS

ei-mate—in this way; *tāṅ-sabāra*—of all the *sannyāsīs*; *kṣami'*—excusing; *aparādha*—offense; *sabākāre*—all of them; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *karilā*—gave; *prasāda*—as mercy.

TRANSLATION

Thus Lord Caitanya excused all the offenses of the Māyāvādī sannyāsīs and very mercifully blessed them with kṛṣṇa-nāma.

PURPORT

Śrī Caitanya Mahāprabhu is the mercy incarnation of the Supreme Personality of Godhead. He is addressed by Śrīla Rūpa Gosvāmī as *mahā-vadānyāvatāra,* or the most magnanimous incarnation. Śrīla Rūpa Gosvāmī also says, *karuṇayāvatīrṇaḥ kalau:* it is only by His mercy that He has descended in this Age of Kali. Here this is exemplified. Śrī Caitanya Mahāprabhu did not like to see Māyāvādī *sannyāsīs* because He thought of them as offenders to the lotus feet of Kṛṣṇa, but here He excuses them (*tāṅ-sabāra kṣami' aparādha*). This is an example in preaching. *Āpani ācari' bhakti śikhāimu sabāre.* Śrī Caitanya Mahāprabhu teaches us that those whom preachers meet are almost all offenders who are opposed to Kṛṣṇa consciousness, but it is a preacher's duty to convince them of the Kṛṣṇa consciousness movement and then induce them to chant the Hare Kṛṣṇa *mahā-mantra.* Our propagation of the *saṅkīrtana* movement is continuing, despite many opponents, and people are taking up this chanting process even in remote parts of the world like Africa. By inducing the offenders to chant the Hare Kṛṣṇa *mantra,* Lord Caitanya Mahāprabhu exemplified the success of the Kṛṣṇa consciousness movement. We should follow very respectfully in the footsteps of Lord Caitanya, and there is no doubt that we shall be successful in our attempts.

adi.7.151

> *tabe saba sannyāsī mahāprabhuke laiyā*
> *bhikṣā karilena sabhe, madhye vasāiyā*

SYNONYMS

tabe—after this; *saba*—all; *sannyāsī*—the Māyāvādī *sannyāsīs*; *mahāprabhuke*—Caitanya Mahāprabhu; *laiyā*—taking Him; *bhikṣā karilena*—took *prasāda,* or took lunch; *sabhe*—all together; *madhye*—in the middle; *vasāiyā*—seating Him.

TRANSLATION

After this, all the sannyāsīs took the Lord in their midst, and thus they all took their meal together.

PURPORT

Previously Śrī Caitanya Mahāprabhu neither mixed nor talked with the Māyāvādī *sannyāsīs,* but now He is taking lunch with them. It is to be concluded that when Lord Caitanya induced them to chant Hare Kṛṣṇa and excused them for their offenses, they were purified, and therefore there was no objection to taking lunch, or *bhagavat-prasāda,* with them, although Śrī Caitanya Mahāprabhu knew that the food was not offered to the Deity. Māyāvādī *sannyāsīs* do not worship the Deity, or if they do so they generally worship the deity of Lord Śiva or the *pañcopāsanā* (Lord Viṣṇu, Lord Śiva, Durgādevī, Gaṇeśa and

Sūrya). Here we do not find any mention of the demigods or Viṣṇu, and yet Caitanya Mahāprabhu accepted food in the midst of the *sannyāsīs* on the basis that they had chanted the Hare Kṛṣṇa *mahā-mantra* and that He had excused their offenses.

adi.7.152

> *bhikṣā kari' mahāprabhu āilā vāsāghara*
> *hena citra-līlā kare gaurāṅga-sundara*

SYNONYMS

bhikṣā—accepting food from others; *kari'*—accepting; *mahāprabhu*—Lord Caitanya; *āilā*—returned; *vāsāghara*—to His residence; *hena*—thus; *citra-līlā*—wonderful pastimes; *kare*—does; *gaurāṅga*—Lord Śrī Caitanya Mahāprabhu; *sundara*—very beautiful.

TRANSLATION

After taking lunch among the Māyāvādī sannyāsīs, Śrī Caitanya Mahāprabhu, who is known as Gaurasundara, returned to His residence. Thus the Lord performs His wonderful pastimes.

adi.7.153

> *candraśekhara, tapana miśra, āra sanātana*
> *śuni' dekhi' ānandita sabākāra mana*

SYNONYMS

candraśekhara—of the name Candraśekhara; *tapanamiśra*—of the name Tapana Miśra; *āra*—and; *sanātana*—of the name Sanātana; *śuni'*—hearing; *dekhi'*—seeing; *ānandita*—very pleased; *sabākāra*—all of them; *mana*—minds.

TRANSLATION

Hearing the arguments of Śrī Caitanya Mahāprabhu and seeing His victory, Candraśekhara, Tapana Miśra and Sanātana Gosvāmī were all extremely pleased.

PURPORT

Here is an example of how a *sannyāsī* should preach. When Śrī Caitanya Mahāprabhu went to Vārāṇasī, He went there alone, not with a big party. Locally, however, He made friendships with Candraśekhara and Tapana Miśra, and Sanātana Gosvāmī also came to see Him. Therefore, although He did not have many friends there, due to His sound preaching and His victory in arguing with the local *sannyāsīs* on the Vedānta philosophy, He became greatly famous in that part of the country, as explained in the next verse.

adi.7.154

> *prabhuke dekhite āise sakala sannyāsī*
> *prabhura praśaṁsā kare saba vārāṇasī*

SYNONYMS

prabhuke—unto Lord Caitanya Mahāprabhu; *dekhite*—to see; *āise*—they came; *sakala*—all; *sannyāsī*—the Māyāvādī *sannyāsīs*; *prabhura*—of Lord Caitanya Mahāprabhu; *praśaṁsā*—praise; *kare*—they do; *saba*—all; *vārāṇasī*—the city of Vārāṇasī.

TRANSLATION

Many Māyāvādī sannyāsīs of Vārāṇasī came to see the Lord after this incident, and the entire city praised Him.

adi.7.155

vārāṇasī-purī āilā śrī-kṛṣṇa-caitanya
purī-saha sarva-loka haila mahā-dhanya

SYNONYMS

vārāṇasī—of the name Vārāṇasī; *purī*—city; *āilā*—came; *śrī-kṛṣṇa-caitanya*—Lord Śrī Caitanya Mahāprabhu; *purī*—city; *saha*—with; *sarva-loka*—all the people; *haila*—became; *mahā-dhanya*—thankful.

TRANSLATION

Śrī Caitanya Mahāprabhu visited the city of Vārāṇasī, and all of its people were very thankful.

adi.7.156

> *lakṣa lakṣa loka āise prabhuke dekhite*
> *mahā-bhiḍa haila dvāre, nāre praveśite*

SYNONYMS

lakṣa lakṣa—hundreds ofthousands; *loka*—people; *āise*—came; *prabhuke*—unto the Lord; *dekhite*—to see; *mahā-bhiḍa*—a great crowd; *haila*—there happened; *dvāre*—at the door; *nāre*—may not; *praveśite*—to enter.

TRANSLATION

The crowd at the door of His residence was so great that it numbered hundreds and thousands.

adi.7.157

> *prabhu yabe yā'na viśveśvara-daraśane*
> *lakṣa lakṣa loka āsi' mile sei sthāne*

SYNONYMS

prabhu—Lord Caitanya Mahāprabhu; *yabe*—when; *yā'na*—goes; *viśveśvara*—the deity of Vārāṇasī; *daraśane*—to visit; *lakṣa lakṣa*—hundreds of thousands; *loka*—people; *āsi'*—come; *mile*—meet; *sei*—that; *sthāne*—on the place.

TRANSLATION

When the Lord went to visit the temple of Viśveśvara, hundreds and thousands of people assembled to see Him.

PURPORT

The important point in this verse is that Śrī Caitanya Mahāprabhu regularly visited the temple of Viśveśvara (Lord Śiva) at Vārāṇasī. Vaiṣṇavas generally do not visit a demigod's temple, but here we see that Śrī Caitanya Mahāprabhu regularly visited the temple of Viśveśvara, who was the predominating deity of Vārāṇasī. Generally Māyāvādī *sannyāsīs* and worshipers of Lord Śiva live in Vārāṇasī, but how is it that Caitanya Mahāprabhu, who took the part of a Vaiṣṇava *sannyāsī,* also visited the Viśveśvara temple? The answer is that a Vaiṣṇava does not behave impudently toward the demigods. A Vaiṣṇava gives proper respect to all, although he never accepts a demigod to be as good as the Supreme Personality of Godhead.

In the *Brahma-saṁhitā* there are *mantras* offering obeisances to Lord Śiva, Lord Brahmā, the sun-god and Lord Gaṇeśa, as well as Lord Viṣṇu, all of whom are worshiped by the impersonalists as *pañcopāsanā*. In their temples impersonalists also install deities of Lord Viṣṇu, Lord Śiva, the sun-god, Goddess Durgā and sometimes Lord Brahmā also, and this system is continuing at present in India under the guise of the Hindu religion. Vaiṣṇavas can also worship all these demigods,

but only on the principles of the *Brahma-saṁhitā,* which is recommended by Śrī Caitanya Mahāprabhu. We may note in this connection the *mantras* for worshiping Lord Śiva, Lord Brahmā, Goddess Durgā, the sun-god and Gaṇeśa, as described in the *Brahma-saṁhitā*.

> *sṛṣṭi-sthiti-pralaya-sādhana-śaktir ekā*
> *chāyeva yasya bhuvanāni bibharti durgā*
> *icchānurūpam api yasya ca ceṣṭate sā*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"The external potency, *māyā,* who is of the nature of the shadow of the *cit* [spiritual] potency, is worshiped by all people as Durgā, the creating, preserving and destroying agency of this mundane world. I adore the primeval Lord, Govinda, in accordance with whose will Durgā conducts herself." (*Brahma-saṁhitā* 5.44)

> *kṣīraṁ yathā dadhi vikāra-viśeṣa-yogāt*
> *sañjāyate na hi tataḥ pṛthag asti hetoḥ*
> *yaḥ śambhutām api tathā samupaiti kāryād*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"Milk is transformed into curd by the actions of acids, yet the effect, 'curd,' is neither the same as nor different from its cause, viz., milk. I adore the primeval Lord, Govinda, of whom the state of Śambu is a similar transformation for the performance of the work of destruction." (*Brahma-saṁhitā* 5.45)

> *bhāsvān yathāśma-śakaleṣu nijeṣu tejaḥ*
> *svīyaṁ kiyat prakaṭayaty api tadvad atra*
> *brahmā ya eṣa jagad-aṇḍa-vidhāna-kartā*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"I adore the primeval Lord, Govinda, from whom the separated subjective portion Brahmā receives his power for the regulation of the mundane world, just as the sun manifests a portion of his own light in all the effulgent gems that bear such names as *sūrya-kānta*." (*Brahma-saṁhitā* 5.49)

> *yat-pāda-pallava-yugaṁ vinidhāya kumbha-*
> *dvandve praṇāma-samaye sa gaṇādhirājaḥ*
> *vighnān vihantum alam asya jagat-trayasya*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"I worship the primeval Lord, Govinda. Gaṇeśa always holds His lotus feet upon the pair of *tumuli* protruding from his elephant head in order to obtain power for his function of destroying all obstacles on the path of progress in the three worlds." (*Brahma-saṁhitā* 5.50)

> *yac cakṣur eṣa savitā sakala-grahāṇāṁ*
> *rājā samasta-sura-mūrtir aśeṣa-tejāḥ*
> *yasyājñayā bhramati sambhṛta-kāla-cakro*
> *govindam ādi-puruṣaṁ tam ahaṁ bhajāmi*

"The sun, full of infinite effulgence, who is the king of all the planets and the image of the good soul, is like the eye of this world. I adore the primeval Lord, Govinda, in pursuance of whose order the sun performs his journey, mounting the wheel of time." (Bs. 5.52)

All the demigods are servants of Kṛṣṇa; they are not equal with Kṛṣṇa. Therefore even if one goes to a temple of the *pañcopāsanā,* as mentioned above, one should not accept the deities as they are accepted by the impersonalists. All of them are to be accepted as personal demigods, but they all serve the order of the Supreme Personality of Godhead. Śaṅkarācārya, for example, is understood to be an incarnation of Lord Śiva, as described in the *Padma Purāṇa*. He propagated the Māyāvāda philosophy under the order of the Supreme Lord. We have already discussed this point in text 114 of this chapter: *tāṅra doṣa nāhi, teṅho ājñā-kārī dāsa*. "Śaṅkarācārya is not at fault, for he has thus covered the real purpose of the *Vedas* under the order of the Supreme Personality of Godhead." Although Lord Śiva, in the form of a *brāhmaṇa* (Śaṅkarācārya), preached the false philosophy of Māyāvāda, Śrī Caitanya Mahāprabhu nevertheless said that since he did it on the order of the Supreme Personality of Godhead, there was no fault on his part (*tāṅra doṣa nāhi*).

We must offer proper respects to all the demigods. If one can offer respects even to an ant, why not to the demigods? One must always know, however, that no demigod is equal to or above the

Supreme Lord. *Ekale īśvara kṛṣṇa, āra saba bhṛtya:* "Only Kṛṣṇa is the Supreme Personality of Godhead, and all others, including the demigods such as Lord Śiva, Lord Brahmā, Goddess Durgā and Ganeśa, are His servants." Everyone serves the purpose of the Supreme Godhead, and what to speak of such small and insignificant living entities as ourselves? We are surely eternal servants of the Lord. The Māyāvāda philosophy maintains that the demigods, the living entities and the Supreme Personality of Godhead are all equal. It is therefore a most foolish misrepresentation of Vedic knowledge.

adi.7.158

> *snāna karite yabe yā'na gaṅgā-tīre*
> *tāhāñi sakala loka haya mahā-bhiḍe*

SYNONYMS

snāna—bath; *karite*—taking; *yabe*—when; *yā'na*—goes; *gaṅgā*—Ganges; *tīre*—bank; *tāhāñi*—then and there; *sakala*—all; *loka*—people; *haya*—assembled; *mahā-bhiḍe*—in great crowds.

TRANSLATION

Whenever Lord Caitanya went to the banks of the Ganges to take His bath, big crowds of many hundreds and thousands of people also assembled there.

adi.7.159

> *bāhu tuli' prabhu bale,—bala hari hari*
> *hari-dhvani kare loka svarga-martya bhari'*

SYNONYMS

bāhu tuli'—raising the arms; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *bale*—speaks; *bala*—all of you chant; *harihari*—the holy name of Lord Kṛṣṇa (Hari); *hari-dhvani*—the sound vibration of Hari; *kare*—does; *loka*—all people; *svarga-martya*—in heaven, the sky and the land; *bhari'*—completely filling.

TRANSLATION

Whenever the crowds were too great, Śrī Caitanya Mahāprabhu stood up, raised His hands and chanted, "Hari! Hari!" to which all the people responded, filling both the land and sky with the vibration.

adi.7.160

> *loka nistāriyā prabhura calite haila mana*
> *vṛndāvane pāṭhāilā śrī-sanātana*

SYNONYMS

loka—people; *nistāriyā*—delivering; *prabhura*—of the Lord; *calite*—to leave; *haila*—became; *mana*—mind; *vṛndāvane*—toward Vṛndāvana; *pāṭhāilā*—sent; *śrī-sanātana*—Sanātana Gosvāmī.

TRANSLATION

After thus delivering the people in general, the Lord desired to leave Vārāṇasī. After instructing Śrī Sanātana Gosvāmī, He sent him toward Vṛndāvana.

PURPORT

The actual purpose of Lord Caitanya's stay at Vārāṇasī after coming back from Vṛndāvana was to meet Sanātana Gosvāmī and teach him. Sanātana Gosvāmī met Śrī Caitanya Mahāprabhu after the Lord's return to Vārāṇasī, where the Lord taught him for two months about the intricacies of Vaiṣṇava philosophy and Vaiṣṇava activities. After completely instructing him, He sent him to Vṛndāvana to execute His orders. When Sanātana Gosvāmī went to Vṛndāvana, there were no temples. The city was lying vacant like an open field. Sanātana Gosvāmī sat down on the bank of the Yamunā, and after some time he gradually constructed the first temple; then other temples were constructed, and now the city is full of temples, numbering about five thousand.

adi.7.161

rātri-divase lokera śuni' kolāhala
vārāṇasī chāḍi' prabhu āilā nīlācala

SYNONYMS

rātri—night; *divase*—day; *lokera*—of the people in general; *śuni*—hearing; *kolāhala*—tumult; *vārāṇasī*—the city of Benares; *chāḍi'*—leaving; *prabhu*—the Lord; *āilā*—returned; *nīlācala*—to Purī.

TRANSLATION

Because the city of Vārāṇasī was always full of tumultuous crowds, Śrī Caitanya Mahāprabhu, after sending Sanātana to Vṛndāvana, returned to Jagannātha Purī.

adi.7.162

ei līlā kahiba āge vistāra kariyā
saṅkṣepe kahilāṅ ihāṅ prasaṅga pāiyā

SYNONYMS

ei—these; *līlā*—pastimes; *kahiba*—I shall speak; *āge*—later on; *vistāra*—vivid description; *kariyā*—making; *saṅkṣepe*—in short; *kahilāṅ*—I have spoken; *ihāṅ*—in this place; *prasaṅga*—topics; *pāiyā*—taking advantage of.

TRANSLATION

I have here given a brief account of these pastimes of Lord Caitanya, but later I shall describe them in an extensive way.

adi.7.163

> *ei pañca-tattva-rūpe śrī-kṛṣṇa-caitanya*
> *kṛṣṇa-nāma-prema diyā viśva kailā dhanya*

SYNONYMS

ei—this; *pañca-tattva-rūpe*—the Lord in His five forms; *śrī-kṛṣṇa-caitanya*—Lord Śrī Caitanya Mahāprabhu; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *prema*—love of Kṛṣṇa; *diyā*—delivering; *viśva*—the whole world; *kailā*—made; *dhanya*—thankful.

TRANSLATION

Śrī Kṛṣṇa Caitanya Mahāprabhu and His associates of the Pañca-tattva distributed the holy name of the Lord to invoke love of Godhead throughout the universe, and thus the entire universe was thankful.

PURPORT

Here it is said that Lord Caitanya made the entire universe thankful to Him for propagating the *saṅkīrtana* movement with His associates. Lord Caitanya Mahāprabhu has already sanctified

the entire universe by His presence five hundred years ago, and therefore anyone who attempts to serve Śrī Caitanya Mahāprabhu sincerely by following in His footsteps and following the instructions of the *ācāryas* will successfully be able to preach the holy names of the Hare Kṛṣṇa *mahā-mantra* all over the universe. There are some foolish critics who say that Europeans and Americans cannot be offered *sannyāsa,* but here we find that Śrī Caitanya Mahāprabhu wanted to preach the *saṅkīrtana* movement all over the universe. For preaching work, *sannyāsīs* are essential. These critics think that only Indians or Hindus should be offered *sannyāsa* to preach, but their knowledge is practically nil. Without *sannyāsīs,* the preaching work will be impeded. Therefore, under the instruction of Lord Caitanya and with the blessings of His associates, there should be no discrimination in this matter, but people in all parts of the world should be trained to preach and given *sannyāsa* so that the cult of Śrī Caitanya Mahāprabhu's *saṅkīrtana* movement will expand boundlessly. We do not care about the criticism of fools. We shall go on with our work and simply depend on the blessings of Lord Caitanya Mahāprabhu and His associates, the Pañca-tattva.

adi.7.164

> *mathurāte pāṭhāila rūpa-sanātana*
> *dui senā-pati kaila bhakti pracāraṇa*

SYNONYMS

mathurāte—toward Mathurā; *pāṭhāila*—sent; *rūpa-sanātana*—the two brothers Rūpa Gosvāmī and Sanātana Gosvāmī; *dui*—both of them; *senā-pati*—as commanders in chief; *kaila*—He made them; *bhakti*—devotional service; *pracāraṇa*—to broadcast.

TRANSLATION

Lord Caitanya dispatched the two generals Rūpa Gosvāmī and Sanātana Gosvāmī to Vṛndāvana to preach the bhakti cult.

PURPORT

When Rūpa Gosvāmī and Sanātana Gosvāmī went to Vṛndāvana, there was not a single temple, but by their preaching they were gradually able to construct various temples. Sanātana Gosvāmī constructed the Madana-mohana temple, and Rūpa Gosvāmī constructed the Govindajī temple. Similarly, their nephew Jīva Gosvāmī constructed the Rādhā-Dāmodara temple, Śrī Gopāla Bhaṭṭa Gosvāmī constructed the Rādhā-ramaṇa temple, Śrī Lokanātha Gosvāmī constructed the Gokulānanda temple, and Śyāmānanda Gosvāmī constructed the Śyāmasundara temple. In this way, many temples were gradually constructed. For preaching, construction of temples is also necessary. The Gosvāmīs not only engaged in writing books but also constructed temples because both are needed for preaching work. Śrī Caitanya Mahāprabhu wanted the cult of His *saṅkīrtana* movement to spread all over the world. Now that the

International Society for Krishna Consciousness has taken up this task of preaching the cult of Lord Caitanya, its members should not only construct temples in every town and village of the globe but also distribute books that have already been written and further increase the number of books. Both distribution of books and construction of temples must continue side by side in parallel lines.

adi.7.165

> *nityānanda-gosāñe pāṭhāilā gauḍa-deśe*
> *teṅho bhakti pracārilā aśeṣa-viśeṣe*

SYNONYMS

nityānanda—Lord Nityānanda; *gosāñe*—the *ācārya*; *pāṭhāilā*—was sent; *gauḍa-deśe*—in Bengal; *teṅho*—He; *bhakti*—devotional cult; *pracārilā*—preached; *aśeṣa-viśeṣe*—in a very extensive way.

TRANSLATION

As Rūpa Gosvāmī and Sanātana Gosvāmī were sent toward Mathurā, so Nityānanda Prabhu was sent to Bengal to preach extensively the cult of Caitanya Mahāprabhu.

PURPORT

The name of Lord Nityānanda is very famous in Bengal. Of course, anyone who knows Lord Nityānanda knows Śrī Caitanya

Mahāprabhu also, but there are some misguided devotees who stress the importance of Lord Nityānanda more than that of Śrī Caitanya Mahāprabhu. This is not good. Nor should Śrī Caitanya Mahāprabhu be stressed more than Lord Nityānanda. The author of the *Caitanya-caritāmṛta,* Kṛṣṇadāsa Kavirāja Gosvāmī, left his home because of his brother's stressing the importance of Śrī Caitanya Mahāprabhu over that of Nityānanda Prabhu. Actually, one should offer respect to the Pañca-tattva without such foolish discrimination, not considering Nityānanda Prabhu to be greater, Caitanya Mahāprabhu to be greater or Advaita Prabhu to be greater. The respect should be offered equally: *śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. All devotees of Lord Caitanya or Nityānanda are worshipable persons.

adi.7.166

> *āpane dakṣiṇa deśa karilā gamana*
> *grāme grāme kailā kṛṣṇa-nāma pracāraṇa*

SYNONYMS

āpane—personally; *dakṣiṇa deśa*—South India; *karilā*—went; *gamana*—traveling; *grāme grāme*—in each and every village; *kailā*—He did; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *pracāraṇa*—broadcasting.

TRANSLATION

Śrī Caitanya Mahāprabhu personally went to South India, and He broadcast the holy name of Lord Kṛṣṇa in every village and town.

adi.7.167

> *setubandha paryanta kailā bhaktira pracāra*
> *kṛṣṇa-prema diyā kailā sabāra nistāra*

SYNONYMS

setubandha—the place where Lord Rāmacandra constructed His bridge; *paryanta*—up to that place; *kailā*—did; *bhaktira*—of the cult of devotional service; *pracāra*—broadcast; *kṛṣṇa-prema*—love of Kṛṣṇa; *diyā*—delivering; *kailā*—did; *sabāra*—everyone; *nistāra*—deliverance.

TRANSLATION

Thus the Lord went to the southernmost tip of the Indian peninsula, known as Setubandha [Cape Comorin]. Everywhere He distributed the bhakti cult and love of Kṛṣṇa, and in this way He delivered everyone.

adi.7.168

> *ei ta' kahila pañca-tattvera vyākhyāna*
> *ihāra śravaṇe haya caitanya-tattva jñāna*

SYNONYMS

ei ta'—this; *kahila*—described; *pañca-tattvera*—of the Pañca-tattva; *vyākhyāna*—explanation; *ihāra*—of this; *śravaṇe*—hearing; *haya*—becomes; *caitanya-tattva*—the truth of Śrī Caitanya Mahāprabhu; *jñāna*—knowledge.

TRANSLATION

I thus explain the truth of the Pañca-tattva. One who hears this explanation increases in knowledge of Śrī Caitanya Mahāprabhu.

PURPORT

The Pañca-tattva is a very important factor in understanding Śrī Caitanya Mahāprabhu. There are *sahajiyās* who, not knowing the importance of the Pañca-tattva, concoct their own slogans, such as *bhaja nitāi gaura, rādhe śyāma, japa hare kṛṣṇa hare rāma* or *śrī-kṛṣṇa-caitanya prabhu-nityānanda hare kṛṣṇa hare rāma śrī-rādhe govinda*. Such chants may be good poetry, but they cannot help us to go forward in devotional service. In such chants there are also many discrepancies, which need not be discussed here. Strictly speaking, when chanting the names of

the Pañca-tattva, one should fully offer his obeisances: *śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. By such chanting one is blessed with the competency to chant the Hare Kṛṣṇa *mahā-mantra* without offense. When chanting the Hare Kṛṣṇa *mahā-mantra,* one should also chant it fully: Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. One should not foolishly adopt any of the slogans concocted by imaginative devotees. If one actually wants to derive the effects of chanting, one must strictly follow the great *ācāryas*. This is confirmed in the *Mahābhārata: mahā-jano yena gataḥ sa panthāḥ*. "The real path of progress is that which is traversed by great *ācāryas* and authorities."

adi.7.169

> *śrī-caitanya, nityānanda, advaita,—tina jana*
> *śrīvāsa-gadādhara-ādi yata bhakta-gaṇa*

SYNONYMS

śrī-caitanya, nityānanda, advaita—Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and Advaita Prabhu; *tina*—these three; *jana*—personalities; *śrīvāsa-gadādhara*—Śrīvāsa and Gadādhara; *ādi*—etc.; *yata*—all; *bhakta-gaṇa*—the devotees.

TRANSLATION

While chanting the Pañca-tattva mahā-mantra, one must chant the names of Śrī Caitanya, Nityānanda, Advaita, Gadādhara and Śrīvāsa with their many devotees. This is the process.

adi.7.170

> *sabākāra pādapadme koṭi namaskāra*
> *yaiche taiche kahi kichu caitanya-vihāra*

SYNONYMS

sabākāra—all of them; *pāda-padme*—on the lotus feet; *koṭi*—countless; *namaskāra*—obeisances; *yaiche taiche*—somehow or other; *kahi*—I speak; *kichu*—something; *caitanya-vihāra*—about the pastimes of Lord Caitanya Mahāprabhu.

TRANSLATION

I again and again offer obeisances unto the Pañca-tattva. Thus I think that I will be able to describe something about the pastimes of Lord Caitanya Mahāprabhu.

adi.7.171

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps.

PURPORT

Śrī Caitanya Mahāprabhu wanted to preach the *saṅkīrtana* movement of love of Kṛṣṇa throughout the entire world, and therefore during His presence He inspired the *saṅkīrtana* movement. Specifically, He sent Rūpa Gosvāmī and Sanātana Gosvāmī to Vṛndāvana and Nityānanda to Bengal and personally went to South India. In this way He kindly left the task of preaching His cult in the rest of the world to the International Society for Krishna Consciousness. The members of this Society

must always remember that if they stick to the regulative principles and preach sincerely according to the instructions of the *ācāryas,* surely they will have the profound blessings of Lord Caitanya Mahāprabhu, and their preaching work will be successful everywhere throughout the world.

*Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-lila,*Seventh Chapter, describing Lord Caitanya in five features.*

Chapter 8

adi.8.1

vande caitanya-devaṁ taṁ
bhagavantaṁ yad-icchayā
prasabhaṁ nartyate citraṁ
lekha-raṅge jaḍo 'py ayam

SYNONYMS

vande—I offer my respectful obeisances; *caitanya-devam*—unto Lord Srī Caitanya Mahāprabhu; *tam*—Him; *bhagavantam*—the Personality of Godhead; *yat-icchayā*—by whose desires; *prasabham*—all of a sudden; *nartyate*—dancing; *citram*—wonderfully; *lekha-raṅge*—in the matter of writing; *jaḍaḥ*—dull fool; *api*—although; *ayam*—this.

TRANSLATION

I offer my respects to the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu, by whose desire I have become like a dancing dog and, although I am a fool, I have suddenly taken to the writing of Śrī Caitanya-caritāmṛta.

adi.8.2

> *jaya jaya śrī-kṛṣṇa-caitanya gauracandra*
> *jaya jaya paramānanda jaya nityānanda*

SYNONYMS

jaya jaya—all glories; *śrī-kṛṣṇa-caitanya*—Śrī Kṛṣṇa Caitanya Mahāprabhu; *gaura-candra*—whose name is Lord Gaurāṅga; *jayajaya*—all glories; *paramānanda*—most joyful; *jaya*—all glories; *nityānanda*—unto Nityānanda Prabhu.

TRANSLATION

Let me offer my respectful obeisances unto Śrī Kṛṣṇa Caitanya Mahāprabhu, who is known as Gaurasundara. I also offer my respectful obeisances unto Nityānanda Prabhu, who is always very joyful.

adi.8.3

> *jaya jayādvaita ācārya kṛpāmaya*
> *jaya jaya gadādhara paṇḍita mahāśaya*

SYNONYMS

jayajaya—all glories; *advaita*—unto Advaita Prabhu; *ācārya*—teacher; *kṛpāmaya*—very merciful; *jayajaya*—all glories to;

gadādhara—of the name Gadādhara; *paṇḍita*—learned scholar; *mahāśaya*—great personality.

TRANSLATION

Let me offer my respectful obeisances unto Advaita Ācārya, who is very merciful, and also to that great personality Gadādhara Paṇḍita, the learned scholar.

adi.8.4

> *jaya jaya śrīvāsādi yata bhakta-gaṇa*
> *praṇata ha-iyā vandoṅ sabāra caraṇa*

SYNONYMS

jayajaya—all glories; *śrīvāsa-ādi*—unto Śrīvāsa Ṭhākura, etc.; *yata*—all; *bhakta-gaṇa*—devotees; *praṇata*—offering obeisances; *ha-iyā*—doing so; *vandoṅ*—I pray; *sabāra*—all; *caraṇa*—lotus feet.

TRANSLATION

Let me offer my respectful obeisances unto Śrīvāsa Ṭhākura and all other devotees of the Lord. I fall down to offer them respect. I worship their lotus feet.

PURPORT

Kṛṣṇadāsa Kavirāja Gosvāmī teaches us first to offer respect to the Pañca-tattva-Śrī Kṛṣṇa Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu, Gadādhara Prabhu and Śrīvāsa and

other devotees. We must strictly follow the principle of offering our respects to the Pañca-tattva, as summarized in the *mantra śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. At the beginning of every function in preaching, especially before chanting the Hare Kṛṣṇa *mahā-mantra*-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-we must chant the Pañca-tattva's names and offer our respects to them.

adi.8.5

> *mūka kavitva kare yāṅ-sabāra smaraṇe*
> *paṅgu giri laṅghe, andha dekhe tārā-gaṇe*

SYNONYMS

mūka—dumb; *kavitva*—poet; *kare*—becomes; *yāṅ*—whose; *sabāra*—all; *smaraṇe*—by remembering; *paṅgu*—the lame; *giri*—mountains; *laṅghe*—crosses; *andha*—blind; *dekhe*—sees; *tārā-gaṇe*—the stars.

TRANSLATION

By remembering the lotus feet of the Pañca-tattva, a dumb man can become a poet, a lame man can cross mountains, and a blind man can see the stars in the sky.

PURPORT

In Vaiṣṇava philosophy there are three ways for perfection-namely, *sādhana-siddha,* perfection attained by executing devotional service according to the rules and regulations; *nitya-siddha,* eternal perfection attained by never forgetting Kṛṣṇa at any time; and *kṛpā-siddha,* perfection attained by the mercy of the spiritual master or another Vaiṣṇava. Kavirāja Gosvāmī here stresses *kṛpā-siddha,* perfection by the mercy of superior authorities. This mercy does not depend on the qualifications of a devotee. By such mercy, even if a devotee is dumb he can speak or write to glorify the Lord splendidly, even if lame he can cross mountains, and even if blind he can see the stars in the sky.

adi.8.6

> *e-saba nā māne yei paṇḍita sakala*
> *tā-sabāra vidyā-pāṭha bheka-kolāhala*

SYNONYMS

e-saba—all these; *nā*—does not; *māne*—accept; *yei*—anyone; *paṇḍita*—so-called learned; *sakala*—all; *tā-sabāra*—of all of them; *vidyā-pāṭha*—the educational cultivation; *bheka*—of frogs; *kolāhala*—tumultuous sound.

TRANSLATION

The education cultivated by so-called learned scholars who do not believe these statements of Śrī Caitanya-caritāmṛta is like the tumultuous croaking of frogs.

PURPORT

The croaking of the frogs in the rainy season resounds very loudly in the forest, with the result that snakes, hearing the croaking in the darkness, approach the frogs and swallow them. Similarly, the so-called educational vibrations of the tongues of university professors who do not have spiritual knowledge is like the croaking of frogs.

adi.8.7

> *ei saba nā māne yebā kare kṛṣṇa-bhakti*
> *kṛṣṇa-kṛpā nāhi tāre, nāhi tāra gati*

SYNONYMS

ei—these; *saba*—all; *nā māne*—does not accept; *yebā*—anyone who; *kare*—executes; *kṛṣṇa-bhakti*—devotional service; *kṛṣṇa-kṛpā*—mercy of Kṛṣṇa; *nāhi*—is not; *tāre*—unto him; *nāhi*—there is not; *tāra*—his; *gati*—advancement.

TRANSLATION

One who does not accept the glories of the Pañca-tattva but still makes a show of devotional service to Kṛṣṇa can never achieve the mercy of Kṛṣṇa or advance to the ultimate goal.

PURPORT

If one is seriously interested in Kṛṣṇa conscious activities, he must be ready to follow the rules and regulations laid down by the *ācāryas,* and he must understand their conclusions. The *śāstra* says: *dharmasya tattvaṁ nihitaṁ guhāyāṁ mahā-jano yena gataḥ sa panthāḥ* (*Mahābhārata, Vana-parva* 313.117). It is very difficult to understand the secret of Kṛṣṇa consciousness, but one who advances by the instruction of the previous *ācāryas* and follows in the footsteps of his predecessors in the line of disciplic succession will have success. Others will not. Śrīla Narottama dāsa Ṭhākura says in this connection, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā:* "Unless one serves the spiritual master and *ācāryas,* one cannot be liberated." Elsewhere he says:

> *ei chaya gosāñi yāra—mui tāra dāsa*
> *tāṅ' sabāra pada-reṇu mora pañca-grāsa*

"I simply accept a person who follows in the footsteps of the six Gosvāmīs, and the dust of such a person's lotus feet is my food."

adi.8.8

> *pūrve yaiche jarāsandha-ādi rāja-gaṇa*
> *veda-dharma kari' kare viṣṇura pūjana*

SYNONYMS

pūrve—formerly; *yaiche*—as it was; *jarāsandha*—King Jarāsandha; *ādi*—heading; *rāja-gaṇa*—kings; *veda-dharma*—performance of Vedic rituals; *kari'*—doing; *kare*—does; *viṣṇura*—of Lord Viṣṇu; *pūjana*—worship.

TRANSLATION

Formerly kings like Jarāsandha [the father-in-law of Kaṁsa] strictly followed the Vedic rituals, thus worshiping Lord Viṣṇu.

PURPORT

In these verses the author of *Śrī Caitanya-caritāmṛta,* Kṛṣṇadāsa Kavirāja Gosvāmī, is very seriously stressing the importance of worship of the Pañca-tattva. If one becomes a devotee of Gaurasundara or Kṛṣṇa but does not give importance to the Pañca-tattva (*śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*), his activities are considered to be offenses, or, in the words of Śrīla Rūpa Gosvāmī, *utpāta* (disturbances). One must therefore be ready to offer due respects to the Pañca-tattva before becoming a

devotee of Lord Gaurasundara or of Śrī Kṛṣṇa, the Supreme Personality of Godhead.

adi.8.9

> *kṛṣṇa nāhi māne, täte daitya kari' māni*
> *caitanya nā mānile taiche daitya täre jāni*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *nāhi*—does not; *māne*—accept; *täte*—therefore; *daitya*—demon; *kari' māni*—we accept; *caitanya*—Lord Śrī Caitanya Mahāprabhu; *nā*—without; *mānile*—accepting; *taiche*—similarly; *daitya*—demon; *täre*—to him; *jāni*—we know.

TRANSLATION

One who does not accept Kṛṣṇa as the Supreme Personality of Godhead is certainly a demon. Similarly, anyone who does not accept Śrī Caitanya Mahāprabhu as Kṛṣṇa, the same Supreme Lord, is also to be considered a demon.

PURPORT

Formerly there were kings like Jarāsandha who strictly followed the Vedic rituals, acted as charitable, competent *kṣatriyas,* possessed all *kṣatriya* qualities and were even obedient to the brahminical culture but who did not accept Kṛṣṇa as the Supreme Personality of Godhead. Jarāsandha attacked Kṛṣṇa

many times, and each time, of course, he was defeated. Like Jarāsandha, any man who performs Vedic rituals but does not accept Kṛṣṇa as the Supreme Personality of Godhead must be considered an *asura,* or demon. Similarly, one who does not accept Śrī Caitanya Mahāprabhu as Kṛṣṇa Himself is also a demon. This is the conclusion of authoritative scriptures. Therefore, both so-called devotion to Gaurasundara without devotional service to Kṛṣṇa and so-called *kṛṣṇa-bhakti* without devotional service to Gaurasundara are nondevotional activities. If one wants to be successful on the path of Kṛṣṇa consciousness, he must be thoroughly conscious of the personality of Gaurasundara as well as the personality of Kṛṣṇa. Knowing the personality of Gaurasundara means knowing the personalities of *śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda.* The author of *Śrī Caitanya-caritāmṛta,* pursuant to the authorities, stresses this principle for perfection in Kṛṣṇa consciousness.

adi.8.10

> *more nā mānile saba loka habe nāśa*
> *ithi lāgi' kṛpārdra prabhu karila sannyāsa*

SYNONYMS

more—unto Me; *nā*—without; *mānile*—accepting; *saba*—all; *loka*—people in general; *habe*—will go to; *nāśa*—destruction; *ithi*—for this;

lāgi'—for the reason of; *kṛpā-ārdra*—all merciful; *prabhu*—Lord Caitanya; *karila*—accepted; *sannyāsa*—the *sannyāsa* order.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu thought, "Unless people accepted Him they would all be destroyed." Thus the merciful Lord accepted the sannyāsa order.

PURPORT

In *Śrīmad-Bhāgavatam* (12.3.51) it is said, *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet:* "Simply by chanting the Hare Kṛṣṇa *mantra,* or Lord Kṛṣṇa's name, one is liberated and goes back home, back to Godhead." This Kṛṣṇa consciousness must be achieved through the mercy of Lord Caitanya Mahāprabhu. One cannot be complete in Kṛṣṇa consciousness unless he accepts Śrī Caitanya Mahāprabhu and His associates as the only means for success. It is because of these considerations that the Lord accepted *sannyāsa,* for thus people would offer Him respect and very quickly come to the platform of Kṛṣṇa consciousness. Since Lord Caitanya Mahāprabhu, who is Kṛṣṇa Himself, inaugurated the Kṛṣṇa consciousness movement, without His mercy one cannot be elevated to the transcendental platform of Kṛṣṇa consciousness.

adi.8.11

> *sannyāsi-buddhye more karibe namaskāra*
> *tathāpi khaṇḍibe duḥkha, pāibe nistāra*

SYNONYMS

sannyāsi-buddhye—by consideration of a *sannyāsī*; *more*—unto Me; *karibe*—they will; *namaskāra*—offer obeisances; *tathāpi*—therefore; *khaṇḍibe*—will diminish; *duḥkha*—distress; *pāibe*—will get; *nistāra*—liberation.

TRANSLATION

"If a person offers obeisances to Me, even due to accepting Him only as an ordinary sannyāsī, his material distresses will diminish, and he will ultimately get liberation."

PURPORT

Kṛṣṇa is so merciful that He always thinks of how to liberate the conditioned souls from the material platform. It is for this reason that Kṛṣṇa incarnates, as clearly indicated in the *Bhagavad-gītā* (Bg. 4.7):

> *yadā yadā hi dharmasya*
> *glānir bhavati bhārata*

> *abhyutthānam adharmasya*
> *tadātmānaṁ sṛjāmy aham*

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself. "Kṛṣṇa always protects the living entities in many ways. He comes Himself, He sends His own confidential devotees, and He leaves behind Him *śāstras* like the *Bhagavad-gītā* Why? It is so that people may take advantage of the benediction to be liberated from the clutches of *māyā*. Śrī Caitanya Mahāprabhu accepted *sannyāsa* so that even a foolish person who accepted Him as an ordinary *sannyāsī* would offer Him respect, for this would help diminish his material distresses and ultimately liberate him from the material clutches. Śrīla Bhaktisiddhānta Sarasvatī points out in this connection that Śrī Kṛṣṇa Caitanya Mahāprabhu is the combined form of Śrī Rādhā and Kṛṣṇa (*mahāprabhu śrī-caitanya, rādha-kṛṣṇa-nahe anya*). Therefore when fools considered Caitanya Mahāprabhu to be an ordinary human being and thus treated Him disrespectfully, the merciful Lord, in order to deliver these offenders, accepted *sannyāsa* so that they would offer Him obeisances, accepting Him as a *sannyāsī*. Śrī Caitanya Mahāprabhu accepted *sannyāsa* to bestow His great mercy on people in general, who cannot appreciate Him as Rādhā and Kṛṣṇa Themselves.

adi.8.12

> *hena kṛpāmaya caitanya nā bhaje yei jana*
> *sarvottama ha-ileo tāre asure gaṇana*

SYNONYMS

hena—such; *kṛpāmaya*—merciful; *caitanya*—Lord Srī Caitanya; *nā*—does not; *bhaje*—worship; *yei*—one; *jana*—person; *sarvottama*—supreme; *ha-ileo*—in spite of his being; *tāre*—unto him; *asure*—among the demons; *gaṇana*—the calculation.

TRANSLATION

One who does not show respect unto this merciful Lord, Caitanya Mahāprabhu, or does not worship Him should be considered a demon, even if he is very exalted in human society.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Mahārāja says in this connection: "O living entities, simply engage yourselves in Kṛṣṇa consciousness. This is the message of Śrī Caitanya Mahāprabhu." Lord Caitanya preached this cult, instructing the philosophy of Kṛṣṇa consciousness in His eight verses, or *Śikṣāṣṭaka,* and He said, *ihā haite sarva-siddhi haibe tomāra:* "By chanting the Hare Kṛṣṇa *mantra,* one will get all perfection in life." Therefore one who does not show Him respect or cannot appreciate His

mercy despite all these merciful gestures is still an *asura,* or opponent of bona fide devotional service to Lord Viṣṇu, even though he is very exalted in human society. The word *asura* refers to one who is against devotional service to the Supreme Personality of Godhead, Viṣṇu. It should be noted that unless one worships Śrī Caitanya Mahāprabhu it is useless to become a devotee of Kṛṣṇa, and unless one worships Kṛṣṇa it is also useless to become a devotee of Śrī Caitanya Mahāprabhu. Such devotional service is to be understood to be a product of Kali-yuga. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks in this connection that atheist *smārtas,* or worshipers of the five kinds of demigods, worship Lord Viṣṇu for a little satisfaction in material success but have no respect for Śrī Caitanya Mahāprabhu. Thinking Him to be one of the ordinary living entities, they discriminate between Gaurasundara and Śrī Kṛṣṇa. Such understanding is also demoniac and is against the conclusion of the *ācāryas*. Such a conclusion is a product of Kali-yuga.

adi.8.13

> *ataeva punaḥ kahoṅ ūrdhva-bāhu hañā*
> *caitanya-nityānanda bhaja kutarka chāḍiyā*

SYNONYMS

ataeva—therefore; *punaḥ*—again; *kahoṅ*—I speak; *ūrdhva*—lifting; *bāhu*—arms; *hañā*—so doing; *caitanya*—Śrī Caitanya Mahāprabhu;

nityānanda—Lord Nityānanda; *bhaja*—worship; *kutarka*—useless arguments; *chāḍiyā*—giving up.

TRANSLATION

Therefore I say again, lifting my arms: O fellow human beings, please worship Śrī Caitanya and Nityānanda without false arguments!

PURPORT

Because a person who performs *kṛṣṇa-bhakti* but does not understand Śrī Kṛṣṇa Caitanya and Prabhu Nityānanda will simply waste his time, the author, Kṛṣṇadāsa Kavirāja Gosvāmī; requests that everyone take to the worship of Śrī Caitanya and Nityānanda Prabhu and the Pañca-tattva. He assures everyone that any person who does so will be successful in Kṛṣṇa consciousness.

adi.8.14

> *yadi vā tārkika kahe,—tarka se pramāṇa*
> *tarka-śāstre siddha yei, sei sevyamāna*

SYNONYMS

yadi—if; *vā*—or; *tārkika*—logician; *kahe*—says; *tarka*—logic; *se*—that; *pramāṇa*—evidence; *tarka-śāstre*—in the logic; *siddha*—accepted; *yei*—whatever; *sei*—that; *sevyamāna*—is worshipable.

TRANSLATION

Logicians say, "Unless one gains understanding through logic and argument, how can one decide upon a worshipable Deity?"

adi.8.15

> *śrī-kṛṣṇa-caitanya-dayā karaha vicāra*
> *vicāra karite citte pābe camatkāra*

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; *dayā*—His mercy; *karaha*—just put into; *vicāra*—consideration; *vicāra*—when such consideration; *karile*—will be done by you; *citte*—in your heart; *pābe*—you will get; *camatkāra*—striking wonder.

TRANSLATION

If you are indeed interested in logic and argument, kindly apply it to the mercy of Śrī Caitanya Mahāprabhu. If you do so, you will find it to be strikingly wonderful.

PURPORT

Śrīla Bhaktisiddhānta Sarasvati Ṭhākura comments in this connection that people in general, in their narrow-minded conception of life, create many different types of humanitarian

activities, but the humanitarian activities inaugurated by Śrī Caitanya Mahāprabhu are different. For logicians who want to accept only that which is proven through logic and argument, it is a fact that without logic and reason there can be no question of accepting the Absolute Truth. Unfortunately, when such logicians take to this path without the mercy of Śrī Caitanya Mahāprabhu, they remain on the platform of logic and argument and do not advance in spiritual life. However, if one is intelligent enough to apply his arguments and logic to the subtle understanding of the fundamental spiritual substance, he will be able to know that a poor fund of knowledge established on the basis of material logic cannot help one understand the Absolute Truth, which is beyond the reach of imperfect senses. The *Mahābhārata* therefore says: *acintyāḥ khalu ye bhāvā na tāṁs tarkeṇa yojayet*. (*Mahābhārata, Bhīṣma-parva* 5.22) How can that which is beyond the imagination or sensory speculation of mundane creatures be approached simply by logic? Logic and argument are very poor in spiritual strength and always imperfect when applied to spiritual understanding. By putting forward mundane logic one frequently comes to the wrong conclusion regarding the Absolute Truth, and as a result of such a conclusion one may fall down to accept a body like that of a jackal.

Despite all this, those who are actually inquisitive to understand the philosophy of Śrī Caitanya Mahāprabhu through logic and argument are welcome. Kṛṣṇadāsa Kavirāja Gosvāmī addresses them, "Please put Śrī Caitanya Mahāprabhu's mercy to

your crucial test, and if you are actually a logician you will come to the right conclusion that there is no personality more merciful than Lord Caitanya." Let the logicians compare all the results of other humanitarian work with the merciful activities of Lord Caitanya. If their judgment is impartial, they will understand that no other humanitarian activities can surpass those of Śrī Caitanya Mahāprabhu.

Everyone is engaged in humanitarian activities on the basis of the body, but from the *Bhagavad-gītā* (Bg. 2.18) we understand, *anta-vanta ime dehā nityasyoktāḥ śarīriṇaḥ:* The material body is ultimately subject to destruction, whereas the spiritual soul is eternal. Śrī Caitanya Mahāprabhu's philanthropic activities are performed in connection with the eternal soul. However one tries to benefit the body, it will be destroyed, and one will have to accept another body according to his present activities. If one does not, therefore, understand this science of transmigration but considers the body to be all in all, his intelligence is not very advanced. Śrī Caitanya Mahāprabhu, without neglecting the necessities of the body, imparted spiritual advancement to purify the existential condition of humanity. Therefore if a logician makes his judgment impartially, he will surely find that Śrī Caitanya Mahāprabhu is the *mahā-vadānyāvatāra,* the most magnanimous incarnation. He is even more magnanimous than Lord Kṛṣṇa Himself. Lord Kṛṣṇa demanded that one surrender unto Him, but He did not distribute love of Godhead as magnanimously as Śrī Caitanya Mahāprabhu. Therefore Śrīla Rūpa Gosvāmī offers Lord Caitanya his respectful obeisances

with the words *namo mahā-vadānyāya kṛṣṇa-prema-pradāya te kṛṣṇāya kṛṣṇa-caitanya-nāmne gaura-tviṣe namaḥ*. Lord Kṛṣṇa simply gave the *Bhagavad-gītā,* by which one can understand Lord Kṛṣṇa as He is, but Śrī Caitanya Mahāprabhu, who is also Kṛṣṇa Himself, gave people love of Kṛṣṇa without discrimination.

adi.8.16

> *bahu janma kare yadi śravaṇa, kīrtana*
> *tabu ta' nā pāya kṛṣṇa-pade prema-dhana*

SYNONYMS

bahu—many; *janma*—births; *kare*—does; *yadi*—if; *śravaṇa*—hearing; *kīrtana*—chanting; *tabu*—still; *ta'*—in spite of; *nā*—does not; *pāya*—get; *kṛṣṇa-pade*—unto the lotus feet of Kṛṣṇa; *prema-dhana*—love of Godhead.

TRANSLATION

If one is infested with the ten offenses in the chanting of the Hare Kṛṣṇa mahā-mantra, despite his endeavor to chant the holy name for many births, he will not get the love of Godhead that is the ultimate goal of this chanting.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says in this connection that unless one accepts Śrī Caitanya Mahāprabhu, although one goes on chanting the Hare Kṛṣṇa *mantra* for many, many years, there is no possibility of his attaining the platform of devotional service. One must follow strictly the instruction of Śrī Caitanya Mahāprabhu given in the *Śikṣāṣṭaka* (3):

> *tṛṇād api sunīcena*
> *taror iva sahiṣṇunā*
> *amāninā mānadena*
> *kīrtanīyaḥ sadā hariḥ*

"One should chant the holy name of the Lord in a humble state of mind, thinking oneself lower than the straw in the street; one should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." One who follows this direction, being freed from the ten kinds of offenses, becomes successful in Kṛṣṇa consciousness and ultimately reaches the platform of loving service to the Personality of Godhead.

One must come to the understanding that the holy name of the Lord and the Supreme Personality of Godhead Himself are identical. One cannot reach this conclusion unless one is offenseless in chanting the holy name. By our material calculation we see a difference between the name and the

substance, but in the spiritual world the Absolute is always absolute; the name, form, quality and pastimes of the Absolute are all as good as the Absolute Himself. As such, one is understood to be an eternal servant of the Supreme Personality of Godhead if he considers himself an eternal servant of the holy name and in this spirit distributes the holy name to the world. One who chants in that spirit, without offenses, is certainly elevated to the platform of understanding that the holy name and the Personality of Godhead are identical. To associate with the holy name and chant the holy name is to associate with the Personality of Godhead directly. In *Bhakti-rasāmṛta-sindhu* it is clearly said: *sevonmukhe hi jihvādau svayam eva sphuraty adaḥ*. The holy name becomes manifest when one engages in the service of the holy name. This service in a submissive attitude begins with one's tongue. *Sevonmukhe hi jihvādau:* One must engage his tongue in the service of the holy name. Our Kṛṣṇa consciousness movement is based on this principle. We try to engage all the members of the Kṛṣṇa consciousness movement in the service of the holy name. Since the holy name and Kṛṣṇa are nondifferent, the members of the Kṛṣṇa consciousness movement not only chant the holy name of the Lord offenselessly, but also do not allow their tongues to eat anything that is not first offered to the Supreme Personality of Godhead. The Supreme Lord declares:

> *patraṁ puṣpaṁ phalaṁ toyaṁ*
> *yo me bhaktyā prayacchati*

tad ahaṁ bhakty-upahṛtaṁ
aśnāmi prayatātmanaḥ

"If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it." (Bg. 9.26) Therefore the International Society for Krishna Consciousness has many temples all over the world, and in each and every temple the Lord is offered these foods. On the basis of His demands, the devotees chant the holy name of the Lord offenselessly and never eat anything that is not first offered to the Lord. The functions of the tongue in devotional service are to chant the Hare Kṛṣṇa *mahā-mantra* and eat *prasāda* that is offered to the Lord.

adi.8.17

jñānataḥ su-labhā muktir
bhuktir yajñādi-puṇyataḥ
seyaṁ sādhana-sāhasrair
hāri-bhaktiḥ su-durlabhā

SYNONYMS

jñānataḥ—by cultivation of knowledge; *su-labhā*—easily obtainable; *muktiḥ*—liberation; *bhuktiḥ*—sense enjoyment; *yajña-ādi*—performance of sacrifices, etc.; *puṇyataḥ*—and by performing pious activities; *sā*—that; *iyam*—this; *sādhana-sāhasraiḥ*—execution of thousands of sacrifices; *hari-bhaktiḥ*—devotional service; *su-durlabhā*—is very rare.

TRANSLATION

"By cultivating philosophical knowledge one can understand his spiritual position and thus be liberated, and by performing sacrifices and pious activities one can achieve sense gratification in a higher planetary system, but the devotional service of the Lord is so rare that even by executing hundreds and thousands of such sacrifices one cannot obtain it."

PURPORT

Prahlāda Mahārāja instructs:

> *matir na kṛṣṇe parataḥ svato vā*
> *mitho 'bhipadyeta gṛha-vratānām*
> *(Bhāg. 7.5.30)*

> *naiṣāṁ matis tāvad urukramāṅghriṁ*
> *spṛśaty anarthāpagamo yad-arthaḥ*
> *mahīyasāṁ pāda-rajo-'bhiṣekaṁ*
> *niṣkiñcanānāṁ na vṛṇīta yāvat*
> *(Bhāg. 7.5.32)*

These *ślokas* are to be discussed. Their purport is that one cannot obtain *kṛṣṇa-bhakti,* or the devotional service of the Lord, by official execution of the Vedic rituals. One has to approach a pure devotee. Narottama dāsa Ṭhākura sings, *chāḍiyā vaiṣṇava-sevā nistāra pāyeche kebā:* "Who has been elevated without rendering service to a pure Vaiṣṇava?" It is the

statement of Prahlāda Mahārāja that unless one is able to accept the dust from the lotus feet of a pure Vaiṣṇava there is no possibility of achieving the platform of devotional service. That is the secret. The above-mentioned *tantra-vacana,* quoted from the *Bhakti-rasāmṛta-sindhu* (1.1.36), is our perfect guidance in this connection.

adi.8.18

> *kṛṣṇa yadi chuṭe bhakte bhukti mukti diyā*
> *kabhu prema-bhakti nā dena rākhena lukāiyā*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *yadi*—of course; *chuṭe*—goes away; *bhakte*—unto the devotee; *bhukti*—material enjoyment; *mukti*—liberation; *diyā*—offering; *kabhu*—at any time; *prema-bhakti*—love of Godhead; *nā*—does not; *dena*—give; *rākhena*—keeps; *lukāiyā*—hiding.

TRANSLATION

If a devotee wants material sense gratification or liberation from the Lord, Kṛṣṇa immediately delivers it, but pure devotional service He keeps hidden.

adi.8.19

> *rājan patir gurur alaṁ bhavatāṁ yadūnāṁ*
> *daivaṁ priyaḥ kula-patiḥ kva ca kiṅkaro vaḥ*
> *astv evam aṅga bhagavān bhajatāṁ mukundo*
> *muktiṁ dadāti karhicit sma na bhakti-yogam*

SYNONYMS

rājan—O King; *patiḥ*—master; *guruḥ*—spiritual master; *alam*—certainly; *bhavatām*—of your; *yadūnām*—of the Yadus; *daivam*—God; *priyaḥ*—very dear; *kula-patiḥ*—head of the family; *kva*—even sometimes; *ca*—also; *kiṅkaraḥ*—order carrier; *vaḥ*—you; *astu*—there is; *evam*—thus; *aṅga*—however; *bhagavān*—the Supreme Personality of Godhead; *bhajatām*—those who are in devotional service; *mukundaḥ*—Lord Kṛṣṇa; *muktim*—liberation; *dadāti*—gives; *karhicit*—sometimes; *sma*—certainly; *na*—not; *bhakti-yogam*—devotional service.

TRANSLATION

"The great sage Nārada said, 'My dear Mahārāja Yudhiṣṭhira, the Supreme Personality of Godhead Kṛṣṇa is always ready to help you. He is your master, guru, God, very dear friend and head of your family. Yet sometimes He agrees to act as your servant or order-carrier. You are greatly fortunate because this relationship is possible only by bhakti-yoga. The Lord

can give liberation [mukti] very easily, but He does not very easily give one bhakti-yoga, because by that process He is bound to the devotee.' "

PURPORT

This passage is a quotation from *Śrīmad-Bhāgavatam* (5.6.18). While Śukadeva Gosvāmī was describing the character of Ṛṣabhadeva, he distinguished between *bhakti-yoga* and liberation by reciting this verse. In relationship with the Yadus and Pāṇḍavas, the Lord acted sometimes as their master, sometimes as their advisor, sometimes as their friend, sometimes as the head of their family and sometimes even as their servant. Kṛṣṇa once had to carry out an order of Yudhiṣṭhira's by carrying a letter he had written to Duryodhana regarding peace negotiations. Similarly, He also became the chariot driver of Arjuna. This illustrates that in *bhakti-yoga* there is a relationship established between the Supreme Personality of Godhead and the devotee. Such a relationship is established in the transcendental mellows known as *dāsya, sakhya, vātsalya* and *mādhurya*. If a devotee wants simple liberation, he gets it very easily from the Supreme Personality of Godhead, as confirmed by Bilvamaṅgala Ṭhākura. *Muktiḥ svayaṁ mukulitāñjali sevate 'smān:* for a devotee, *mukti* is not very important because *mukti* is always standing on his doorstep waiting to serve him in some way. A devotee, therefore, must be attracted by the behavior of the inhabitants of Vṛndāvana, who live in a relationship with Kṛṣṇa. The land, water, cows, trees and flowers serve Kṛṣṇa in *śānta-rasa,* His servants serve Him in

dāsya-rasa, and His cowherd friends serve Him in *sakhya-rasa*. Similarly, the elder *gopīs* and *gopas* serve Kṛṣṇa as father and mother, uncle and other relatives, and the *gopīs,* the young girls, serve Kṛṣṇa in conjugal love.

While executing devotional service, one must be naturally inclined to serve Kṛṣṇa in one of these transcendental relationships. That is the actual success of life. For a devotee, to get liberation is not very difficult. Even one who is unable to establish a relationship with Kṛṣṇa can achieve liberation by merging in the Brahman effulgence. This is called *sāyujya-mukti*. Vaiṣṇavas never accept *sāyujya-mukti,* although sometimes they accept the other forms of liberation, namely, *sārūpya, sālokya, sāmīpya* and *sārṣṭi*. A pure devotee, however, does not accept any kind of *mukti*. He wants only to serve Kṛṣṇa in a transcendental relationship. This is the perfectional stage of spiritual life. Māyāvādī philosophers desire to merge into the existence of the Brahman effulgence, although this aspect of liberation is always neglected by devotees. Śrīla Prabodhānanda Sarasvatī Ṭhākura, describing this kind of *mukti,* which is called *kaivalya,* or becoming one with the Supreme, has said, *kaivalyaṁ narakāyate:* "Becoming one with the Supreme is as good as going to hell." Therefore the ideal of Māyāvāda philosophy, becoming one with the Supreme, is hellish for a devotee; he never accepts it. Māyāvādī philosophers do not know that even if they merge in the effulgence of the Supreme, this will not give them ultimate rest. An individual soul cannot live in the Brahman effulgence in a state of inactivity; after some time, he

must desire to be active. However, since he is not related with the Supreme Personality of Godhead and therefore has no spiritual activity, he must come down for further activities in this material world. This is confirmed in *Śrīmad-Bhāgavatam* (10.2.32):

> *āruhya kṛcchreṇa paraṁ padaṁ tataḥ*
> *patanty adho 'nādṛta-yuṣmad-aṅghrayaḥ*

Because Māyāvādī philosophers have no information regarding the transcendental service of the Lord, even after attaining liberation from material activities and merging into the Brahman effulgence, they must come down again to this material world to open hospitals or schools or perform similar philanthropic activities.

adi.8.20

> *hena prema śrī-caitanya dilā yathā tathā*
> *jagāi mādhāi paryanta—anyera kā kathā*

SYNONYMS

hena—such; *prema*—love of Godhead; *śrī-caitanya*—Lord Śrī Caitanya Mahāprabhu; *dilā*—has given; *yathā*—anywhere; *tathā*—everywhere; *jagāi*—of the name Jagāi; *mādhāi*—of the name Mādhāi; *paryanta*—up to them; *anyera*—of others; *kā*—what to speak; *kathā*—words.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu has freely given this love of Kṛṣṇa everywhere and anywhere, even to the most fallen, such as Jagāi and Mādhāi. What then to speak of those who are already pious and elevated?

PURPORT

The distinction between Śrī Caitanya Mahāprabhu's gift to human society and the gifts of others is that whereas so-called philanthropic and humanitarian workers have given some relief to human society as far as the body is concerned, Śrī Caitanya Mahāprabhu offers the best facilities for going back home, back to Godhead, with love of Godhead. If one seriously makes a comparative study of the two gifts, certainly if he is at all sober he will give the greatest credit to Śrī Caitanya Mahāprabhu. It was with this purpose that Kavirāja Gosvāmī said:

> *śrī-kṛṣṇa-caitanya-dayā karaha vicāra*
> *vicāra karile citte pābe camatkāra*

"If you are indeed interested in logic and argument, kindly apply it to the mercy of Śrī Caitanya Mahāprabhu. If you do so, you will find it to be strikingly wonderful." (Cc. Ādi 8.15)

Śrīla Narottama dāsa Ṭhākura says:

> *dīna-hīna yata chila, hari-nāme uddhārila,*
> *tā'ra sākṣī jagāi mādhāi*

The two brothers Jagāi and Mādhāi epitomize the sinful population of this Age of Kali. They were most disturbing elements in society because they were meat-eaters, drunkards, woman-hunters, rogues and thieves. Yet Śrī Caitanya Mahāprabhu delivered them, to say nothing of others who were sober, pious, devoted and conscientious. The *Bhagavad-gītā* confirms that to say nothing of the brahminically qualified devotees and *rājarṣis* (*kiṁ punar brāhmaṇāḥ puṇyā bhaktā rājarṣayas tathā*), anyone who by the association of a pure devotee comes to Kṛṣṇa consciousness becomes eligible to go back home, back to Godhead. In the *Bhagavad-gītā* (Bg. 9.32) the Lord thus declares:

> *māṁ hi pārtha vyapāśritya*
> *ye 'pi syuḥ pāpa-yonayaḥ*
> *striyo vaiśyās tathā śūdrās*
> *te 'pi yānti parāṁ gatim*

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, *vaiśyas* [merchants], as well as *śūdras* [workers]—can approach the supreme destination."

Lord Caitanya Mahāprabhu delivered the two fallen brothers Jagāi and Mādhāi, but the entire world is presently full of Jagāis and Mādhāis, or, in other words, woman-hunters, meat-eaters,

gamblers, thieves and other rogues, who create all kinds of disturbance in society. The activities of such persons have now become common practices. It is no longer considered abominable to be a drunkard, woman-hunter, meat-eater, thief or rogue, for these elements have been assimilated by human society. That does not mean, however, that the abominable qualities of such persons will help free human society from the clutches of *māyā*. Rather, they will entangle humanity more and more in the reactions of the stringent laws of material nature. One's activities are all performed under the influence of the modes of material nature (*prakṛteḥ kriyamāṇāni guṇaiḥ karmāṇi sarvaśaḥ*). Because people are now associating with the modes of ignorance (*tamo-guṇa*) and, to some extent, passion (*rajo-guṇa*), with no trace of goodness (*sattva-guṇa*), they are becoming increasingly greedy and lusty, for that is the effect of associating with these modes. *Tadā rajas-tamo-bhavāḥ kāma-lobhādayaś ca ye:* "By associating with the two lower qualities of material nature, one becomes lusty and greedy." (Bhāg. 1.2.19) Actually, in modern human society, everyone is greedy and lusty, and therefore the only means for deliverance is Śrī Caitanya Mahāprabhu's *saṅkīrtana* movement, which can promote all the Jagāis and Mādhāis to the topmost position of *sattva-guṇa,* or brahminical culture.

Śrīmad-Bhāgavatam (1.2.18-19) states:

> *naṣṭa-prāyeṣv abhadreṣu*
> *nityaṁ bhāgavata-sevayā*

> *bhagavaty uttama-śloke*
> *bhaktir bhavati naiṣṭhikī*

> *tadā rajas-tamo-bhāvāḥ*
> *kāma-lobhādayaś ca ye*
> *ceta etair anāviddhaṁ*
> *sthitaṁ sattve prasīdati*

Considering the chaotic condition of human society, if one actually wants peace and tranquillity, one must take to the Kṛṣṇa consciousness movement and engage always in *bhāgavata-dharma*. Engagement in *bhāgavata-dharma* dissipates all ignorance and passion, and when ignorance and passion are dissipated one is freed from greed and lust. When freed from greed and lust, one becomes brahminically qualified, and when a brahminically qualified person makes further advancement, he becomes situated on the Vaiṣṇava platform. It is only on this Vaiṣṇava platform that it is possible to awaken one's dormant love of Godhead, and as soon as one does so, his life is successful.

At present, human society is specifically cultivating the mode of ignorance (*tamo-guṇa*), although there may also be some symptoms of passion (*rajo-guṇa*). Full of *kāma* and *lobha,* lust and greed, the entire population of the world consists mostly of *śūdras* and a few *vaiśyas,* and gradually it is coming about that there are *śūdras* only. Communism is a movement of *śūdras,* and capitalism is meant for *vaiśyas*. In the fighting between these two factions, the *śūdras* and *vaiśyas,* gradually, due to the abominable condition of society, the communists will emerge

triumphant, and as soon as this takes place, whatever is left of society will be ruined. The only possible remedy that can counteract the tendency toward communism is the Kṛṣṇa consciousness movement, which can give even communists the real idea of communist society. According to the doctrine of communism, the state should be the proprietor of everything. But the Kṛṣṇa consciousness movement, expanding this same idea, accepts God as the proprietor of everything. People can't understand this because they have no sense of God, but the Kṛṣṇa consciousness movement can help them to understand God and to understand that everything belongs to God. Since everything is the property of God, and all living entities-not only human beings but even animals, birds, plants and so on-are children of God, everyone has the right to live at the cost of God with God consciousness. This is the sum and substance of the Kṛṣṇa consciousness movement.

adi.8.21

> *svatantra īśvara prema-nigūḍha-bhāṇḍāra*
> *bilāila yāre tāre, nā kaila vicāra*

SYNONYMS

svatantra—fully independent; *īśvara*—the Supreme Personality of Godhead; *prema*—love of God; *nigūḍha*—very confidential; *bhāṇḍāra*—stock; *bilāila*—distributed; *yāre*—to anyone; *tāre*—to everyone; *nā*—not; *kaila*—did; *vicāra*—consideration.

TRANSLATION

Śrī Caitanya Mahāprabhu, as the Supreme Personality of Godhead Himself, is fully independent. Therefore, although it is the most confidentially stored benediction, He can distribute love of Godhead to anyone and everyone without consideration.

PURPORT

This is the benefit of Lord Caitanya's movement. If one somehow or other comes in contact with the Hare Kṛṣṇa movement, without consideration of his being a *śūdra, vaiśya,* Jagāi, Mādhāi or even lower, he becomes advanced in spiritual consciousness and immediately develops love of Godhead. We now have actual experience that throughout the entire world this movement is making many such persons lovers of God simply by the chanting of the Hare Kṛṣṇa *mahā-mantra*. Actually, Śrī Caitanya Mahāprabhu has appeared as the spiritual master of the entire world. He does not discriminate between offenders and the innocent. *Kṛṣṇa-prema-pradāya te:* He liberally gives love of Godhead to anyone and everyone. This can be actually experienced, as stated in the next verse.

adi.8.22

> *adyāpiha dekha caitanya-nāma yei laya*
> *kṛṣṇa-preme pulakāśru-vihvala se haya*

SYNONYMS

adyāpiha—even up to date; *dekha*—you see; *caitanya-nāma*—Lord Śrī Caitanya Mahāprabhu's name; *yei*—anyone; *laya*—who takes; *kṛṣṇa-preme*—in love of Kṛṣṇa; *pulaka-aśru*—tears in ecstasy; *vihvala*—overwhelmed; *se*—he; *haya*—becomes.

TRANSLATION

Whether he is offensive or inoffensive, anyone who even now chants śrī-kṛṣṇa-caitanya prabhu-nityānanda is immediately overwhelmed with ecstasy, and tears fill his eyes.

PURPORT

The *prākṛta-sahajiyās* who chant *nitāi-gaura rādhe śyāma* have very little knowledge of the *Bhāgavata* conclusion, and they hardly follow the Vaiṣṇava rules and regulations, and yet because they chant *bhaja nitāi-gaura,* their chanting immediately invokes tears and other signs of ecstasy. Although they do not know the principles of Vaiṣṇava philosophy and are not very advanced in education, by these symptoms they attract many men to become their followers. Their ecstatic tears will of course help them in the long run, for as soon as they come in contact with a pure devotee their lives will become successful. Even in the beginning, however, because they are chanting the holy names of *nitāi-gaura,* their swift advancement on the path of love of Godhead is very prominently visible.

adi.8.23

> *'nityānanda' balite haya kṛṣṇa-premodaya*
> *āulāya sakala aṅga, aśru-gaṅgā vaya*

SYNONYMS

nityānanda balite—while talking of Nityānanda Prabhu; *haya*—it so becomes; *kṛṣṇa-prema-udaya*—awakening of love of Kṛṣṇa; *āulāya*—agitated; *sakala*—all; *aṅga*—limbs of the body; *aśru-gaṅgā*—tears like the Ganges waters; *vaya*—flow down.

TRANSLATION

Simply by talking of Nityānanda Prabhu one awakens his love for Kṛṣṇa. Thus all his bodily limbs are agitated by ecstasy, and tears flow from his eyes like the waters of the Ganges.

adi.8.24

> *'kṛṣṇa-nāma' kare aparādhera vicāra*
> *kṛṣṇa balile aparādhīra nā haya vikāra*

SYNONYMS

kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; *kare*—takes; *aparādhera*—of offenses; *vicāra*—consideration; *kṛṣṇa*—Lord

Kṛṣṇa; *balile*—if one chants; *aparādhīra*—of the offenders; *nā*—never; *haya*—becomes; *vikāra*—changed.

TRANSLATION

There are offenses to be considered while chanting the Hare Kṛṣṇa mantra. Therefore simply by chanting Hare Kṛṣṇa one does not become ecstatic.

PURPORT

It is very beneficial to chant the names *śrī-kṛṣṇa-caitanya prabhu-nityānanda* before chanting the Hare Kṛṣṇa *mahā-mantra* because by chanting these two holy names—*śrī-kṛṣṇa-caitanya prabhu-nityānanda*-one immediately becomes ecstatic, and if he then chants the Hare Kṛṣṇa *mahā-mantra* he becomes free of offenses.

There are ten offenses to avoid in chanting the Hare Kṛṣṇa *mahā-mantra*. The first offense is to blaspheme great personalities who are engaged in distributing the holy name of the Lord. It is said in the *śāstra* (Cc. Antya 7.11), *kṛṣṇa-śakti vinā nahe tāra pravartana:* one cannot distribute the holy names of the Hare Kṛṣṇa *mahā-mantra* unless he is empowered by the Supreme Personality of Godhead. Therefore one should not criticize or blaspheme a devotee who is thus engaged.

Śrī Padma Purāṇa states:

> *satāṁ nindā nāmnaḥ paramam aparādhaṁ vitanute*
> *yataḥ khyātiṁ yātaṁ katham u sahate tad-vigarhām*

To blaspheme the great saintly persons who are engaged in preaching the glories of the Hare Kṛṣṇa *mahā-mantra* is the worst offense at the lotus feet of the holy name. One should not criticize a preacher of the glories of the Hare Kṛṣṇa *mahā-mantra*. If one does so, he is an offender. The Nāma-prabhu, who is identical with Kṛṣṇa, will never tolerate such blasphemous activities, even from one who passes as a great devotee.

The second *nāmāparādha* is described as follows:

> *śivasya śrī-viṣṇor ya iha guṇa-nāmādi-sakalaṁ*
> *dhiyā bhinnaṁ paśyet sa khalu hari-nāmāhita-karaḥ*

In this material world, the holy name of Viṣṇu is all-auspicious. Viṣṇu's name, form, qualities and pastimes are all transcendental, absolute knowledge. Therefore, if one tries to separate the Absolute Personality of Godhead from His holy name or His transcendental form, qualities and pastimes, thinking them to be material, that is offensive. Similarly, to think the names of demigods such as Lord Śiva to be as good as the name of Lord Viṣṇu-or, in other words, to think Lord Śiva and the other demigods to be other forms of God and therefore equal to Viṣṇu-is also blasphemous. This is the second offense at the lotus feet of the Lord.

The third offense at the lotus feet of the holy name, which is called *guror avajñā,* is to consider the spiritual master to be material and therefore envy his exalted position. The fourth offense (*śruti-śāstra-nindanam*) is to blaspheme Vedic scriptures such as the four *Vedas* and the *Puraṇas*. The fifth offense (*artha-vādaḥ*) is to consider the glories of the holy name to be exaggerations. Similarly, the sixth offense (*hari-nāmni kalpanam*) is to consider the holy name of the Lord to be imaginary.

The seventh offense is described as follows:

> *nāmno balād yasya hi pāpa-buddhir*
> *na vidyate tasya yamair hi śuddhiḥ*

To think that since the Hare Kṛṣṇa *mantra* can counteract all sinful reactions one may therefore go on with his sinful activities and at the same time chant the Hare Kṛṣṇa *mantra* to neutralize them is the greatest offense at the lotus feet of *hari-nāma*.

The eighth offense is stated thus:

> *dharma-vrata-tyāga-hutādi-sarva-*
> *śubha-kriyā-sāmyam api pramādaḥ*

It is offensive to consider the chanting of the Hare Kṛṣṇa *mantra* to be a religious ritualistic ceremony. Performing religious ceremonies, following vows and practicing renunciation and sacrifice are all materialistic auspicious activities. The

chanting of the Hare Kṛṣṇa *mahā-mantra* must not be compared to such materialistic religiosity.This is an offense at the lotus feet of the Lord.

The ninth offense is described as follows:

> *aśraddadhāne vimukhe 'py aśṛṇvati*
> *yaś copadeśaḥ śiva-nāmāparādhaḥ*

It is an offense to preach the glories of the holy name among persons who have no intelligence or no faith in the subject matter. Such people should be given the chance to hear the chanting of the Hare Kṛṣṇa *mantra,* but in the beginning they should not be instructed about the glories of the spiritual significance of the holy name. By constant hearing of the holy name, their hearts will be purified, and then they will be able to understand the transcendental position of the holy name.

The tenth offense is as follows:

> *śrute 'pi nāma-māhātmye yaḥ prīti-rahito naraḥ*
> *ahaṁ-mamādi-paramo nāmni so 'py aparādha-kṛt*

If one has heard the glories of the transcendental holy name of the Lord but nevertheless continues in a materialistic concept of life, thinking "I am this body and everything belonging to this body is mine [*ahaṁ mameti*]," and does not show respect and love for the chanting of the Hare Kṛṣṇa *mahā-mantra,* that is an offense.

adi.8.25

> *tad aśma-sāraṁ hṛdayaṁ batedaṁ*
> *yad gṛhyamāṇair hari-nāmadheyaiḥ*
> *na vikriyetātha yadā vikāro*
> *netre jalaṁ gātra-ruheṣu harṣaḥ*

SYNONYMS

tat—that; *aśma-sāram*—as hard as iron; *hṛdayam*—heart; *bata*—O; *idam*—this; *yat*—which; *gṛhyamāṇaiḥ*—in spite of taking the chanting; *hari-nāmadheyaiḥ*—meditating on the holy name of the Lord; *na*—does not; *vikriyeta*—change; *atha*—thus; *yadā*—when; *vikāraḥ*—transformation; *netre*—in the eyes; *jalam*—tears; *gātra-ruheṣu*—in the pores of the body; *harṣaḥ*—ecstasy.

TRANSLATION

"If one's heart does not change, tears do not flow from his eyes, his body does not shiver, nor his bodily hairs do not stand on end as he chants the Hare Kṛṣṇa mahā-mantra, it should be understood that his heart is as hard as iron. This is due to his offenses at the lotus feet of the Lord's holy name."

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, commenting on this verse, which is a quotation from *Śrīmad-Bhāgavatam* (2.3.24),

remarks that sometimes a *mahā-bhāgavata,* or very advanced devotee, does not manifest such transcendental symptoms as tears in the eyes, although sometimes a *kaniṣṭha-adhikārī,* a neophyte devotee, displays them artificially. This does not mean, however, that the neophyte is more advanced than the *mahā-bhāgavata* devotee. The test of the real change of heart that takes place when one chants the Hare Kṛṣṇa *mahā-mantra* is that one becomes detached from material enjoyment. This is the real change. *Bhaktir pareśānubhavo viraktir anyatra ca* (*Bhāg*. 11.2.42). If one is actually advancing in spiritual life, he must become very much detached from material enjoyment. If it is sometimes found that a *kaniṣṭha-adhikārī* (neophyte devotee) shows artificial tears in his eyes while chanting the Hare Kṛṣṇa *mantra* but is still completely attached to material things, his heart has not really changed. The change must be manifested in terms of one's real activities.

adi.8.26

> *'eka' kṛṣṇa-nāme kare sarva-pāpa nāśa*
> *premera kāraṇa bhakti karena prakāśa*

SYNONYMS

eka—one; *kṛṣṇa-nāme*—by chanting the holy name of Lord Kṛṣṇa; *kare*—makes; *sarva*—all; *pāpa*—sinful life; *nāśa*—exhausted; *premera*—of love of Godhead; *kāraṇa*—cause; *bhakti*—devotional service; *karena*—becomes; *prakāśa*—manifest.

TRANSLATION

Simply chanting the Hare Kṛṣṇa mahā-mantra without offenses vanquishes all sinful activities. Thus pure devotional service, which is the cause of love of Godhead, becomes manifest.

PURPORT

One cannot be situated in the devotional service of the Lord unless one is free from sinful life. This is confirmed in the *Bhagavad-gītā* (Bg. 7.28):

> *yeṣāṁ tv anta-gataṁ*
> *pāpaṁ janānāṁ puṇya-karmanām*
> *te dvandva-moha-nirmuktā*
> *bhajante māṁ dṛḍha-vratāḥ*

"Persons who have acted piously in previous lives and in this life, whose sinful actions are completely eradicated are freed from the duality of delusion, and they engage themselves in My service with determination." A person who is already cleansed of all tinges of sinful life engages without deviation or duality of purpose in the transcendental loving service of the Lord. In this age, although people are greatly sinful, simply chanting the Hare Kṛṣṇa *mahā-mantra* can relieve them from the reactions of their sins. *Eka kṛṣṇa-nāme:* only by chanting Kṛṣṇa's name is this possible. This is also confirmed in *Śrīmad-Bhāgavatam*

(*kīrtanād eva kṛṣṇasya*). Caitanya Mahāprabhu has also taught us this. While passing on the road, He used to chant:

> *kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he*
> *kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa he*
> *kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa rakṣa mām*
> *kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa kṛṣṇa pāhi mām*
> *rāma rāghava rāma rāghava rāma rāghava rakṣa mām*
> *kṛṣṇa keśava kṛṣṇa keśava kṛṣṇa keśava pāhi mām*

If one always chants the holy name Kṛṣṇa, gradually one is freed from all reactions of sinful life, provided he chants offenselessly and does not commit more sinful activities on the strength of chanting the Hare Kṛṣṇa *mantra*. In this way one is purified, and his devotional service causes the arousal of his dormant love of God. Simply by chanting the Hare Kṛṣṇa *mantra* and not committing sinful activities and offenses, one's life is purified, and thus one comes to the fifth stage of perfection, or engagement in the loving service of the Lord (*premā pum-artho mahān*).

adi.8.27

> *premera udaye haya premera vikāra*
> *sveda-kampa-pulakādi gadgadāśrudhāra*

SYNONYMS

premera—of love of Godhead; *udaye*—when there is awakening; *haya*—it becomes so; *premera*—of love of Godhead; *vikāra*—transformation; *sveda*—perspiration; *kampa*—trembling; *pulaka-ādi*—throbbing of the heart; *gadgada*—faltering; *aśru-dhāra*—tears in the eyes.

TRANSLATION

When one's transcendental loving service to the Lord is actually awakened, it generates transformations in the body such as perspiration, trembling, throbbing of the heart, faltering of the voice and tears in the eyes.

PURPORT

These bodily transformations are automatically manifested when one is actually situated in love of Godhead. One should not artificially imitate them. Our disease is desire for that which is material; even while advancing in spiritual life, we want material acclaim. One must be freed from this disease. Pure devotion must be *anyābhilāṣitā-śūnyam,* without desire for anything material. Advanced devotees manifest many bodily transformations, which are symptoms of ecstasy, but one should not imitate them to achieve cheap adoration from the public. When one actually attains the advanced stage, the ecstatic symptoms will appear automatically; one does not need to imitate them.

adi.8.28

> *anāyāse bhava-kṣaya, kṛṣṇera sevana*
> *eka kṛṣṇa-nāmera phale pāi eta dhana*

SYNONYMS

anāyāse—without hard labor; *bhava-kṣaya*—stoppage of repetition of birth and death; *kṛṣṇera*—of Lord Kṛṣṇa; *sevana*—service; *eka*—one; *kṛṣṇa-nāmera*—chanting the name of Kṛṣṇa; *phale*—as a result of; *pāi*—we achieve; *eta*—so much; *dhana*—wealth.

TRANSLATION

As a result of chanting the Hare Kṛṣṇa mahā-mantra, one makes such great advancement in spiritual life that simultaneously his material existence terminates and he receives love of Godhead. The holy name of Kṛṣṇa is so powerful that by chanting even one name, one very easily achieves these transcendental riches.

adi.8.29-30

> *hena kṛṣṇa-nāma yadi laya bahu-bāra*
> *tabu yadi prema nahe, nahe aśrudhāra*

> *tabe jāni, aparādha tāhāte pracura*
> *kṛṣṇa-nāma-bīja tāhe nā kare aṅkura*

SYNONYMS

hena—such; *kṛṣṇa-nāma*—holy name of the Lord; *yadi*—if; *laya*—one takes; *bahu-bāra*—again and again; *tabu*—still; *yadi*—if; *prema*—love of Godhead; *nahe*—is not visible; *naheaśru-dhāra*—there are no tears in the eyes; *tabe*—then; *jāni*—I understand; *aparādha*—offense; *tāhāte*—there (in that process); *pracura*—enough; *kṛṣṇa-nāma*—the holy name of Kṛṣṇa; *bīja*—seed; *tāhe*—in those activities; *nā*—does not; *kare*—do; *aṅkura*—sprout.

TRANSLATION

If one chants the exalted holy name of the Lord again and again and yet his love for the Supreme Lord does not develop and tears do not appear in his eyes, it is evident that because of his offenses in chanting, the seed of the holy name of Kṛṣṇa does not sprout.

PURPORT

If one chants the Hare Kṛṣṇa *mantra* offensively, one does not achieve the desired result. Therefore one should carefully avoid the offenses which have already been described in connection with verse 24.

adi.8.31

> *caitanya-nityānande nāhi esaba vicāra*
> *nāma laite prema dena, vahe aśrudhāra*

SYNONYMS

caitanya-nityānande—when chanting the holy names of Lord Caitanya and Nityānanda; *nāhi*—there are not; *esaba*—all these; *vicara*—considerations; *nāma*—the holy name; *laite*—simply by chanting; *prema*—love of Godhead; *dena*—they give; *vahe*—there is a flow; *aśru-dhāra*—tears in the eyes.

TRANSLATION

But if one only chants, with some slight faith, the holy names of Lord Caitanya and Nityānanda, very quickly he is cleansed of all offenses. Thus as soon as he chants the Hare Kṛṣṇa mahā-mantra, he feels the ecstasy of love for God.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura remarks in this connection that if one takes shelter of Lord Śrī Caitanya Mahāprabhu and Nityānanda, follows Their instructions to become more tolerant than the tree and humbler than the grass,and in this way chants the holy name of the Lord, very soon he achieves the platform of transcendental loving service to the Lord, and tears appear in his eyes. There are offenses to be considered in chanting the Hare Kṛṣṇa *mahā-mantra,* but there are no such considerations in chanting the names of Gaura-Nityānanda. Therefore, if one chants the Hare Kṛṣṇa *mahā-mantra* but his life is still full of sinful activities, it will be very difficult for him to achieve the platform of loving service to the

Lord. But if in spite of being an offender one chants the holy names of Gaura-Nityānanda, he is very quickly freed from the reactions to his offenses. Therefore, one should first approach Lord Caitanya and Nityānanda, or worship Guru-Gaurāṅga, and then come to the stage of worshiping Rādhā-Kṛṣṇa. In our Kṛṣṇa consciousness movement, our students are first advised to worship Guru-Gaurāṅga, and then, when they are somewhat advanced, the Rādhā-Kṛṣṇa Deity is installed, and they are engaged in the worship of the Lord.

One should first take shelter of Gaura-Nityānanda in order to reach, ultimately, Rādhā-Kṛṣṇa. Śrīla Narottama dāsa Ṭhākura sings in this connection:

> *gaurāṅga balite habe pulaka śarīra*
> *hari hari balite nayane ba'be nīra*

> *āra kabe nitāicāṅdera karuṇā ha-ibe*
> *saṁsāra-vāsanā mora kabe tuccha habe*

> *viṣaya chāḍiyā kabe śuddha habe mana*
> *kabe hāma heraba śrī-vṛndāvana*

In the beginning one should very regularly chant Śrī Gaurasundara's holy name and then chant the holy name of Lord Nityānanda. Thus one's heart will be cleansed of impure desires for material enjoyment. Then one can approach Vṛndāvana-dhāma to worship Lord Kṛṣṇa. Unless one is favored by Lord Caitanya and Nityānanda, there is no need to go to Vṛndāvana,

for unless one's mind is purified, he cannot see Vṛndāvana, even if he goes there. Actually going to Vṛndāvana involves taking shelter of the six Gosvāmīs by reading *Bhakti-rasāmṛta-sindhu, Vidagdha-mādhava, Lalita-mādhava* and the other books that they have given. In this way one can understand the transcendental loving affairs between Rādhā and Kṛṣṇa. *Kabe hāma bujhaba se yugala-pirīti*. The conjugal love between Rādhā and Kṛṣṇa is not an ordinary human affair; it is fully transcendental. In order to understand Rādhā and Kṛṣṇa, worship Them and engage in Their loving service, one must be guided by Śrī Caitanya Mahāprabhu, Nityānanda Prabhu and the six Gosvāmīs, Lord Caitanya's direct disciples.

For an ordinary man, worship of Śrī Caitanya and Nityānanda Prabhu or the Pañca-tattva is easier than worship of Rādhā and Kṛṣṇa. Unless one is very fortunate, he should not be induced to worship Rādhā-Kṛṣṇa directly. A neophyte student who is not sufficiently educated or enlightened should not indulge in the worship of Śrī Rādhā and Kṛṣṇa or the chanting of the Hare Kṛṣṇa *mantra*. Even if he does so, he cannot get the desired result. One should therefore chant the names of Nitāi-Gaura and worship Them without false prestige. Since everyone within this material world is more or less influenced by sinful activities, in the beginning it is essential that one take to the worship of Guru-Gaurāṅga and ask their favor, for thus despite all his disqualifications one will very soon become qualified to worship the Rādhā-Kṛṣṇa *vigraha*.

It should be noted in this connection that the holy names of Lord Kṛṣṇa and Gaurasundara are both identical with the Supreme Personality of Godhead. Therefore one should not consider one name to be more potent than the other. Considering the position of the people of this age, however, the chanting of Śrī Caitanya Mahāprabhu's name is more essential than the chanting of the Hare Kṛṣṇa *mahā-mantra* because Śrī Caitanya Mahāprabhu is the most magnanimous incarnation and His mercy is very easily achieved. Therefore one must first take shelter of Śrī Caitanya Mahāprabhu by chanting *śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. By serving Gaura-Nityānanda one is freed from the entanglements of material existence and thus becomes qualified to worship the Rādhā-Kṛṣṇa Deity.

adi.8.32

> *svatantra īśvara prabhu atyanta udāra*
> *tāṅre nā bhajile kabhu nā haya nistāra*

SYNONYMS

svatantra īśvara—the fully independent Supreme Lord; *prabhu*—the Lord; *atyanta*—very much; *udāra*—magnanimous; *tāṅre*—unto Him; *nā*—without; *bhajile*—worshiping; *kabhu nā*—never at any time; *haya*—becomes so; *nistāra*—liberation.

TRANSLATION

Śrī Caitanya Mahāprabhu, the independent Supreme Personality of Godhead, is greatly magnanimous. Unless one worships Him, one can never be liberated.

PURPORT

Śrī Bhaktisiddhānta Sarasvatī Ṭhākura here remarks that one should not give up the worship of Rādhā-Kṛṣṇa to worship Śrī Caitanya Mahāprabhu. By worshiping either Rādhā-Kṛṣṇa or Lord Caitanya alone, one cannot become advanced. One should not try to supersede the instructions of the six Gosvāmīs, for they are *ācāryas* and very dear to Lord Caitanya. Therefore Narottama dāsa Ṭhākura sings:

> *rūpa-raghunātha-pade haibe ākuti*
> *kabe hāma bujhaba se yugala-pirīti*

One must be a submissive student of the six Gosvāmīs, from Śrīla Rūpa Gosvāmī to Raghunātha dāsa Gosvāmī. Not following their instructions but imagining how to worship Gaurasundara and Rādhā-Kṛṣṇa is a great offense, as a result of which one clears a path to hell. If one neglects the instructions of the six Gosvāmīs and yet becomes a so-called devotee of Rādhā-Kṛṣṇa, he merely criticizes the real devotees of Rādhā-Kṛṣṇa. As a result of speculation, he considers Gaurasundara to be an ordinary devotee and therefore cannot make progress in serving the Supreme Personality of Godhead, Rādhā-Kṛṣṇa.

adi.8.33

> *ore mūḍha loka, śuna caitanya-maṅgala*
> *caitanya-mahimā yāte jānibe sakala*

SYNONYMS

ore—O all of you; *mūḍha*—foolish; *loka*—people; *śuna*—just hear; *caitanya-maṅgala*—the book of this name; *caitanya*—Lord Caitanya's; *mahimā*—glories; *yāte*—in which; *jānibe*—you will know; *sakala*—all.

TRANSLATION

O fools, just read Śrī Caitanya-maṅgala! By reading this book you can understand all the glories of Śrī Caitanya Mahāprabhu.

PURPORT

Śrī Vṛndāvana dāsa Ṭhākura's *Caitanya-bhāgavata* was originally entitled *Caitanya-maṅgala,* but when Śrīla Locana dāsa Ṭhākura later wrote another book named *Caitanya-maṅgala,* Śrīla Vṛndāvana dāsa Ṭhākura changed the name of his own book, which is now therefore known as *Caitanya-bhāgavata*. The life of Śrī Caitanya Mahāprabhu is very elaborately described in the *Caitanya-bhāgavata,* and Kṛṣṇadāsa Kavirāja Gosvāmī has already informed us that in his *Śrī Caitanya-caritāmṛta* he has described whatever Vṛndāvana

dāsa Ṭhākura has not mentioned. This acceptance of *Śrī Caitanya-bhāgavata* by Kṛṣṇadāsa Kavirāja Gosvāmī indicates his acceptance of the disciplic succession. A writer of transcendental literature never tries to surpass the previous *ācāryas*.

adi.8.34

> *kṛṣṇa-līlā bhāgavate kahe veda-vyāsa*
> *caitanya-līlāra vyāsa—vṛndāvana-dāsa*

SYNONYMS

kṛṣṇa-līlā—the pastimes of Lord Kṛṣṇa; *bhāgavate*—in the book *Śrīmad-Bhāgavatam*; *kahe*—tells; *veda-vyāsa*—Vyāsadeva, the editor of the Vedic literature; *caitanya-līlāra*—of the pastimes of Lord Caitanya; *vyāsa*—compiler; *vṛndāvana-dāsa*—is Vṛndāvana dāsa.

TRANSLATION

As Vyāsadeva has compiled all the pastimes of Lord Kṛṣṇa in Śrīmad-Bhāgavatam, Ṭhākura Vṛndāvana dāsa has depicted the pastimes of Lord Caitanya.

adi.8.35

> *vṛndāvana-dāsa kaila 'caitanya-maṅgala'*
> *yāṅhāra śravaṇe nāśe sarva amaṅgala*

SYNONYMS

vṛndāvana-dāsa—of the name Vṛndāvana dāsa; *kaila*—compiled; *caitanya-maṅgala*—the book named *Caitanya-maṅgala*; *yāṅhāra*—of which; *śravaṇe*—by hearing; *nāśe*—annihilated; *sarva*—all; *amaṅgala*—inauspiciousness.

TRANSLATION

Ṭhākura Vṛndāvana dāsa has composed Śrī Caitanya-maṅgala. Hearing this book will annihilate all misfortune.

adi.8.36

> *caitanya-nitāira yāte jāniye mahimā*
> *yāte jāni kṛṣṇa-bhakti-siddhāntera sīmā*

SYNONYMS

caitanya-nitāira—of Lord Śrī Caitanya Mahāprabhu and Nityānanda Prabhu; *yāte*—in which; *jāniye*—one can know; *mahimā*—all glories; *yāte*—in which; *jāni*—I can understand;

kṛṣṇa-bhakti—of devotion to Lord Kṛṣṇa; *siddhāntera*—of the conclusion; *sīmā*—limit.

TRANSLATION

By reading Śrī Caitanya-maṅgala one can understand all the glories or truths of Lord Caitanya and Nityānanda and come to the ultimate conclusion of devotional service to Lord Kṛṣṇa.

PURPORT

Śrīmad-Bhagavatam is the authoritative reference book from which to understand devotional service, but because it is very elaborate, few men can understand its purpose. *Śrīmad-Bhāgavatam* is the original commentary on the *Vedānta-sūtra,* which is called *nyāya-prasthāna*. It was written to enable one to understand the Absolute Truth through infallible logic and argument, and therefore its natural commentary, *Śrīmad-Bhāgavatam,* is extremely elaborate. Professional reciters have created the impression that *Śrīmad-Bhāgavatam* deals only with Kṛṣṇa's *rāsa-līlā,* although Kṛṣṇa's *rāsa-līlā* is described only in the Tenth Canto (chapters 29-35). They have in this way presented Kṛṣṇa to the Western world as a great woman-hunter, and therefore we sometimes have to deal with such misconceptions in preaching. Another difficulty in understanding *Śrīmad-Bhāgavatam* is that the professional reciters have introduced *bhāgavata-saptāha,* or seven-day readings of the *Bhāgavatam*. They want to finish *Śrīmad-*

Bhagavatam in a week, although it is so sublime that even one verse of *Śrīmad-Bhāgavatam,* if properly explained, cannot be completed in three months. Under these circumstances, it is a great aid for the common man to read Śrīla Vṛndāvana dāsa Ṭhākura's *Caitanya-bhāgavata,* for thus he can actually understand devotional service, Kṛṣṇa, Lord Caitanya and Nityānanda. Śrīla Rūpa Gosvāmī has said:

> *śruti-smṛti-purāṇādi-*
> *pañcarātra-vidhiṁ vinā*
> *aikāntikī harer bhaktir*
> *utpātāyaiva kalpate*

"Devotional service of the Lord that ignores the authorized Vedic scriptures like the *Upaniṣads, Purāṇas, Nārada-pañcarātra,* etc., is simply an unnecessary disturbance in society." Due to misunderstanding *Śrīmad-Bhāgavatam,* people are misled regarding the science of Kṛṣṇa. However, by reading Śrīla Vṛndāvana dāsa Ṭhākura's book one can very easily understand this science.

adi.8.37

> *bhāgavate yata bhakti-siddhāntera sāra*
> *likhiyāchena iṅhā jāni' kariyā uddhāra*

SYNONYMS

bhāgavate—in *Śrīmad-Bhāgavatam*; *yata*—all; *bhakti-siddhāntera*—in understanding devotional service; *sāra*—essence; *likhiyāchena*—has written; *iṅhā*—this; *jāni'*—I know; *kariyā*—making; *uddhāra*—quotation.

TRANSLATION

In Śrī Caitanya-maṅgala [later known as Śrī Caitanya-bhāgavata] Śrīla Vṛndāvana dāsa Ṭhākura has given the conclusion and essence of devotional service by quoting the authoritative statements of Śrīmad-Bhāgavatam.

adi.8.38

> *'caitanya-maṅgala' śune yadi pāṣaṇḍī, yavana*
> *seha mahā-vaiṣṇava haya tatakṣaṇa*

SYNONYMS

caitanya-maṅgala—the book named *Caitanya-maṅgala*; *śune*—anyone hears; *yadi*—if; *pāṣaṇḍī*—great atheist; *yavana*—a disbeliever in the Vedic culture; *seha*—he also; *mahā-vaiṣṇava*—great devotee; *haya*—becomes; *tatakṣaṇa*—immediately.

TRANSLATION

If even a great atheist hears Śrī Caitanya-maṅgala, he immediately becomes a great devotee.

adi.8.39

> *manuṣye racite nāre aiche grantha dhanya*
> *vṛndāvana-dāsa-mukhe vaktā śrī-caitanya*

SYNONYMS

manuṣye—a human being; *racite*—compiled; *nāre*—cannot; *aiche*—such; *grantha*—book; *dhanya*—so glorious; *vṛndāvana-dāsa*—the author, Srīla Vṛndāvana dāsa Ṭhākura; *mukhe*—from his mouth; *vaktā*—speaker; *śrī-caitanya*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

The subject matter of this book is so sublime that it appears that Śrī Caitanya Mahāprabhu has personally spoken through the writings of Śrī Vṛndāvana dāsa Ṭhākura.

PURPORT

Śrīla Sanātana Gosvāmī has written in his *Hari-bhakti-vilāsa:*

> *avaiṣṇava-mukhodgīrṇaṁ*
> *pūtaṁ hari-kathāmṛtam*
> *śravaṇaṁ naiva kartavyaṁ*
> *sarpocchiṣṭaṁ yathā payaḥ*

Transcendental literature that strictly follows the Vedic principles and the conclusion of the *Purāṇas* and *pañcarātrika-vidhi* can be written only by a pure devotee.

It is not possible for a common man to write books on *bhakti,* for his writings will not be effective. He may be a very great scholar and expert in presenting literature in flowery language, but this is not at all helpful in understanding transcendental literature. Even if transcendental literature is written in faulty language, it is acceptable if it is written by a devotee, whereas so-called transcendental literature written by a mundane scholar, even if it is a very highly polished literary presentation, cannot be accepted. The secret in a devotee's writing is that when he writes about the pastimes of the Lord, the Lord helps him; he does not write himself. As stated in the *Bhagavad-gītā* (Bg. 10.10), *dadāmi buddhi-yogaṁ taṁ yena mām upayānti te*. Since a devotee writes in service to the Lord, the Lord from within gives him so much intelligence that he sits down near the Lord and goes on writing books. Kṛṣṇadāsa Kavirāja Gosvāmī confirms that what Vṛndāvana dāsa Ṭhākura wrote was actually spoken by Lord Caitanya Mahāprabhu, and he simply repeated it. The same holds true for *Śrī Caitanya-caritāmṛta*. Kṛṣṇadāsa Kavirāja Gosvāmī wrote *Śrī Caitanya-caritāmṛta* in his old age, in an invalid condition, but it is such a sublime literature that Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Mahārāja used to say, "The time will come when the people of the world will learn Bengali to read *Śrī Caitanya-caritāmṛta*." We are trying to present *Śrī Caitanya-caritāmṛta* in English and do not know how successful

it will be, but if one reads the original *Caitanya-caritāmṛta* in Bengali he will relish increasing ecstasy in devotional service.

adi.8.40

> *vṛndāvana-dāsa-pade koṭi namaskāra*
> *aiche grantha kari' teṅho tārilā saṁsāra*

SYNONYMS

vṛndāvana-dāsa-pade—unto the lotus feet of Śrīla Vṛndāvana dāsa Ṭhākura; *koṭi*—millions; *namaskāra*—obeisances; *aiche*—such; *grantha*—book; *kari'*—compiling; *teṅho*—he; *tarilā*—delivered; *saṁsāra*—all the world.

TRANSLATION

I offer millions of obeisances unto the lotus feet of Vṛndāvana dāsa Ṭhākura. No one else could write such a wonderful book for the deliverance of all fallen souls.

adi.8.41

> *nārāyaṇī—caitanyera ucchiṣṭa-bhājana*
> *tāṅra garbhe janmilā śrī-dāsa-vṛndāvana*

SYNONYMS

nārāyaṇī—of the name Nārāyaṇī; *caitanyera*—of Lord Caitanya Mahāprabhu; *ucchiṣṭa-bhājana*—eater of the remnants of food; *tāṅra*—of her; *garbhe*—in the womb; *janmilā*—took birth; *śrī-dāsa-vṛndāvana*—Śrīla Vṛndāvana dāsa Thākura.

TRANSLATION

Nārāyaṇī eternally eats the remnants of the food of Caitanya Mahāprabhu. Śrīla Vṛndāvana dāsa Ṭhākura was born of her womb.

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā,* a book written by Kavi-karṇapūra that describes all the associates of Śrī Caitanya Mahāprabhu and who they previously were, there is the following statement regarding Nārāyaṇī:

> *ambikāyāḥ svasā yāsīn*
> *nāmnā śrīla-kilimbikā*
> *kṛṣṇocchiṣṭaṁ prabhuñjānā*
> *seyaṁ nārāyaṇī matā*

When Lord Kṛṣṇa was a child, He was nursed by a woman named Ambikā, who had a younger sister named Kilimbikā. During the time of Lord Caitanya's incarnation, the same Kilimbikā used to eat the remnants of food left by Lord Śrī Caitanya Mahāprabhu. That Kilimbikā was Nārāyaṇī, who was a

niece of Śrīvāsa Ṭhākura's. Later on, when she grew up and married, Śrīla Vṛndāvana dāsa Ṭhākura was born from her womb. A devotee of Lord Śrī Kṛṣṇa is celebrated in terms of devotional service rendered to the Lord; thus we know Śrīla Vṛndāvana dāsa Ṭhākura as the son of Nārāyaṇī. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura notes in this connection that there is no reference to his paternal ancestry because there is no need to understand it.

adi.8.42

> *tāṅra ki adbhuta caitanya-carita-varṇana*
> *yāhāra śravaṇe śuddha kaila tri-bhuvana*

SYNONYMS

tāṅra—Śrīla Vṛndāvana dāsa Ṭhākura's; *ki*—what; *adbhuta*—wonderful; *caitanya-carita*—of the pastimes of Lord Caitanya Mahāprabhu; *varṇana*—description; *yāhāra*—of which; *śravaṇe*—by hearing; *śuddha*—purified; *kaila*—made; *tri-bhuvana*—the three worlds.

TRANSLATION

What a wonderful description he has given of the pastimes of Lord Caitanya! Anyone in the three worlds who hears it is purified.

adi.8.43

> *ataeva bhaja, loka, caitanya-nityānanda*
> *khaṇḍibe saṁsāra-duḥkha, pābe premānanda*

SYNONYMS

ataeva—therefore; *bhaja*—worship; *loka*—O people in general; *caitanya*—Lord Śrī Caitanya Mahāprabhu; *nityānanda*—Nityānanda Prabhu; *khaṇḍibe*—will vanquish; *saṁsāra-duḥkha*—miserable condition of material existence; *pābe*—he will get; *premānanda*—the transcendental bliss of devotional service.

TRANSLATION

I fervently appeal to everyone to adopt the method of devotional service given by Lord Caitanya and Nityānanda and thus be freed from the miseries of material existence and ultimately achieve the loving service of the Lord.

adi.8.44

> *vṛndāvana-dāsa kaila 'caitanya-maṅgala'*
> *tāhāte caitanya-līlā varṇila sakala*

SYNONYMS

vṛndāvana-dāsa—Śrīla Vṛndāvana dāsa Ṭhākura; *kaila*—did; *caitanya-maṅgala*—the book of the name *Caitanya-maṅgala*; *tāhāte*—in that book; *caitanya-līlā*—the pastimes of Lord Caitanya; *varṇila*—described; *sakala*—everything.

TRANSLATION

Śrīla Vṛndāvana dāsa Ṭhākura has written Śrī Caitanya-maṅgala and therein described in all respects the pastimes of Lord Caitanya.

adi.8.45

> *sūtra kari' saba līlā karila granthana*
> *pāche vistāriyā tāhāra kaila vivaraṇa*

SYNONYMS

sūtra kari'—making a synopsis; *saba*—all; *līlā*—pastimes; *karila*—did; *granthana*—writing in the book; *pāche*—later; *vistāriyā*—vividly describing; *tāhāra*—all of them; *kaila*—did; *vivaraṇa*—description.

TRANSLATION

He first summarized all the pastimes of the Lord and later described them vividly in detail.

adi.8.46

> *caitanya-candrera līlā ananta apāra*
> *varṇite varṇite grantha ha-ila vistāra*

SYNONYMS

caitanya-candrera—of Lord Caitanya Mahāprabhu; *līlā*—pastimes; *ananta*—unlimited; *apāra*—unfathomable; *varṇite*—describing; *varṇite*—describing; *grantha*—the book; *ha-ila*—became; *vistāra*—expansive.

TRANSLATION

The pastimes of Lord Caitanya are unlimited and unfathomable. Therefore, in describing all those pastimes, the book became voluminous.

adi.8.47

> *vistāra dekhiyā kichu saṅkoca haila mana*
> *sūtra-dhṛta kona līlā nā kaila varṇana*

SYNONYMS

vistāra—expansive; *dekhiyā*—seeing; *kichu*—some; *saṅkoca*—with hesitation; *haila*—became; *mana*—mind; *sūtra-dhṛta*—taking the aphorisms; *kona*—some; *līlā*—pastimes; *nā*—did not; *kaila*—make; *varṇana*—description.

TRANSLATION

He saw them to be so extensive that he later felt that some had not been properly described.

adi.8.48

> *nityānanda-līlā-varṇane ha-ila āveśa*
> *caitanyera śeṣa-līlā rahila avaśeṣa*

SYNONYMS

nityānanda—Lord Nityānanda; *līlā*—pastimes; *varṇane*—in the matter of description; *ha-ila*—there was; *āveśa*—ecstasy; *caitanyera*—of Lord Caitanya Mahāprabhu; *śeṣa-līlā*—pastimes in the last portion of His life; *rahila*—remained; *avaśeṣa*—supplement.

TRANSLATION

He ecstatically described the pastimes of Lord Nityānanda, but the later pastimes of Caitanya Mahāprabhu remained untold.

adi.8.49

> *sei saba līlāra śunite vivaraṇa*
> *vṛndāvana-vāsī bhaktera utkaṇṭhita mana*

SYNONYMS

sei—those; *saba*—all; *līlāra*—of the pastimes; *śunite*—to hear; *vivaraṇa*—description; *vṛndāvana-vāsī*—the inhabitants of Vṛndāvana; *bhaktera*—of devotees; *utkaṇṭhita*—in anxiety; *mana*—minds.

TRANSLATION

The devotees of Vṛndāvana were all very anxious to hear those pastimes.

adi.8.50

> *vṛndāvane kalpa-drume suvarṇa-sadana*
> *mahā-yogapīṭha tāhāṅ, ratna-siṁhāsana*

SYNONYMS

vṛndāvane—in Vṛndāvana; *kalpa-drume*—under the desire trees; *suvarṇa-sadana*—golden throne; *mahā*—great; *yoga-pīṭha*—pious temple; *tāhāṅ*—there; *ratna*—bedecked with jewels; *siṁhāsana*—throne.

TRANSLATION

In Vṛndāvana, in a great place of pilgrimage underneath the desire trees, is a golden throne bedecked with jewels.

adi.8.51

> *tāte vasi' āche sadā vrajendra-nandana*
> *'śrī-govinda-deva' nāma sākṣāt madana*

SYNONYMS

tāte—on that throne; *vasi'*—sitting; *āche*—there is; *sadā*—always; *vrajendra-nandana*—the son of Mahārāja Nanda; *śrī-govinda-deva*—whose name is Govinda; *nāma*—name; *sākṣāt*—direct; *madana*—transcendental Cupid.

TRANSLATION

On that throne sits the son of Nanda Mahārāja, Śrī Govindadeva, the transcendental Cupid.

adi.8.52

> *rāja-sevā haya tāṅhā vicitra prakāra*
> *divya sāmagrī, divya vastra, alaṅkāra*

SYNONYMS

rāja-sevā—majestic service; *haya*—render; *tāṅhā*—there; *vicitra*—varieties; *prakāra*—all kinds of; *divya*—spiritual; *sāmagrī*—ingredients; *divya*—spiritual; *vastra*—garments; *alaṅkāra*—ornaments.

TRANSLATION

Varieties of majestic service are rendered to Govinda there. His garments, ornaments and paraphernalia are all transcendental.

adi.8.53

> *sahasra sevaka sevā kare anukṣaṇa*
> *sahasra-vadane sevā nā yāya varṇana*

SYNONYMS

sahasra—many thousands; *sevaka*—servitors; *sevā*—service; *kare*—render; *anukṣaṇa*—always; *sahasra*—thousands; *vadane*—mouths; *sevā*—process of service; *nā*—not possible; *yāya*—goes on; *varṇana*—description.

TRANSLATION

In that temple of Govindajī, thousands of servitors always render service to the Lord in devotion. Even with thousands of mouths, one could not describe this service.

adi.8.54

> *sevāra adhyakṣa—śrī-paṇḍita haridāsa*
> *tāṅra yaśaḥ-guṇa sarva-jagate prakāśa*

SYNONYMS

sevāra—of the service; *adhyakṣa*—commander; *śrī-paṇḍita haridāsa*—Haridāsa Paṇḍita; *tāṅra*—of his; *yaśaḥ*—fame; *guṇa*—quality; *sarva-jagate*—all over the world; *prakāśa*—known.

TRANSLATION

In that temple the chief servitor was Śrī Haridāsa Paṇḍita. His qualities and fame are known all over the world.

PURPORT

Śrī Haridāsa Paṇḍita was a disciple of Śrī Ananta Ācārya, who was a disciple of Gadādhara Paṇḍita.

adi.8.55

> *suśīla, sahiṣṇu, śānta, vadānya, gambhīra*
> *madhura-vacana, madhura-ceṣṭā, mahā-dhīra*

SYNONYMS

suśīla—well behaved; *sahiṣṇu*—tolerant; *śānta*—peaceful; *vadānya*—magnanimous; *gambhīra*—grave; *madhura-vacana*—sweet words; *madhura-ceṣṭā*—sweet endeavor; *mahā-dhīra*—completely sober.

TRANSLATION

He was gentle, tolerant, peaceful, magnanimous, grave, sweet in his words and very sober in his endeavors.

adi.8.56

> *sabāra sammāna-kartā, karena sabāra hita*
> *kauṭilya-mātsarya-hiṁsā nā jāne tāṅra cita*

SYNONYMS

sabāra—of all; *sammāna-kartā*—respectful; *karena*—does; *sabāra*—everyone's; *hita*—benefit; *kauṭilya*—diplomatic; *mātsarya*—jealousy; *hiṁsā*—envy; *nā jāne*—does not know; *tāṅra*—his; *cita*—heart.

TRANSLATION

He was respectful to everyone and worked for the benefit of all. Diplomacy, envy and jealousy were unknown to his heart.

adi.8.57

> *kṛṣṇera ye sādhāraṇa sad-guṇa pañcāśa*
> *se saba guṇera tāṅra śarīre nivāsa*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *ye*—that; *sādhāraṇa*—general; *sat-guṇa*—good qualities; *pañcāśa*—fifty; *se*—those; *saba*—all; *guṇera*—qualities; *tāṅra*—his; *śarīre*—in the body; *nivāsa*—were always present.

TRANSLATION

The fifty qualities of Lord Kṛṣṇa were all present in his body.

PURPORT

In the *Bhakti-rasāmṛta-sindhu,* the transcendental qualities of Śrī Kṛṣṇa are mentioned. Among these, fifty are primary (*ayaṁ netā su-ramyāṅgaḥ,* etc.), and in minute quantity they were all present in the body of Śrī Haridāsa Paṇḍita. Since every living entity is a part of the Supreme Personality of Godhead, all fifty of these good qualities of Śrī Kṛṣṇa are originally minutely present in every living being. Due to his contact with material nature, these qualities are not visible in the conditioned soul, but when one becomes a purified devotee, they all automatically manifest themselves. This is stated in *Śrīmad-Bhāgavatam* (5.18.12), as mentioned in the text below.

adi.8.58

> *yasyāsti bhaktir bhagavaty akiñcanā*
> *sarvair guṇais tatra samāsate surāḥ*

harāv abhaktasya kuto mahad-guṇā
mano-rathenāsati dhāvato bahiḥ

SYNONYMS

yasya—one who; *asti*—has; *bhaktiḥ*—devotional service; *bhagavati*—unto the Supreme Personality of Godhead; *akiñcanā*—without motive; *sarvaiḥ*—all; *guṇaiḥ*—qualities; *tatra*—there; *samāsate*—become manifested; *surāḥ*—with all the demigods; *harau*—unto the Supreme Personality; *abhaktasya*—one who is not a devotee; *kutaḥ*—where; *mahat-guṇāḥ*—high qualities; *manaḥ-rathena*—concoction; *asati*—the material existence; *dhāvataḥ*—run on; *bahiḥ*—externally.

TRANSLATION

"In one who has unflinching devotional faith in Kṛṣṇa, all the good qualities of Kṛṣṇa and the demigods are consistently manifested. However, one who has no devotion to the Supreme Personality of Godhead has no good qualifications because he is engaged by mental concoction in material existence, which is the external feature of the Lord."

adi.8.59

paṇḍita-gosāñira śiṣya—ananta ācārya
kṛṣṇa-premamaya-tanu, udāra, sarva-ārya

SYNONYMS

paṇḍita-gosāñira—of Gadādhara Paṇḍita; *śiṣya*—disciple; *ananta ācārya*—of the name Ananta Ācārya; *kṛṣṇa-premamaya*—always overwhelmed by love of God; *tanu*—body; *udāra*—magnanimous; *sarva*—in all respects; *ārya*—advanced.

TRANSLATION

Ananta Ācārya was a disciple of Gadādhara Paṇḍita. His body was always absorbed in love of Godhead. He was magnanimous and advanced in all respects.

adi.8.60

> *tāṅhāra ananta guṇa ke karu prakāśa*
> *tāṅra priya śiṣya iṅha—paṇḍita haridāsa*

SYNONYMS

tāṅhāra—his; *ananta*—unlimited; *guṇa*—qualities; *ke*—who; *karu*—can; *prakāśa*—display; *tāṅra*—his; *priya*—dear; *śiṣya*—disciple; *iṅha*—this person; *paṇḍita haridāsa*—of the name Haridāsa Paṇḍita.

TRANSLATION

Ananta Ācārya was a reservoir of all good qualities. No one can estimate how great he was. Paṇḍita Haridāsa was his beloved disciple.

PURPORT

Śrī Ananta Ācārya is one of the eternal associates of Śrī Caitanya Mahāprabhu. Previously, during the advent of Lord Śrī Kṛṣṇa, Ananta Ācārya was Sudevī, one of the eight *gopīs*. This is stated in the *Gaura-gaṇoddeśa-dīpikā,* verse 165, as follows: *anantācārya-gosvāmī yā sudevī purā vraje.* "Ananta Ācārya Gosvāmī was formerly Sudevī-gopī in Vraja [Vṛndāvana]." In Jagannātha Purī, or Puruṣottama-kṣetra, there is a monastery known as Gaṅgā-mātā Maṭha that was established by Ananta Ācārya. In the disciplic succession of the Gaṅgā-mātā Maṭha, he is known as Vinoda-mañjarī. One of his disciples was Haridāsa Paṇḍita Gosvāmī, who is also known as Śrī Raghu Gopāla and as Śrī Rāsa-mañjarī. His disciple Lakṣmīpriyā was the maternal aunt of Gaṅgā-mātā, a princess who was the daughter of the King of Puṭiyā. Gaṅgā-mātā brought a Deity of the name Śrī Rasika-rāya from Kṛṣṇa Miśra of Jaipur and installed Him in the house of Sārvabhauma in Jagannātha Purī. The disciple in the fifth generation after Śrī Ananta Ācārya was Śrī Vanamālī; in the sixth generation, Śrī Bhagavān dāsa, who was a Bengali; in the seventh generation, Madhusūdana dāsa, who was an Oriyā; in the eighth generation, Nīlāmbara dāsa; in the ninth generation, Śrī Narottama dāsa; in the tenth generation, Pītāmbara dāsa; and in the eleventh generation, Śrī Mādhava dāsa. The disciple in the twelfth generation is presently in charge of the Gaṅgā-mātā monastery.

adi.8.61

> *caitanya-nityānande tāṅra parama viśvāsa*
> *caitanya-carite tāṅra parama ullāsa*

SYNONYMS

caitanya—Śrī Caitanya Mahāprabhu; *nityānande*—in Lord Nityānanda; *tāṅra*—his; *parama*—very great; *viśvāsa*—faith; *caitanya-carite*—in the pastimes of Lord Caitanya; *tāṅra*—his; *parama*—great; *ullāsa*—satisfaction.

TRANSLATION

Paṇḍita Haridāsa had great faith in Lord Caitanya and Nityānanda. Therefore he took great satisfaction in knowing about Their pastimes and qualities.

adi.8.62

> *vaiṣṇavera guṇa-grāhī, nā dekhaye doṣa*
> *kāya-mano-vākye kare vaiṣṇava-santoṣa*

SYNONYMS

vaiṣṇavera—of devotees; *guṇa-grāhī*—accepting good qualities; *nā*—never; *dekhaye*—sees; *doṣa*—any fault; *kāya-manaḥ-vākye*—with heart and soul; *kare*—does; *vaiṣṇava*—devotee; *santoṣa*—pacification.

TRANSLATION

He always accepted the good qualities of Vaiṣṇavas and never found fault in them. He engaged his heart and soul only to satisfy the Vaiṣṇavas.

PURPORT

It is a qualification of a Vaiṣṇava that he is *adoṣa-darśī:* he never sees others' faults. Of course, every human being has both good qualities and faults. Therefore it is said, *saj-janā guṇam icchanti doṣam icchanti pāmarāḥ:* everyone has a combination of faults and glories. But a Vaiṣṇava, a sober man, accepts only a man's glories and not his faults, for flies seek sores whereas honeybees seek honey. Haridāsa Paṇḍita never found fault with a Vaiṣṇava but considered only his good qualities.

adi.8.63

> *nirantara śune teṅho 'caitanya-maṅgala'*
> *tāṅhāra prasāde śunena vaiṣṇava-sakala*

SYNONYMS

nirantara—always; *śune*—hears; *teṅho*—he; *caitanya-maṅgala*—the book; *prasāde*—mercy; *śunena*—hear; *vaiṣṇava-sakala*—all other Vaiṣṇavas.

TRANSLATION

He always heard the reading of Śrī Caitanya-maṅgala, and all the other Vaiṣṇavas used to hear it by his grace.

adi.8.64

> *kathāya sabhā ujjvala kare yena pūrṇa-candra*
> *nija-guṇāmṛte bāḍāya vaiṣṇava-ānanda*

SYNONYMS

kathāya—by words; *sabhā*—assembly; *ujjvala*—illuminated; *kare*—does; *yena*—as; *pūrṇa-candra*—full moon; *nija*—own; *guṇa-amṛte*—nectar of qualities; *bāḍāya*—increases; *vaiṣṇava*—of the devotees; *ānanda*—pleasure.

TRANSLATION

Like the full moon, he illuminated the entire assembly of the Vaiṣṇavas by speaking Śrī Caitanya-maṅgala, and by the nectar of his qualities he increased their transcendental bliss.

adi.8.65

> *teṅho ati kṛpā kari' ājñā kailā more*
> *gaurāṅgera śeṣa-līlā varṇibāra tare*

SYNONYMS

teṅho—he; *ati*—very much; *kṛpā*—mercy; *kari'*—showing; *ājñā*—order; *kailā*—made it; *more*—unto me; *gaurāṅgera*—of Lord Caitanya; *śeṣa-līlā*—last portion of the pastimes; *varṇibāra*—describing; *tare*—for the matter of.

TRANSLATION

By his causeless mercy he ordered me to write about the last pastimes of Śrī Caitanya Mahāprabhu.

adi.8.66

> *kāśīśvara gosāñira śiṣya—govinda gosāñi*
> *govindera priya-sevaka tāṅra sama nāñi*

SYNONYMS

kāśīśvara gosāñira—of Kāśīśvara Gosvāmī; *śiṣya*—disciple; *govinda*—of the name Govinda; *gosāñi*—spiritual master; *govindera*—of Govinda; *priya-sevaka*—most confidential servitor; *tāṅra*—his; *sama*—equal; *nāñi*—is none.

TRANSLATION

Govinda Gosāñi, the priest engaged in the service of Lord Govinda in Vṛndāvana, was a disciple of Kāśīśvara Gosāñi. There was no servant more dear to the Govinda Deity.

PURPORT

Kāśīśvara Gosāñi was one of the contemporaries of Śrī Caitanya Mahāprabhu who was with the Lord in Jagannātha Purī. Also known as Kāśīśvara Paṇḍita, he was a disciple of Īśvara Purī and son of Vāsudeva Bhaṭṭācārya, who belonged to the dynasty of Kāñjilāla Kānu. His surname was Caudhurī. His nephew, his sister's son, who was named Rudra Paṇḍita, was the original priest of Vallabhapura, which is situated about one mile from the Śrīrāmapura railway station in the village of Cātarā. Installed there are the Deities of Rādhā-Govinda and Lord Śrī Caitanya Mahāprabhu. Kāśīśvara Gosāñi was a very strong man, and therefore when Lord Caitanya visited the temple of Jagannātha, he used to protect the Lord from the crowds. Another of his duties was to distribute *prasāda* to the devotees after *kīrtana*.

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura also visited this temple at Vallabhapura. At that time the person in charge was a Śaivite, Śrī Śivacandra Caudhurī, who was a descendant of Kāśīśvara Gosāñi's brother. In Vallabhapura there was a permanent arrangement to cook nine kilos of rice, vegetables and other foodstuffs, and near the village there is sufficient land, which belongs to the Deity, on which this rice was grown. Unfortunately, the descendants of Kāśīśvara Gosāñi's brother have sold a major portion of this land, and therefore the Deity worship has now been hampered.

It is said in the *Gaura-gaṇoddeśa-dīpikā* that the servant of Kṛṣṇa in Vṛndāvana named Bhṛṅgāra descended as Kāśīśvara

Gosāñi during the pastimes of Lord Caitanya Mahāprabhu. In our householder life we also sometimes visited this temple of Vallabhapura and took *prasāda* there at noon. The Deities of this temple, Śrī Śrī Rādhā-Govinda and the Gaurāṅga *vigraha,* are extremely beautiful. Near Vallabhapura is another beautiful temple of Jagannātha. We sometimes used to take *prasāda* in this Jagannātha temple also. These two temples are situated within a one mile-radius of the Śrīrāmapura railway station, near Calcutta.

adi.8.67

> *yādavācārya gosāñi śrī-rūpera saṅgī*
> *caitanya-carite teṅho ati baḍa raṅgī*

SYNONYMS

yādavācārya—of the name Yādavācārya; *gosāñi*—spiritual master; *śrī-rūpera*—of Śrīla Rūpa Gosvāmī; *saṅgī*—associate; *caitanya-carite*—in the pastimes of Lord Caitanya; *teṅho*—he; *ati*—very much; *baḍa*—great; *raṅgī*—enthusiastic.

TRANSLATION

Śrī Yādavācārya Gosāñi, a constant associate of Śrīla Rūpa Gosvāmī, was also very enthusiastic in hearing and chanting about Lord Caitanya's pastimes.

adi.8.68

> *paṇḍita-gosāñira śiṣya—bhugarbha gosāñi*
> *gaura-kathā vinā āra mukhe anya nāi*

SYNONYMS

paṇḍita-gosāñira—of Paṇḍita Gosāñi (Gadādhara Paṇḍita); *śiṣya*—disciple; *bhugarbha gosāñi*—of the name Bhugarbha Gosāñi; *gaura-kathā*—topics of Lord Caitanya; *vinā*—without; *āra*—else; *mukhe*—in his mouth; *anya nāi*—nothing else.

TRANSLATION

Bhugarbha Gosāñi, a disciple of Gadādhara Paṇḍita, was always engaged in topics regarding Lord Caitanya, knowing nothing else.

adi.8.69

> *tāṅra śiṣya—govinda pūjaka caitanya-dāsa*
> *mukundānanda cakravartī, premī kṛṣṇadāsa*

SYNONYMS

tāṅra śiṣya—his disciple; *govinda*—the Govinda Deity; *pūjaka*—priest; *caitanya-dāsa*—of the name Caitanya dāsa; *mukundānanda cakravartī*—of the name Mukundānanda Cakravartī; *premī*—a great lover; *kṛṣṇadāsa*—of the name Kṛṣṇadāsa.

TRANSLATION

Among his disciples were Caitanya dāsa, who was a priest of the Govinda Deity, as well as Mukundānanda Cakravartī and the great devotee Kṛṣṇadāsa.

adi.8.70

> *ācārya-gosāñira śiṣya—cakravartī śivānanda*
> *niravadhi tāṅra citte caitanya-nityānanda*

SYNONYMS

ācārya-gosāñira—of Ācārya Gosāñi; *śiṣya*—the disciple; *cakravartī śivānanda*—of the name Śivānanda Cakravartī; *niravadhi*—always; *tāṅra*—his; *citte*—in the heart; *caitanya-nityānanda*—Lord Caitanya and Nityānanda are situated.

TRANSLATION

Among the disciples of Ananta Ācārya was Śivānanda Cakravartī, in whose heart Lord Caitanya and Nityānanda constantly dwelled.

adi.8.71

> *āra yata vṛndāvane baise bhakta-gaṇa*
> *śeṣa-līlā śunite sabāra haila mana*

SYNONYMS

āra yata—there are many others; *vṛndāvane*—in Vṛndāvana; *baise*—residents; *bhakta-gaṇa*—great devotees; *śeṣa-līlā*—the last portions of Caitanya Mahāprabhu's pastimes; *śunite*—to hear; *sabāra*—of everyone; *haila*—became; *mana*—the mind.

TRANSLATION

In Vṛndāvana there were also many other great devotees, all of whom desired to hear the last pastimes of Lord Caitanya.

adi.8.72

> *more ājñā karilā sabe karuṇā kariyā*
> *tāṅ-sabāra bole likhi nirlajja ha-iyā*

SYNONYMS

more—unto me; *ājñā*—order; *karilā*—gave; *sabe*—all; *karuṇā*—merciful; *kariyā*—doing so; *tāṅ-sabāra*—of all of them; *bole*—by the order; *likhi*—I write; *nirlajja*—without shame; *ha-iyā*—becoming.

TRANSLATION

By their mercy, all these devotees ordered me to write of the last pastimes of Śrī Caitanya Mahāprabhu. Because of their order only, although I am shameless, I have attempted to write this Caitanya-caritāmṛta.

PURPORT

To write about the transcendental pastimes of the Supreme Personality of Godhead is not an ordinary endeavor. Unless one is empowered by the higher authorities, or advanced devotees, one cannot write transcendental literature, for all such literature must be above suspicion, or, in other words, it must have none of the defects of conditioned souls, namely, mistakes, illusions, cheating and imperfect sense perceptions. The words of Kṛṣṇa and the disciplic succession that carries the orders of Kṛṣṇa are actually authoritative. To be empowered to write transcendental literature is a privilege in which a writer can take great pride. As a humble Vaiṣṇava, Kṛṣṇadāsa Kavirāja Gosvāmī, being thus empowered, felt very much ashamed that it was he who was to narrate the pastimes of Lord Caitanya Mahāprabhu.

adi.8.73

> *vaiṣṇavera ājñā pāñā cintita-antare*
> *madana-gopāle gelāṅ ājñā māgibāre*

SYNONYMS

vaiṣṇavera—of all the Vaiṣṇava devotees; *ājñā*—order; *pāñā*—receiving; *cintita-antare*—anxiety within myself; *madana-gopāle*—to the temple of Śrī Madana-mohana; *gelāṅ*—I went; *ājñā*—order; *māgibāre*—to receive.

TRANSLATION

Having received the order of the Vaiṣṇavas but being anxious within my heart, I went to the temple of Madana-mohana in Vṛndāvana to ask His permission also.

PURPORT

A Vaiṣṇava always follows the order of *guru* and Kṛṣṇa. *Śrī Caitanya-caritāmṛta* was written by Kṛṣṇadāsa Kavirāja Gosvāmī by their mercy. Kṛṣṇadāsa Kavirāja Gosvāmī considered all the devotees that have been mentioned to be his preceptor *gurus,* or spiritual masters, and Madana-gopāla (Śrī Madana-mohana *vigraha*) is Kṛṣṇa Himself. Thus he took permission from both of them, and when he received the mercy of both *guru* and Kṛṣṇa, he was able to write this great literature, *Śrī Caitanya-caritāmṛta*. This example should be followed. Anyone who attempts to write about Kṛṣṇa must first take permission from the spiritual master and Kṛṣṇa. Kṛṣṇa is situated in everyone's heart, and the spiritual master is His direct external representative. Thus Kṛṣṇa is situated *antar-bahiḥ,* within and without. One must first become a pure devotee by following the strict regulative principles and chanting sixteen rounds daily, and when one thinks that he is actually on the Vaiṣṇava platform, he must then take permission from the spiritual master, and that permission must also be confirmed by Kṛṣṇa from within his heart. Then, if one is very sincere and pure, he can write transcendental literature, either prose or poetry.

adi.8.74

> *daraśana kari kailuṅ caraṇa vandana*
> *gosāñi-dāsa pūjārī kare caraṇa-sevana*

SYNONYMS

daraśana—by visiting; *kari*—doing; *kailuṅ*—made; *caraṇa*—lotus feet; *vandana*—worship; *gosāñi-dāsa*—of the name Gosāñi dāsa; *pūjārī*—priest; *kare*—does; *caraṇa*—lotus feet; *sevana*—service.

TRANSLATION

When I visited the temple of Madana-mohana, the priest Gosāñi dāsa was serving the feet of the Lord, and I also prayed at the Lord's lotus feet.

adi.8.75

> *prabhura caraṇe yadi ājñā māgila*
> *prabhu-kaṇṭha haite mālā khasiyā paḍila*

SYNONYMS

prabhura—of the Lord; *caraṇe*—lotus feet; *yadi*—when; *ājñā*—order; *māgila*—requested; *prabhu-kaṇṭha*—the neck of the Lord; *haite*—from; *mālā*—garland; *khasiyā*—slipped; *paḍila*—fell down.

TRANSLATION

When I prayed to the Lord for permission, a garland from His neck immediately slipped down.

adi.8.76

> *saba vaiṣṇava-gaṇa hari-dhvani dila*
> *gosāñi-dāsa āni' mālā mora gale dila*

SYNONYMS

saba—all; *vaiṣṇava*—devotees; *gaṇa*—group; *hari-dhvani*—chanting Hare Kṛṣṇa; *dila*—made; *gosāñi-dāsa*—of the name Gosāñi dāsa; *āni'*—bringing; *mālā*—garland; *mora*—my; *gale*—on the neck; *dila*—gave it.

TRANSLATION

As soon as this happened, the Vaiṣṇavas standing there all loudly chanted, "Haribol!" and the priest, Gosāñi dāsa, brought me the garland and put it around my neck.

adi.8.77

> *ājñā-mālā pāñā āmāra ha-ila ānanda*
> *tāhāṅi karinu ei granthera ārambha*

SYNONYMS

ājñā-mālā—the garland of order; *pāñā*—receiving; *āmāra*—my; *haila*—became; *ānanda*—great pleasure; *tāhāṅi*—then and there; *karinu*—attempted; *ei*—this; *granthera*—of *Śrī Caitanya-caritāmṛta*; *ārambha*—beginning.

TRANSLATION

I was greatly pleased to have the garland signifying the order of the Lord, and then and there I commenced to write this book.

adi.8.78

> *ei grantha lekhāya more 'madana-mohana'*
> *āmāra likhana yena śukera paṭhana*

SYNONYMS

ei—this; *grantha*—great scripture; *lekhāya*—causes me to write; *more*—unto me; *madana-mohana*—the Deity; *āmāra*—my; *likhana*—writing; *yena*—like; *śukera*—of the parrot; *paṭhana*—responding.

TRANSLATION

Actually Śrī Caitanya-caritāmṛta is not my writing but the dictation of Śrī Madana-mohana. My writing is like the repetition of a parrot.

PURPORT

This should be the attitude of all devotees. When the Supreme Personality of Godhead recognizes a devotee, He gives him intelligence and dictates how he may go back home, back to Godhead. This is confirmed in *Śrīmad Bhagavad-gītā* (10.10):

> *teṣāṁ satata-yuktānāṁ*
> *bhajatāṁ prīti-pūrvakam*
> *dadāmi buddhi-yogaṁ taṁ*
> *yena mām upayānti te*

"To those who are constantly devoted to serving Me with love, I give the understanding by which they can come to Me." The opportunity to engage in the transcendental loving service of the Lord is open to everyone because every living entity is constitutionally a servant of the Lord. To engage in the service of the Lord is the natural function of the living entity, but because he is covered by the influence of *mayā,* the material energy, he thinks it to be a very difficult task. But if he places himself under the guidance of a spiritual master and does everything sincerely, immediately the Lord, who is situated within everyone's heart, dictates how to serve Him (*dadāmi buddhi-yogaṁ tam*). The Lord gives this direction, and thus the devotee's life becomes perfect. Whatever a pure devotee does is done by the dictation of the Supreme Lord. Thus it is confirmed by the author of *Śrī Caitanya-caritāmṛta* that whatever he wrote was written under the direction of the Śrī Madana-mohana Deity.

adi.8.79

> *sei likhi, madana-gopāla ye likhāya*
> *kāṣṭhera puttalī yena kuhake nācāya*

SYNONYMS

sei likhi—I write that; *madana-gopāla*—the Deity Madana-gopāla; *ye*—whatever; *likhāya*—dictates to me; *kāṣṭhera*—wooden; *puttalī*—a doll; *yena*—like; *kuhake*—the enchanter; *nācāya*—causes to dance.

TRANSLATION

As a wooden doll is made to dance by a magician, I write as Madana-gopāla orders me to do so.

PURPORT

This is the position of a pure devotee. One should not take any responsibility on his own but should be a soul surrendered to the Supreme Personality of Godhead, who will then give him dictation as *caitya-guru,* or the spiritual master within. The Supreme Personality of Godhead is pleased to guide a devotee from within and without. From within He guides him as the Supersoul, and from without He guides him as the spiritual master.

adi.8.80

> *kulādhidevatā mora—madana-mohana*
> *yāṅra sevaka—raghunātha, rūpa, sanātana*

SYNONYMS

kula-adhidevatā—the family Deity; *mora*—mine; *madana-mohana*—Lord Madana-mohana; *yāṅra*—whose; *sevaka*—servitor; *raghunātha*—Raghunātha dāsa Gosvāmī; *rūpa*—Rūpa Gosvāmī; *sanātana*—Sanātana Gosvāmī.

TRANSLATION

I accept as my family Deity Madana-mohana, whose worshipers are Raghunātha dāsa, Śrī Rūpa and Sanātana Gosvāmīs.

adi.8.81

> *vṛndāvana-dāsera pāda-padma kari' dhyāna*
> *tāṅra ājñā lañā likhi yāhāte kalyāṇa*

SYNONYMS

vṛndāvana-dāsera—of Śrīla Vṛndāvana dāsa Ṭhākura; *pāda-padma*—lotus feet; *kari'*—doing; *dhyāna*—meditation; *tāṅra*—his; *ājñā*—order; *lañā*—receiving; *likhi*—I write; *yāhāte*—in which permission; *kalyāṇa*—all auspiciousness.

TRANSLATION

I took permission from Śrīla Vṛndāvana dāsa Ṭhākura by praying at his lotus feet, and upon receiving his order I have attempted to write this auspicious scripture.

PURPORT

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī took permission not only from the Vaiṣṇavas and Madana-mohana but also from Vṛndāvana dāsa Ṭhākura, who is understood to be the Vyāsa of the pastimes of Śrī Caitanya Mahāprabhu.

adi.8.82

> *caitanya-līlāte 'vyāsa'—vṛndāvana-dāsa*
> *tāṅra kṛpā vinā anye nā haya prakāśa*

SYNONYMS

caitanya-līlāte—in describing the pastimes of Lord Caitanya; *vyāsa*—Vyāsadeva; *vṛndāvana-dāsa*—is Śrīla Vṛndāvana dāsa Ṭhākura; *tāṅra*—his; *kṛpā*—mercy; *vinā*—without; *anye*—other; *nā*—never; *haya*—becomes; *prakāśa*—manifest.

TRANSLATION

Śrīla Vṛndāvana dāsa Ṭhākura is the authorized writer on the pastimes of Lord Caitanya. Without his mercy, therefore, one cannot describe these pastimes.

adi.8.83

> *mūrkha, nīca, kṣudra muñi viṣaya-lālasa*
> *vaiṣṇavājñā-bale kari eteka sāhasa*

SYNONYMS

mūrkha—foolish; *nīca*—lowborn; *kṣudra*—very insignificant; *muñi*—I; *viṣaya*—material; *lālasa*—desires; *vaiṣṇava*—of the Vaiṣṇavas; *ājñā*—order; *bale*—on the strength of; *kari*—I do; *eteka*—so much; *sāhasa*—energy.

TRANSLATION

I am foolish, lowborn and insignificant, and I always desire material enjoyment; yet by the order of the Vaiṣṇavas I am greatly enthusiastic to write this transcendental literature.

adi.8.84

> *śrī-rūpa-raghunātha-caraṇera ei bala*
> *yāṅra smṛte siddha haya vāñchita-sakala*

SYNONYMS

śrī-rūpa—Rūpa Gosvāmī; *raghunātha*—Raghunātha dāsa Gosvāmī; *caraṇera*—of the lotus feet; *ei*—this; *bala*—strength; *yāṅra*—whose; *smṛte*—by remembrance; *siddha*—successful; *haya*—becomes; *vāñchita-sakala*—all desires.

TRANSLATION

The lotus feet of Śrī Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī are my source of strength. Remembering their lotus feet can fulfill all one's desires.

adi.8.85

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their

footsteps. ***Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Eighth Chapter, in the matter of the author's receiving the orders of the authorities-Kṛṣṇa and guru.***

Chapter 9

adi.9.1

taṁ śrīmat-kṛṣṇa-caitanya-
devaṁ vande jagad-gurum
yasyānukampayā śvāpi
mahābdhiṁ santaret sukham

SYNONYMS

tam—unto Him; *śrīmat*—with all opulence; *kṛṣṇa-caitanya-devam*—unto Lord Kṛṣṇa Caitanyadeva; *vande*—I offer obeisances; *jagat-gurum*—spiritual master of the world; *yasya*—whose; *anukampayā*—by the mercy of; *śvā api*—even a dog; *mahā-abdhīm*—great ocean; *santaret*—can swim; *sukham*—without difficulty.

TRANSLATION

Let me offer my respectful obeisances unto the spiritual master of the entire world, Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, by whose mercy even a dog can swim across a great ocean.

PURPORT

Sometimes it is to be seen that a dog can swim in the water for a few yards and then come back to the shore. Here, however, it is stated that if a dog is blessed by Śrī Caitanya Mahāprabhu, he can swim across an ocean. Similarly, the author of *Śrī Caitanya-caritāmṛta,* Kṛṣṇadāsa Kavirāja Gosvāmī, placing himself in a helpless condition, states that he has no personal power, but by the desire of Lord Caitanya, expressed through the Vaiṣṇavas and Madana-mohana *vigraha,* it is possible for him to cross a transcendental ocean to present *Śrī Caitanya-caritāmṛta*.

adi.9.2

> *jaya jaya śrī-kṛṣṇa-caitanya gauracandra*
> *jaya jayādvaita jaya jaya nityānanda*

SYNONYMS

jaya jaya—all glories; *śrī-kṛṣṇa-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *gauracandra*—whose name is Gaurahari; *jaya jaya*—all glories; *advaita*—to Advaita Gosāñi; *jaya jaya*—all glories; *nityānanda*—to Nityānanda.

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanya, who is known as Gaurahari! All glories to Advaita and Nityānanda Prabhu!

adi.9.3

> *jaya jaya śrīvāsādi gaura-bhakta-gaṇa*
> *sarvābhīṣṭa-pūrti-hetu yāṅhāra smaraṇa*

SYNONYMS

jaya jaya—all glories; *śrīvāsa-ādi*—to Śrīvāsa and others; *gaura-bhakta-gaṇa*—all the devotees of Lord Caitanya; *sarva-abhīṣṭa*—all ambition; *pūrti*—satisfaction; *hetu*—for the matter of; *yāṅhāra*—whose; *smaraṇa*—remembrance.

TRANSLATION

All glories to the devotees of Lord Caitanya, headed by Śrīvāsa Ṭhākura! In order to fulfill all my desires, I remember their lotus feet.

PURPORT

The author here continues to follow the same principles of worship of the Pañca-tattva that were described in the Seventh Chapter of the *Ādi-līlā*.

adi.9.4

> *śrī-rūpa, sanātana, bhaṭṭa raghunātha*
> *śrī-jīva, gopāla-bhaṭṭa, dāsa-raghunātha*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *sanātana*—Śrīla Sanātana Gosvāmī; *bhaṭṭa raghunātha*—Raghunātha Bhaṭṭa Gosvāmī; *śrī-jīva*—Śrī Jīva Gosvāmī; *gopāla-bhaṭṭa*—Śrī Gopāla Bhaṭṭa Gosvāmī; *dāsa-raghunātha*—Raghunātha dāsa Gosvāmī.

TRANSLATION

I also remember the six Gosvāmīs-Rūpa, Sanātana, Bhaṭṭa Raghunātha, Śrī Jīva, Gopāla Bhaṭṭa and Dāsa Raghunātha.

PURPORT

This is the process for writing transcendental literature. A sentimentalist who has no Vaiṣṇava qualifications cannot produce transcendental writings. There are many fools who consider *kṛṣṇa-līlā* to be a subject of art and write or paint pictures about the pastimes of Lord Kṛṣṇa with the *gopīs,* sometimes depicting them in a manner practically obscene. These fools take pleasure in material sense gratification, but one who wants to make advancement in spiritual life must scrupulously avoid their literature. Unless one is a servant of Kṛṣṇa and the Vaiṣṇavas, as Kṛṣṇadāsa Kavirāja Gosvāmī presents himself to be in offering respects to Lord Caitanya, His associates and His disciples, one should not attempt to write transcendental literature.

adi.9.5

> *esaba-prasāde likhi caitanya-līlā-guṇa*
> *jāni vā nā jāni, kari āpana-śodhana*

SYNONYMS

esaba—all these; *prasāde*—by the mercy of; *likhi*—I write; *caitanya*—of Lord Caitanya; *līlā-guṇa*—pastimes and qualities; *jāni*—know; *vā*—or; *nā*—not; *jāni*—know; *kari*—do; *āpana*—self; *śodhana*—purification.

TRANSLATION

It is by the mercy of all these Vaiṣṇavas and gurus that I attempt to write about the pastimes and qualities of Lord Caitanya Mahāprabhu. Whether I know or know not, it is for self-purification that I write this book.

PURPORT

This is the sum and substance of transcendental writing. One must be an authorized Vaiṣṇava, humble and pure. One should write transcendental literature to purify oneself, not for credit. By writing about the pastimes of the Lord, one associates with the Lord directly. One should not ambitiously think, "I shall become a great author. I shall be celebrated as a writer." These are material desires. One should attempt to write for self-purification. It may be published or it may not be published, but

that does not matter. If one is actually sincere in writing, all his ambitions will be fulfilled. Whether one is known as a great author is incidental. One should not attempt to write transcendental literature for material name and fame.

adi.9.6

mālā-kāraḥ svayaṁ kṛṣṇa-
premāmara-taruḥ svayam
dātā bhoktā tat-phalānāṁ
yas taṁ caitanyam āśraye

SYNONYMS

mālā-kāraḥ—gardener; *svayam*—Himself; *kṛṣṇa*—Lord Kṛṣṇa; *prema*—love; *amara*—transcendental; *taruḥ*—tree; *svayam*—Himself; *dātā*—giver; *bhoktā*—enjoyer; *tat-phalānām*—of all the fruits of that tree; *yaḥ*—one who; *tam*—unto Him; *caitanyam*—Lord Caitanya Mahāprabhu; *āśraye*—I take shelter.

TRANSLATION

I take shelter of the Supreme Personality of Godhead Śrī Caitanya Mahāprabhu, who Himself is the tree of transcendental love of Kṛṣṇa, its gardener and also the bestower and enjoyer of its fruits.

adi.9.7

> *prabhu kahe, āmi 'viśvambhara' nāma dhari*
> *nāma sārthaka haya, yadi preme viśva bhari*

SYNONYMS

prabhu kahe—the Lord said; *āmi*—I; *viśvambhara*—Viśvambhara; *nāma*—named; *dhari*—accept; *nāma*—the name; *sārthaka*—complete; *haya*—becomes; *yadi*—if; *preme*—in love of God; *viśva*—the whole universe; *bhari*—fulfilled.

TRANSLATION

Lord Caitanya thought, "My name is Viśvambhara, 'one who maintains the entire universe.' Its meaning will be actualized if I can fill the whole universe with love of Godhead."

adi.9.8

> *eta cinti' lailā prabhu mālākāra-dharma*
> *navadvīpe ārambhilā phalodyāna-karma*

SYNONYMS

eta cinti'—thinking like this; *lailā*—took; *prabhu*—the Lord; *mālā-kāra-dharma*—the business of a gardener; *navadvīpe*—in

Navadvīpa; *ārambhilā*—began; *phala-udyāna*—garden; *karma*—activities.

TRANSLATION

Thinking in this way, He accepted the duty of a planter and began to grow a garden in Navadvīpa.

adi.9.9

> *śrī-caitanya mālākāra pṛthivīte āni'*
> *bhakti-kalpataru ropilā siñci' icchā-pāni*

SYNONYMS

śrī-caitanya—Lord Śrī Caitanya Mahāprabhu; *mālā-kāra*—gardener; *pṛthivīte*—on this planet; *āni'*—bringing; *bhakti-kalpa-taru*—the desire tree of devotional service; *ropilā*—sowed; *siñci'*—watering; *icchā*—will; *pāni*—water.

TRANSLATION

Thus the Lord brought the desire tree of devotional service to this earth and became its gardener. He sowed the seed and sprinkled upon it the water of His will.

PURPORT

In many places devotional service has been compared to a creeper. One has to sow the seed of the devotional creeper, *bhakti-latā,* within his heart. As he regularly hears and chants,

the seed will fructify and gradually grow into a mature plant and then produce the fruit of devotional service, namely, love of Godhead, which the gardener (*mālā-kāra*) can then enjoy without impediments.

adi.9.10

> *jaya śrī mādhavapurī kṛṣṇa-prema-pūra*
> *bhakti-kalpatarura teṅho prathama aṅkura*

SYNONYMS

jaya—all glories; *śrī mādhava-purī*—unto Mādhavendra Purī; *kṛṣṇa-prema-pūra*—a storehouse of all love of Godhead; *bhakti-kalpa-tarura*—of the desire tree of devotional service; *teṅho*—he is; *prathama*—first; *aṅkura*—fructification.

TRANSLATION

All glories to Śrī Mādhavendra Purī, the storehouse of all devotional service unto Kṛṣṇa! He is a desire tree of devotional service, and it is in him that the seed of devotional service first fructified.

PURPORT

Śrī Mādhavendra Purī, also known as Śrī Mādhava Purī, belonged to the disciplic succession from Madhvācārya and was a greatly celebrated *sannyāsī*. Śrī Caitanya Mahāprabhu was the third disciplic descendant from Śrī Mādhavendra Purī. The

process of worship in the disciplic succession of Madhvācārya was full of ritualistic ceremonies, with hardly a sign of love of Godhead; Śrī Mādhavendra Purī was the first person in that disciplic succession to exhibit the symptoms of love of Godhead and the first to write a poem beginning with the words *ayi dīna-dayārdra nātha,* "O supremely merciful Personality of Godhead." In that poem is the seed of Caitanya Mahāprabhu's cultivation of love of Godhead.

adi.9.11

> *śrī-īśvarapurī-rūpe aṅkura puṣṭa haila*
> *āpane caitanya-mālī skandha upajila*

SYNONYMS

śrī-īśvara-purī—by the name Śrī Īśvara Purī; *rūpe*—in the form of; *aṅkura*—the seed; *puṣṭa*—cultivated; *haila*—became; *āpane*—Himself; *caitanya-mālī*—the gardener of the name Śrī Caitanya Mahāprabhu; *skandha*—trunk; *upajila*—expanded.

TRANSLATION

The seed of devotional service next fructified in the form of Śrī Īśvara Purī, and then the gardener Himself, Caitanya Mahāprabhu, became the main trunk of the tree of devotional service.

PURPORT

Śrī Īśvara Purī was a resident of Kumāra-haṭṭa, where there is now a railroad station known as Kāmarhaṭṭa. Nearby there is also another station named Hālisahara, which belongs to the Eastern Railway that runs from the eastern section of Calcutta.

Īśvara Purī appeared in a *brāhmaṇa* family and was the most beloved disciple of Śrīla Mādhavendra Purī. In the last portion of *Śrī Caitanya-caritāmṛta* (Antya 8.28-31), it is stated:

> *īśvara-purī gosāñi kare śrī-pada sevana*
> *sva-haste karena mala-mūtrādi mārjana*
>
> *nirantara kṛṣṇa-nāma karāya smaraṇa*
> *kṛṣṇa-nāma kṛṣṇa-līlā śunāya anukṣaṇa*
>
> *tuṣṭa hañā purī tāṅre kaila āliṅgana*
> *vara dilā kṛṣṇe tomāra ha-uka prema-dhana*
>
> *sei haite īśvara-purī premera sāgara*

"At the last stage of his life Śrī Mādhavendra Purī became an invalid and was completely unable to move, and Īśvara Purī so completely engaged himself in his service that he personally cleaned up his stool and urine. Always chanting the Hare Kṛṣṇa *mahā-mantra* and reminding Śrī Mādhavendra Purī about the pastimes of Lord Kṛṣṇa in the last stage of his life, Īśvara Purī gave the best service among his disciples. Thus Mādhavendra Purī, being very pleased with him, blessed him, saying, 'My dear

boy, I can only pray to Kṛṣṇa that He will be pleased with you.' Thus Īśvara Purī, by the grace of his spiritual master, Śrī Mādhavendra Purī, became a great devotee in the ocean of love of Godhead." Śrīla Viśvanātha Cakravartī states in his *Guru-aṣṭaka* prayer, *yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi:* "By the mercy of the spiritual master one is blessed by the mercy of Kṛṣṇa. Without the grace of the spiritual master one cannot make any advancement." It is by the mercy of the spiritual master that one becomes perfect, as vividly exemplified here. A Vaiṣṇava is always protected by the Supreme Personality of Godhead, but if he appears to be an invalid, this gives a chance to his disciples to serve him. Īśvara Purī pleased his spiritual master by service, and by the blessings of his spiritual master he became such a great personality that Lord Caitanya Mahāprabhu accepted him as His spiritual master.

Śrīla Īśvara Purī was the spiritual master of Śrī Caitanya Mahāprabhu, but before initiating Lord Caitanya he went to Navadvīpa and lived for a few months in the house of Gopīnātha Ācārya. At that time Lord Caitanya became acquainted with him, and it is understood that he served Śrī Caitanya Mahāprabhu by reciting his book, *Kṛṣṇa-līlāmṛta*. This is explained in *Śrī Caitanya-bhāgavata, Ādi-līlā,* Chapter Eleven.

To teach others by example how to be a faithful disciple of one's spiritual master, Śrī Caitanya Mahāprabhu, the Supreme Personality of Godhead, visited the birthplace of Īśvara Purī at Kāmarhaṭṭa and collected some earth from his birthsite. This He

kept very carefully, and He used to eat a small portion of it daily. This is stated in the *Caitanya-bhāgavata, Ādi-līlā,* Chapter Twelve. It has now become customary for devotees, following the example of Śrī Caitanya Mahāprabhu, to go there and collect some earth from that place.

adi.9.12

> *nijācintya-śaktye mālī hañā skandha haya*
> *sakala śākhāra sei skandha mūlāśraya*

SYNONYMS

nija—His own; *acintya*—inconceivable; *śaktye*—by potency; *mālī*—gardener; *hañā*—becoming; *skandha*—trunk; *haya*—became; *sakala*—all; *śākhāra*—of other branches; *sei*—that; *skandha*—trunk; *mūla-āśraya*—original support.

TRANSLATION

By His inconceivable powers, the Lord became the gardener, the trunk and the branches simultaneously.

adi.9.13-15

> *paramānanda purī, āra keśava bhāratī*
> *brahmānanda purī, āra brahmānanda bhāratī*

viṣṇu-purī, keśava-purī, purī kṛṣṇānanda
śrī-nṛsiṁhatīrtha, āra purī sukhānanda

ei nava mūla nikasila vṛkṣa-mūle
ei nava mūle vṛkṣa karila niścale

SYNONYMS

paramānandapurī—of the name Paramānanda Purī; *āra*—and; *keśava bhāratī*—of the name Keśava Bhāratī; *brahmānandapurī*—of the name Brahmānanda Purī; *āra*—and; *brahmānanda bhāratī*—of the name Brahmānanda Bhāratī; *viṣṇu-purī*—of the name Viṣṇu Purī; *keśava-purī*—of the name Keśava Purī; *purī kṛṣṇānanda*—of the name Kṛṣṇānanda Purī; *śrī-nṛsiṁha-tīrtha*—of the name Śrī Nṛsiṁha Tīrtha; *āra*—and; *purī sukhānanda*—of the name Sukhānanda Purī; *ei nava*—of these nine; *mūla*—roots; *nikasila*—fructified; *vṛkṣa-mūle*—in the trunk of the tree; *ei nava mūle*—in these nine roots; *vṛkṣa*—the tree; *karila niścale*—became very steadfast.

TRANSLATION

Paramānanda Purī, Keśava Bhāratī, Brahmānanda Purī and Brahmānanda Bhāratī, Śrī Viṣṇu Purī, Keśava Purī, Kṛṣṇānanda Purī, Śrī Nṛsiṁha Tīrtha and Sukhānanda Purī—these nine sannyāsī roots all sprouted from the trunk of the tree. Thus the tree stood steadfastly on the strength of these nine roots.

PURPORT

Paramānanda Purī: Paramānanda Purī belonged to a *brāhmaṇa* family of the Trihut district in Uttara Pradesh. Mādhavendra Purī was his spiritual master. In relationship with Mādhavendra Purī, Paramānanda Purī was very dear to Śrī Caitanya Mahāprabhu. In the *Caitanya-bhāgavata, Antya-līlā,* there is the following statement:

> *sannyāsīra madhye īśvarera priya-pātra*
> *āra nāhi eka purī gosāñi se mātra*
>
> *dāmodara-svarūpa paramānanda-purī*
> *sannyāsi-pārṣade ei dui adhikārī*
>
> *niravadhi nikaṭe thākena dui jana*
> *prabhura sannyāse kare daṇḍera grahaṇa*
>
> *purī dhyāna-para dāmodarera kīrtana*
> *yata-prīti īśvarera purī-gosāñire*
>
> *dāmodara-svarūpereo tata prīti kare*

"Among his *sannyāsī* disciples, Īśvara Purī and Paramānanda Purī were very dear to Mādhavendra Purī. Thus Paramānanda Purī, like Svarūpa Dāmodara, who was also a *sannyāsī,* was very dear to Śrī Caitanya Mahāprabhu and was His constant associate. When Lord Caitanya accepted the renounced order, Paramānanda Purī offered Him the *daṇḍa*. Paramānanda Purī

was always engaged in meditation, and Śrī Svarūpa was always engaged in chanting the Hare Kṛṣṇa *mahā-mantra*. As Śrī Caitanya Mahāprabhu offered full respect to His spiritual master, Īśvara Purī, He similarly respected Paramānanda Purī and Svarūpa Dāmodara." It is described in the *Caitanya-bhāgavata, Antya-līlā,* Chapter Three, that when Śrī Caitanya Mahāprabhu first saw Paramānanda Purī He made the following statement:

> *āji dhanya locana, saphala āji janma*
> *saphala āmāra āji haila sarva-dharma*

> *prabhu bale āji mora saphala sannyāsa*
> *āji mādhavendra more ha-ilā prakāśa*

"My eyes, My mind, My religious activities and My acceptance of the *sannyāsa* order have now all become perfect because today Mādhavendra Purī is manifest before Me in the form of Paramānanda Purī." The *Caitanya-bhāgavata* further states:

> *kathokṣaṇe anyo 'nye karena praṇāma*
> *paramānanda-purī caitanyera priya-dhāma*

"Thus Śri Caitanya Mahāprabhu exchanged respectful obeisances with Paramānanda Purī, who was very dear to Him." Paramānanda Purī established a small monastery behind the western side of the Jagannātha temple, where he had a well dug to supply water. The water, however, was bitter, and therefore Śrī Caitanya Mahāprabhu prayed to Lord Jagannātha to allow Ganges water to come into the well to make it sweet. When Lord

Jagannātha granted the request, Lord Caitanya told all the devotees that from that day hence, the water of Paramānanda Purī's well should be celebrated as Ganges water, for any devotee who would drink it or bathe in it would certainly get the same benefit as that derived from drinking or bathing in the waters of the Ganges. Such a person would certainly develop pure love of Godhead. It is stated in the *Caitanya-bhāgavata, Antya-līlā:*

> *prabhu bale āmi ye āchiye pṛthivīte*
> *niścaya-i jāniha purī-gosāñira prīte*

"Śrī Caitanya Mahāprabhu used to say: 'I am living in this world only on account of the excellent behavior of Śrī Paramānanda Purī.' " The *Gaura-gaṇoddeśa-dīpikā,* verse 118, states, *purī śrī-paramānando ya āsīd uddhavaḥ purā.* "Paramānanda Purī is none other than Uddhava." Uddhava was Lord Kṛṣṇa's friend and uncle, and in *caitanya-līlā* the same Uddhava became the friend of Śrī Caitanya Mahāprabhu and His uncle in terms of their relationship in the disciplic succession.

> *Keśava Bhāratī: The Sarasvatī, Bhāratī and Purī sampradāyas belong to the Śṛṅgerī Maṭha in South India, and Śrī Keśava Bhāratī, who at that time was situated in a monastery in Katwa, belonged to the Bhāratī-sampradāya. According to some authoritative opinions, although Keśava Bhāratī belonged to the Śaṅkara-sampradāya, he had formerly been initiated by a Vaiṣṇava. He is said to have been a Vaiṣṇava on*

account of having been initiated by Mādhavendra Purī, for some say that he took sannyāsa from Mādhavendra Purī. The temple and Deity worship started by Keśava Bhāratī are still existing in the village known as Khāṭundi, which is under the postal jurisdiction of Kāndarā in the district of Burdwan. According to the managers of that maṭha, the priests are descendants of Keśava Bhāratī, and some say that the worshipers of the Deity are descendants of the sons of Keśava Bhāratī. In his householder life he had two sons, Niśāpati and Ūṣāpati, and a brāhmaṇa of the name Śrī Nakaḍicandra Vidyāratna, who was a member of the family of Niśāpati, was the priest in charge at the time that Śrī Bhaktisiddhānta Sarasvatī visited this temple. According to some, the priests of the temple belong to the family of Keśava Bhāratī's brother. Still another opinion is that they descend from Mādhava Bhāratī, who was another disciple of Keśava Bhāratī's. Mādhava Bhāratī's disciple Balabhadra, who also later became a sannyāsī of the Bhāratī-sampradāya, had two sons in his family life, named Madana and Gopāla. Madana, whose family's surname was Bhāratī, lived in the village of Āuriyā, and Gopāla, whose family's surname was Brahmacārī, lived in the village of Denduḍa. There are still many living descendants of both families.

In the *Gaura-gaṇoddeśa-dīpikā,* verse 52, it is said:

mathurāyāṁ yajña-sūtraṁ
purā kṛṣṇāya yo muniḥ
dadau sāndīpaniḥ so 'bhūd
adya keśava-bhāratī

"Sāndīpani Muni, who formerly offered the sacred thread to Kṛṣṇa and Balarāma, later became Keśava Bhāratī." It is he who offered *sannyāsa* to Śrī Caitanya Mahāprabhu. There is another statement from the *Gaura-gaṇoddeśa-dīpikā,* verse 117: *iti kecit prabhāṣante 'krūraḥ keśava-bhāratī.* "According to some authoritative opinions, Keśava Bhāratī is an incarnation of Akrūra." Keśava Bhāratī offered the *sannyāsa* order to Śrī Caitanya Mahāprabhu in the year 1432 *śakābda* (A.D. 1510) in Katwa. This is stated in the *Vaiṣṇava-mañjuṣā,* Part Two.

Brahmānanda Purī: Śrī Brahmānanda Purī was one of the associates of Śrī Caitanya Mahāprabhu while He was performing kīrtana in Navadvīpa, and he also joined Lord Caitanya in Jagannātha Purī. We may note in this connection that the name Brahmānanda is accepted not only by Māyāvādī sannyāsīs but by Vaiṣṇava sannyāsīs also. One of our foolish Godbrothers criticized our sannyāsī Brahmānanda Svāmī, saying that this was a Māyāvādī name. The foolish man did not know that Brahmānanda does not always refer to the impersonal. Parabrahman, the Supreme Brahman, is Kṛṣṇa. A devotee of Kṛṣṇa can therefore also be called Brahmānanda; this is evident

from the fact that Brahmānanda Purī was one of the chief sannyāsī associates of Lord Caitanya Mahāprabhu.
Brahmananda Bhāratī: Brahmānanda Bhāratī went to see Śrī Kṛṣṇa Caitanya Mahāprabhu at Jagannātha-dhāma. At that time he used to wear only a deerskin to cover himself, and Śrī Caitanya Mahāprabhu indirectly indicated that He did not like this deerskin covering. Brahmānanda Bhāratī therefore gave it up and accepted a loincloth of saffron color, as used by Vaiṣṇava sannyāsīs. For some time he lived with Śrī Caitanya Mahāprabhu at Jagannātha Purī.

adi.9.16

madhya-mūla paramānanda purī mahā-dhīra
aṣṭa dike aṣṭa mūla vṛkṣa kaila sthira

SYNONYMS

madhya-mūla—the middle root; *paramānanda purī*—of the name Paramānanda Purī; *mahā-dhīra*—most sober; *aṣṭa dike*—in the eight directions; *aṣṭa mūla*—eight roots; *vṛkṣa*—the tree; *kaila sthira*—fixed.

TRANSLATION

With the sober and grave Paramānanda Purī as the central root and the other eight roots in the eight

directions, the tree of Caitanya Mahāprabhu stood firmly.

adi.9.17

> *skandhera upare bahu śākhā upajila*
> *upari upari śākhā asaṅkhya ha-ila*

SYNONYMS

skandhera upare—upon the trunk; *bahu śākhā*—many branches; *upajila*—grew; *upariupari*—over and above them; *śākhā*—other branches; *asaṅkhya*—innumerable; *ha-ila*—fructified.

TRANSLATION

From the trunk grew many branches and above them innumerable others.

adi.9.18

> *viśa viśa śākhā kari' eka eka maṇḍala*
> *mahā-mahā-śākhā chāila brahmāṇḍa sakala*

SYNONYMS

viśa viśa—twenty, twenty; *śākhā*—branches; *kari'*—making a group; *eka eka maṇḍala*—form a society; *mahā-mahā-śākhā*—big

branches; *chāila*—covered; *brahmāṇḍa*—the whole universe; *sakala*—all.

TRANSLATION

Thus the branches of the Caitanya tree formed a cluster or society, with great branches covering all the universe.

PURPORT

Our International Society for Krishna Consciousness is one of the branches of the Caitanya tree.

adi.9.19

> *ekaika śākhāte upaśākhā śata śata*
> *yata upajila śākhā ke gaṇibe kata*

SYNONYMS

ekaika—each branch; *śākhāte*—in the branch; *upaśākhā*—subbranches; *śata śata*—hundreds and hundreds; *yata*—all; *upajila*—grew; *śākhā*—branches; *ke*—who; *gaṇibe*—can count; *kata*—how much.

TRANSLATION

From each branch grew many hundreds of subbranches. No one can count how many branches thus grew.

adi.9.20

> *mukhya mukhya śākhā-gaṇera nāma agaṇana*
> *āge ta' kariba, śuna vṛkṣera varṇana*

SYNONYMS

mukhya mukhya—the foremost of them all; *śākhā-gaṇera*—of the branches; *nāma*—name; *agaṇana*—uncountable; *āge*—subsequently; *ta' kariba*—I shall do; *śuna*—please hear; *vṛkṣera varṇana*—the description of the Caitanya tree.

TRANSLATION

I shall try to name the foremost of the innumerable branches. Please hear the description of the Caitanya tree.

adi.9.21

> *vṛkṣera upare śākhā haila dui skandha*
> *eka 'advaita' nāma, āra 'nityānanda'*

SYNONYMS

vṛkṣera—of the tree; *upare*—on the top; *śākhā*—branch; *haila*—became; *dui*—two; *skandha*—trunks; *eka*—one; *advaita*—Śrī Advaita Prabhu; *nāma*—of the name; *āra*—and; *nityānanda*—of the name Nityānanda Prabhu.

TRANSLATION

At the top of the tree the trunk branched into two. One trunk was named Śrī Advaita Prabhu and the other Śrī Nityānanda Prabhu.

adi.9.22

> *sei dui-skandhe bahu śākhā upajila*
> *tāra upaśākhā-gaṇe jagat chāila*

SYNONYMS

sei—that; *dui-skandhe*—in two trunks; *bahu*—many; *śākhā*—branches; *upajila*—grew; *tāra*—of them; *upaśākhā-gaṇe*—subbranches; *jagat*—the whole world; *chāila*—covered.

TRANSLATION

From these two trunks grew many branches and subbranches that covered the entire world.

adi.9.23

> *baḍa śākhā, upaśākhā, tāra upaśākhā*
> *yata upajila tāra ke karibe lekhā*

SYNONYMS

baḍa śākhā—the big branches; *upaśākhā*—subbranches; *tāra*—their; *upaśākhā*—subbranches; *yata*—all that; *upajila*—grew; *tāra*—of them; *ke*—who; *karibe*—can count; *lekhā*—or write.

TRANSLATION

These branches and subbranches and their subbranches became so numerous that no one can actually write about them.

adi.9.24

> *śiṣya, praśiṣya, āra upaśiṣya-gaṇa*
> *jagat vyāpila tāra nāhika gaṇana*

SYNONYMS

śiṣya—disciples; *praśiṣya*—granddisciples; *ara*—and; *upaśiṣya-gaṇa*—admirers; *jagat*—the whole world; *vyāpila*—spread; *tāra*—of that; *nāhika*—there is none; *gaṇana*—enumeration.

TRANSLATION

Thus the disciples and the granddisciples and their admirers spread throughout the entire world, and it is not possible to enumerate them all.

adi.9.25

> *uḍumbara-vṛkṣa yena phale sarva aṅge*
> *ei mata bhakti-vṛkṣe sarvatra phala lāge*

SYNONYMS

uḍumbara-vṛkṣa—a big fig tree; *yena*—as if; *phale*—grew fruits; *sarva*—all; *aṅge*—parts of the body; *ei*—this; *mata*—like; *bhakti-vṛkṣe*—in the tree of devotional service; *sarvatra*—all over; *phala*—fruit; *lāge*—appears.

TRANSLATION

As a big fig tree bears fruits all over its body, each part of the tree of devotional service bore fruit.

PURPORT

This tree of devotional service is not of this material world. It grows in the spiritual world, where there is no distinction between one part of the body and another. It is something like a tree of sugar, for whichever part of such a tree one tastes, it is always sweet. The tree of *bhakti* has varieties of branches, leaves and fruits, but they are all meant for the service of the Supreme Personality of Godhead. There are nine different processes of devotional service (*śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam arcanaṁ vandanaṁ dāsyaṁ sakhyam ātma-nivedanam*), but all of them are meant only for the service of the

Supreme Lord. Therefore whether one hears, chants, remembers or worships, his activities will yield the same result. Which one of these processes will be the most suitable for a particular devotee depends upon his taste.

adi.9.26

> *mūla-skandhera śākhā āra upaśākhā-gaṇe*
> *lāgilā ye prema-phala,—amṛtake jine*

SYNONYMS

mūla-skandhera—of the chief trunk; *śākhā*—branches; *āra*—and; *upaśākhā-gaṇe*—subbranches; *lāgilā*—as it grew; *ye*—that; *prema-phala*—the fruit of love; *amṛtake jine*—such a fruit conquers nectar.

TRANSLATION

Since Śrī Kṛṣṇa Caitanya Mahāprabhu was the original trunk, the taste of the fruits that grew on the branches and subbranches surpassed the taste of nectar.

adi.9.27

> *pākila ye prema-phala amṛta-madhura*
> *vilāya caitanya-mālī, nāhi laya mūla*

SYNONYMS

pākila—ripened; *ye*—that; *prema-phala*—the fruit of love of Godhead; *amṛta*—nectarean; *madhura*—sweet; *vilāya*—distributes; *caitanya-mālī*—the gardener, Lord Caitanya; *nāhi*—does not; *laya*—take; *mūla*—price.

TRANSLATION

The fruits ripened and became sweet and nectarean. The gardener, Śrī Caitanya Mahāprabhu, distributed them without asking any price.

adi.9.28

> *tri-jagate yata āche dhana-ratnamaṇi*
> *eka-phalera mūlya kari' tāhā nāhi gaṇi*

SYNONYMS

tri-jagate—in the three worlds; *yata*—as much as; *āche*—there is; *dhana-ratna-maṇi*—wealth and riches; *eka-phalera*—one fruit's; *mūlya*—price; *kari'*—calculated; *tāhā*—that; *nāhi*—do not; *gaṇi*—count.

TRANSLATION

All the wealth in the three worlds cannot equal the value of one such nectarean fruit of devotional service.

adi.9.29

> *māge vā nā māge keha, pātra vā apātra*
> *ihāra vicāra nāhi jāne, deya mātra*

SYNONYMS

māge—begs; *vā*—or; *nā*—not; *māge*—begs; *keha*—anyone; *pātra*—candidate; *vā*—or; *apātra*—not a candidate; *ihāra*—of this; *vicāra*—consideration; *nāhi*—does not; *jāne*—know; *deya*—gives; *mātra*—only.

TRANSLATION

Not considering who asked for it and who did not, nor who was fit and who unfit to receive it, Caitanya Mahāprabhu distributed the fruit of devotional service.

PURPORT

This is the sum and substance of Lord Caitanya's *saṅkīrtana* movement. There is no distinction made between those who are fit and those who are not fit to hear or take part in the *saṅkīrtana* movement. It should therefore be preached without discrimination. The only purpose of the preachers of the *saṅkīrtana* movement must be to go on preaching without restriction. That is the way in which Śrī Caitanya Mahāprabhu introduced this *saṅkīrtana* movement to the world.

adi.9.30

> *añjali añjali bhari' phele caturdiśe*
> *daridra kuḍāñā khāya, mālākāra hāse*

SYNONYMS

añjali—handful; *añjali*—handful; *bhari'*—filling; *phele*—distributes; *catur-diśe*—in all directions; *daridra*—poor; *kuḍāñā*—picking up; *khāya*—eats; *mālā-kāra*—the gardener; *hāse*—smiles.

TRANSLATION

The transcendental gardener, Śrī Caitanya Mahāprabhu, distributed handful after handful of fruit in all directions, and when the poor hungry people ate the fruit, the gardener smiled with great pleasure.

adi.9.31

> *mālākāra kahe,—śuna, vṛkṣa-parivāra*
> *mūlaśākhā-upaśākhā yateka prakāra*

SYNONYMS

mālā-kāra—the gardener; *kahe*—said; *śuna*—hear; *vṛkṣa-parivāra*—the family of this transcendental tree of devotional service; *mūla-śākhā*—chief branches; *upaśākhā*—subbranches; *yateka*—as many; *prakāra*—varieties.

TRANSLATION

Lord Caitanya thus addressed the multifarious varieties of branches and subbranches of the tree of devotional service:

adi.9.32

> *alaukika vṛkṣa kare sarvendriya-karma*
> *sthāvara ha-iyā dhare jaṅgamera dharma*

SYNONYMS

alaukika—transcendental; *vṛkṣa*—tree; *kare*—does; *sarva-indriya*—all senses; *karma*—activities; *sthāvara*—immovable; *ha-iyā*—becoming; *dhare*—accepts; *jaṅgamera*—of the movable; *dharma*—activities.

TRANSLATION

"Since the tree of devotional service is transcendental, every one of its parts can perform the action of all the others. Although a tree is supposed to be immovable, this tree nevertheless moves.

PURPORT

It is our experience in the material world that trees stand in one place, but in the spiritual world a tree can go from one place to another. Therefore everything in the spiritual world is called

alaukika, uncommon or transcendental. Another feature of such a tree is that it can act universally. In the material world the roots of a tree go deep within the earth to gather food, but in the spiritual world the twigs, branches and leaves of the upper portion of the tree can act like the roots.

adi.9.33

> *e vṛkṣera aṅga haya saba sa-cetana*
> *bāḍiyā vyāpila sabe sakala bhuvana*

SYNONYMS

e—this; *vṛkṣera*—of the Caitanya tree; *aṅga*—parts; *haya*—are; *saba*—all; *sa-cetana*—spiritually cognizant; *bāḍiyā*—increasing; *vyāpila*—overflooded; *sabe*—all the parts; *sakala*—all; *bhuvana*—the world.

TRANSLATION

"All the parts of this tree are spiritually cognizant, and thus as they grow up they spread all over the world.

adi.9.34

> *ekalā mālākāra āmi kāhāṅ kāhāṅ yāba*
> *ekalā vā kata phala pāḍiyā vilāba*

SYNONYMS

ekalā—alone; *mālā-kāra*—gardener; *āmi*—I am; *kāhāṅ*—where; *kāhāṅ*—where; *yāba*—shall I go; *ekalā*—alone; *vā*—or; *kata*—how many; *phala*—fruits; *pāḍiyā*—picking; *vilāba*—shall distribute.

TRANSLATION

"I am the only gardener. How many places can I go? How many fruits can I pick and distribute?

PURPORT

Here Śrī Caitanya Mahāprabhu indicates that the distribution of the Hare Kṛṣṇa *mahā-mantra* should be performed by combined forces. Although He is the Supreme Personality of Godhead, He laments, "How can I act alone? How can I alone pick the fruit and distribute it all over the world?" This indicates that all classes of devotees should combine to distribute the Hare Kṛṣṇa *mahā-mantra* without consideration of the time, place or situation.

adi.9.35

> *ekalā uṭhāñā dite haya pariśrama*
> *keha pāya, keha nā pāya, rahe mane bhrama*

SYNONYMS

ekalā—alone; *uṭhāñā*—picking up; *dite*—to give; *haya*—it becomes; *pariśrama*—too laborious; *keha*—someone; *pāya*—does get; *keha*—someone; *nā*—not; *pāya*—does get; *rahe*—remains; *mane*—in the mind; *bhrama*—suspicion.

TRANSLATION

"It would certainly be a very laborious task to pick the fruits and distribute them alone, and still I suspect that some would receive them and others would not.

adi.9.36

> *ataeva āmi ājñā diluṅ sabākāre*
> *yāhāṅ tāhāṅ prema-phala deha' yāre tāre*

SYNONYMS

ataeva—therefore; *āmi*—I; *ājñā*—order; *diluṅ*—give; *sabākāre*—to everyone; *yāhāṅ*—wherever; *tāhāṅ*—everywhere; *prema-phala*—the fruit of love of Godhead; *deha'*—distribute; *yāre*—anyone; *tāre*—everyone.

TRANSLATION

"Therefore I order every man within this universe to accept this Kṛṣṇa consciousness movement and distribute it everywhere.

PURPORT

In this connection there is a song sung by Śrīla Bhaktivinoda Ṭhākura:

> *enechi auṣadhi māyā nāśibāra lāgi'*
> *hari-nāma-mahā-mantra lao tumi māgi'*

> *bhakativinoda prabhu-caraṇe paḍiyā*
> *sei hari-nāma-mantra laila māgiyā*

The *saṅkīrtana* movement has been introduced by Lord Caitanya Mahāprabhu just to dispel the illusion of *māyā,* by which everyone in this material world thinks himself to be a product of matter and therefore to have many duties pertaining to the body. Actually, the living entity is not his material body: he is a spirit soul. He has a spiritual need to be eternally blissful and full of knowledge, but unfortunately he identifies himself with the body, sometimes as a human being, sometimes as an animal, sometimes a tree, sometimes an aquatic, sometimes a demigod, and so on. Thus with each change of body he develops a different type of consciousness with different types of activity and thus becomes increasingly entangled in material existence, transmigrating perpetually from one body to another. Under the spell of *māyā,* or illusion, he does not consider the past or future but is simply satisfied with the short life span that he has gotten for the present. To eradicate this illusion, Śrī Caitanya Mahāprabhu has brought the *saṅkīrtana* movement, and He requests everyone to accept and distribute it. A person who is

actually a follower of Śrī Bhaktivinoda Ṭhākura must immediately accept the request of Lord Caitanya Mahāprabhu by offering respectful obeisances unto His lotus feet and thus beg from Him the Hare Kṛṣṇa *mahā-mantra*. If one is fortunate enough to beg from the Lord this Hare Kṛṣṇa *mahā-mantra,* his life is successful.

adi.9.37

> *ekalā mālākāra āmi kata phala khāba*
> *nā diyā vā ei phala āra ki kariba*

SYNONYMS

ekalā—alone; *mālā-kāra*—gardener; *āmi*—I; *kata*—how many; *phala*—fruits; *khāba*—eat; *nā*—without; *diyā*—giving; *vā*—or; *ei*—this; *phala*—fruits; *āra*—else; *ki*—what; *kariba*—shall I do.

TRANSLATION

"I am the only gardener. If I do not distribute these fruits, what shall I do with them? How many fruits can I alone eat?

PURPORT

Lord Caitanya Mahāprabhu produced so many fruits of devotional service that they must be distributed all over the world; otherwise, how could He alone relish and taste each and every fruit? The original reason that Lord Śrī Kṛṣṇa descended as

Śrī Caitanya Mahāprabhu was to understand Śrīmatī Rādhārāṇī's love for Kṛṣṇa and to taste that love. The fruits of the tree of devotional service were innumerable, and therefore He wanted to distribute them unrestrictedly to everyone. Śrīla Rūpa Gosvāmī therefore writes:

> *anarpita-carīṁ cirāt karuṇayāvatīrṇaḥ kalau*
> *samarpayitum unnatojjvala-rasāṁ sva-bhakti-śriyam*
> *hariḥ puraṭa-sundara-dyuti-kadamba-sandīpitaḥ*
> *sadā hṛdaya-kandare sphuratu vaḥ śacī-nandanaḥ*

There were many precious incarnations of the Supreme Personality of Godhead, but none were so generous, kind and magnanimous as Śrī Caitanya Mahāprabhu, for He distributed the most confidential aspect of devotional service, namely, the conjugal love of Rādhā and Kṛṣṇa. Therefore Śrī Rūpa Gosvāmī Prabhupāda desires that Śrī Caitanya Mahāprabhu live perpetually in the hearts of all devotees, for thus they can understand and relish the loving affairs of Śrīmatī Rādhārāṇī and Kṛṣṇa.

adi.9.38

> *ātma-icchāmṛte vṛkṣa siñci nirantara*
> *tāhāte asaṅkhya phala vṛkṣera upara*

SYNONYMS

ātma—self; *icchā-amṛte*—by the nectar of the will; *vṛkṣa*—the tree; *siñci*—sprinkle; *nirantara*—constantly; *tāhāte*—there; *asaṅkhya*—unlimited; *phala*—fruits; *vṛkṣera*—on the tree; *upara*—upper.

TRANSLATION

"By the transcendental desire of the Supreme Personality of Godhead, water has been sprinkled all over the tree, and thus there are innumerable fruits of love of Godhead.

PURPORT

God is unlimited, and His desires are also unlimited. This example of unlimited fruits is factually appropriate even within the material context, for with the good will of the Supreme Personality of Godhead there can be enough fruits, grains and other foodstuffs produced so that all the people in the world could not finish them, even if they ate ten times their capacity. In this material world there is actually no scarcity of anything but Kṛṣṇa consciousness. If people become Kṛṣṇa conscious, by the transcendental will of the Supreme Personality of Godhead there will be enough foodstuffs produced so that people will have no economic problems at all. One can very easily understand this fact. The production of fruits and flowers depends not upon our will but the supreme will of the Personality of Godhead. If He is pleased, He can supply enough fruits, flowers, etc., but if people are atheistic and godless, nature, by His will, restricts the supply

of food. For example, in several provinces in India, especially Maharashtra, Uttar Pradesh and other adjoining states, there is sometimes a great scarcity of foodstuffs due to lack of rainfall. So-called scientists and economists cannot do anything about this. Therefore, to solve all problems, one must seek the good will of the Supreme Personality of Godhead by becoming Kṛṣṇa conscious and worshiping Him regularly in devotional service.

adi.9.39

> *ataeva saba phala deha' yāre tāre*
> *khāiyā ha-uk loka ajara amare*

SYNONYMS

ataeva—therefore; *saba*—all; *phala*—fruits; *deha'*—distribute; *yāre tāre*—to everyone and anyone; *khāiyā*—eating; *ha-uk*—let them become; *loka*—all people; *ajara*—without old age; *amare*—without death.

TRANSLATION

"Distribute this Kṛṣṇa consciousness movement all over the world. Let people eat these fruits and ultimately become free from old age and death.

PURPORT

The Kṛṣṇa consciousness movement introduced by Lord Caitanya is extremely important because one who takes to it

becomes eternal, being freed from birth, death and old age. People do not recognize that the real distresses in life are the four principles of birth, death, old age and disease. They are so foolish that they resign themselves to these four miseries, not knowing the transcendental remedy of the Hare Kṛṣṇa *mahā-mantra*. Simply by chanting the Hare Kṛṣṇa *mahā-mantra,* one can become free from all misery, but because they are enchanted by the illusory energy, people do not take this movement seriously. Therefore those who are actually servants of Śrī Caitanya Mahāprabhu must seriously distribute this movement all over the world to render the greatest benefit to human society. Of course, animals and other lower species are not capable of understanding this movement, but if even a small number of living beings take it seriously, by their chanting loudly, all living entities, including even trees, animals and other lower species, will be benefited. When Śrī Caitanya Mahāprabhu inquired from Haridāsa Ṭhākura how he was to benefit living entities other than humans, Śrīla Haridāsa Ṭhākura replied that the Hare Kṛṣṇa *mahā-mantra* is so potent that if it is chanted loudly, everyone will benefit, including the lower species of life.

adi.9.40

> *jagat vyāpiyā mora habe puṇya khyāti*
> *sukhī ha-iyā loka mora gāhibeka kīrti*

SYNONYMS

jagat vyāpiyā—spreading all over the world; *mora*—My; *habe*—there will be; *puṇya*—pious; *khyāti*—reputation; *sukhī*—happy; *haiyā*—becoming; *loka*—all the people; *mora*—My; *gāhibeka*—glorify; *kīrti*—reputation.

TRANSLATION

"If the fruits are distributed all over the world, My reputation as a pious man will be known everywhere, and thus all people will glorify My name with great pleasure.

PURPORT

This prediction of Lord Caitanya Mahāprabhu's is now actually coming to pass. The Kṛṣṇa consciousness movement is being distributed all over the world through the chanting of the holy name of the Lord, the Hare Kṛṣṇa *mahā-mantra,* and people who were leading confused, chaotic lives are now feeling transcendental happiness. They are finding peace in *saṅkīrtana,* and therefore they are acknowledging the supreme benefit of this movement. This is the blessing of Lord Caitanya Mahāprabhu. His prediction is now factually being fulfilled, and those who are sober and conscientious are appreciating the value of this great movement.

adi.9.41

> *bhārata-bhūmite haila manuṣya janma yāra*
> *janma sārthaka kari' kara para-upakāra*

SYNONYMS

bhārata—of India; *bhūmite*—in the land; *haila*—has become; *manuṣya*—human being; *janma*—birth; *yāra*—anyone; *janma*—such a birth; *sārthaka*—fulfillment; *kari'*—doing so; *kara*—do; *para*—others; *upakāra*—benefit.

TRANSLATION

"One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people.

PURPORT

The magnanimity of Lord Caitanya Mahāprabhu is expressed in this very important verse. Although He was born in Bengal and Bengalis therefore have a special duty toward Him, Śrī Caitanya Mahāprabhu is addressing not only Bengalis but all the inhabitants of India. It is in the land of India that actual human civilization can be developed.

Human life is especially meant for God realization, as stated in the *Vedānta-sūtra: athāto brahma-jijñāsā*. Anyone who takes birth in the land of India (Bhārata-varṣa) has the special

privilege of being able to take advantage of the instruction and guidance of the Vedic civilization. He automatically receives the basic principles of spiritual life, for 99.9% of the Indian people, even simple village farmers and others who are neither educated nor sophisticated, believe in the transmigration of the soul, believe in past and future lives, believe in God and naturally want to worship the Supreme Personality of Godhead or His representative. These ideas are the natural inheritance of a person born in India. India has many holy places of pilgrimage, such as Gayā, Benares, Mathurā, Prayāga, Vṛndāvana, Haridvāra, Rāmeśvaram and Jagannātha Purī, and still people go there by the hundreds and thousands. Although the present leaders of India are influencing the people not to believe in God, not to believe in a next life and not to believe in a distinction between pious and impious life, and they are teaching them how to drink wine, eat meat and become supposedly civilized, people are nevertheless afraid of the four activities of sinful life—namely, illicit sex, meat-eating, intoxication and gambling—and whenever there is a religious festival, they gather together by the thousands. We have actual experience of this. Whenever the Kṛṣṇa consciousness movement holds a *saṅkīrtana* festival in a big city like Calcutta, Bombay, Madras, Ahmedabad or Hyderabad, thousands of people come to hear. Sometimes we speak in English, but even though most people do not understand English, they nevertheless come to hear us. Even when imitation incarnations of Godhead speak, people gather in the thousands, for everyone who is born in the land of India has a natural spiritual inclination and is taught the basic principles of

spiritual life; they merely need to be a little more educated in the Vedic principles. Therefore Śrī Caitanya Mahāprabhu said, *janma sārthaka kari' kara para-upakāra:* if an Indian is educated in the Vedic principles, he is able to perform the most beneficial welfare activity for the entire world.

At present, for want of Kṛṣṇa consciousness, or God consciousness, the entire world is in darkness, having been covered by the four principles of sinful life-meat-eating, illicit sex, gambling and intoxication. Therefore there is a need for vigorous propaganda to educate people to refrain from sinful activities. This will bring peace and prosperity; the rogues, thieves and debauchees will naturally decrease in number, and all of human society will be God conscious.

The practical effect of our spreading the Kṛṣṇa consciousness movement all over the world is that now the most degraded debauchees are becoming the most elevated saints. This is only one Indian's humble service to the world. If all Indians had taken to this path, as advised by Lord Caitanya Mahāprabhu, India would have given a unique gift to the world, and thus India would have been glorified. Now, however, India is known as a poverty-stricken country, and whenever anyone from America or another opulent country goes to India, he sees many people lying by the footpaths for whom there are not even provisions for two meals a day. There are also institutions collecting money from all parts of the world in the name of welfare activities for poverty-stricken people, but they are spending it for their own sense

gratification. Now, on the order of Śrī Caitanya Mahāprabhu, the Kṛṣṇa consciousness movement has been started, and people are benefiting from this movement. Therefore it is now the duty of the leading men of India to consider the importance of this movement and train many Indians to go outside of India to preach this cult. People will accept it, there will be cooperation among the Indian people and among the other people of the world, and the mission of Śrī Caitanya Mahāprabhu will then be fulfilled. Śrī Caitanya Mahāprabhu will then be glorified all over the world, and people will naturally be happy, peaceful and prosperous, not only in this life but also in the next, for as stated in the *Bhagavad-gītā,* anyone who understands Kṛṣṇa, the Supreme Personality of Godhead, will very easily get salvation, or freedom from the repetition of birth and death, and go back home, back to Godhead. Śrī Caitanya Mahāprabhu therefore requests every Indian to become a preacher of His cult to save the world from disastrous confusion.

This is not only the duty of Indians but the duty of everyone, and we are very happy that American and European boys and girls are seriously cooperating with this movement. One should know definitely that the best welfare activity for all of human society is to awaken man's God consciousness, or Kṛṣṇa consciousness. Therefore everyone should help this great movement. This is confirmed in *Śrīmad-Bhāgavatam,* Tenth Canto, Twenty-second Chapter, verse 35, which is next quoted in *Caitanya-caritāmṛta*.

adi.9.42

etāvaj janma-sāphalyaṁ
dehināṁ iha dehiṣu
prāṇair arthair dhiyā vācā
śreya-ācaraṇaṁ sadā

SYNONYMS

etāvat—up to this; *janma*—of birth; *sāphalyam*—perfection; *dehinām*—of every living being; *iha*—in this world; *dehiṣu*—toward those who are embodied; *prāṇaiḥ*—by life; *arthaiḥ*—by wealth; *dhiyā*—by intelligence; *vācā*—by words; *śreyaḥ*—eternal good fortune; *ācaraṇam*—acting practically; *sadā*—always.

TRANSLATION

"It is the duty of every living being to perform welfare activities for the benefit of others with his life, wealth, intelligence and words."

PURPORT

There are two kinds of general activities—*śreyas,* or activities which are ultimately beneficial and auspicious, and *preyas,* or those which are immediately beneficial and auspicious. For example, children are fond of playing. They don't want to go to school to receive an education, and they think that to play all day and night and enjoy with their friends is the aim of life. Even in

the transcendental life of Lord Kṛṣṇa, we find that when He was a child He was very fond of playing with His friends of the same age, the cowherd boys. He would not even go home to take His dinner. Mother Yaśodā would have to come out to induce Him to come home. Thus it is a child's nature to engage all day and night in playing, not caring even for his health and other important concerns. This is an example of *preyas,* or immediately beneficial activities. But there are also *śreyas,* or activities which are ultimately auspicious. According to Vedic civilization, a human being must be God conscious. He should understand what God is, what this material world is, who he is, and what their interrelationships are. This is called *śreyas,* or ultimately auspicious activity.

In this verse of *Śrīmad-Bhāgavatam* it is said that one should be interested in *śreyas*. To achieve the ultimate goal of *śreyas,* or good fortune, one should engage everything, including his life, wealth and words, not only for himself but for others also. However, unless one is interested in *śreyas* in his own life, he cannot preach of *śreyas* for the benefit of others.

This verse cited by Śrī Caitanya Mahāprabhu applies to human beings, not to animals. As indicated in the previous verse by the words *manuṣya-janma,* these injunctions are for human beings. Unfortunately, human beings, although they have the bodies of men, are becoming less than animals in their behavior. This is the fault of modern education. Modern educators do not know the aim of human life; they are simply concerned with how

to develop the economic condition of their countries or of human society. This is also necessary; the Vedic civilization considers all aspects of human life, including *dharma* (religion), *artha* (economic development), *kāma* (sense gratification) and *mokṣa* (liberation). But humanity's first concern should be religion. To be religious, one must abide by the orders of God, but unfortunately people in this age have rejected religion, and they are busy in economic development. Therefore they will adopt any means to get money. For economic development one does not need to get money by hook or by crook; one needs only sufficient money to maintain his body and soul. However, because modern economic development is going on with no religious background, people have become lusty, greedy and mad after money. They are simply developing the qualities of *rajas* (passion) and *tamas* (ignorance), neglecting the other quality of nature, *sattva* (goodness), and the brahminical qualifications. Therefore the entire society is in chaos.

The *Bhāgavatam* says that it is the duty of an advanced human being to act in such a way as to facilitate human society's attainment of the ultimate goal of life. There is a similar verse in the *Viṣṇu Purāṇa,* Part Three, Chapter Twelve, verse 45, which is quoted in this chapter of *Caitanya-caritāmṛta* as verse 43.

adi.9.43

> *prāṇinām upakārāya*
> *yad eveha paratra ca*

karmaṇā manasā vācā
tad eva mati-mān bhajet

SYNONYMS

prāṇinām—of all living entities; *upakārāya*—for the benefit; *yat*—whichever; *eva*—certainly; *iha*—in this world or in this life; *paratra*—in the next life; *ca*—and; *karmaṇā*—by work; *manasā*—by the mind; *vācā*—by words; *tat*—that; *eva*—certainly; *mati-mān*—an intelligent man; *bhajet*—must act.

TRANSLATION

“ 'By his work, thoughts and words, an intelligent man must perform actions which will be beneficial for all living entities in this life and in the next.'

PURPORT

Unfortunately, people in general do not know what is to take place in the next life. To prepare oneself for his next life is common sense, and it is a principle of the Vedic civilization, but presently people throughout the world do not believe in a next life. Even influential professors and other educators say that as soon as the body is finished, everything is finished. This atheistic philosophy is killing human civilization. People are irresponsibly performing all sorts of sinful activities, and thus the privilege of the human life is being taken away by the educational propaganda of the so-called leaders. Actually it is a fact that this life is meant for preparation for the next life; by evolution one

has come through many species, or forms, and this human form of life is an opportunity to promote oneself to a better life. This is explained in the *Bhagavad-gītā* (Bg. 9.25):

> *yānti deva-vratā devān*
> *pitṝn yānti pitṛ-vratāḥ*
> *bhūtāni yānti bhūtejyā*
> *yānti mad-yājino 'pi mām*

"Those who worship the demigods will take birth among the demigods;those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me." Therefore, one may promote himself to the higher planetary systems, which are the residence of the demigods, one can promote himself to the Pitṛloka, one can remain on earth, or one can also go back home, back to Godhead. This is further confirmed elsewhere in the *Bhagavad-gītā* (Bg. 4.9): *tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*. After giving up the body, one who knows Kṛṣṇa in truth does not come back again to this world to accept a material body, but he goes back home, back to Godhead. This knowledge is in the *śāstras,* and people should be given the opportunity to understand it. Even if one is not able to go back to Godhead in one life, the Vedic civilization at least gives one the opportunity to be promoted to the higher planetary systems, where the demigods live, and not glide down again to animal life. At present, people do not understand this knowledge, although it constitutes a great science, for they are

uneducated and trained not to accept it. This is the horrible condition of modern human society. As such, the Kṛṣṇa consciousness movement is the only hope to direct the attention of intelligent men to a greater benefit in life.

adi.9.44

> *mālī manuṣya āmāra nāhi rājya-dhana*
> *phala-phula diyā kari' puṇya upārjana*

SYNONYMS

mālī—gardener; *manuṣya*—man; *āmāra*—My; *nāhi*—there is none; *rājya*—kingdom; *dhana*—wealth; *phala*—fruit; *phula*—flowers; *diyā*—giving; *kari'*—do; *puṇya*—piety; *upārjana*—achievement.

TRANSLATION

"I am merely a gardener. I have neither a kingdom nor very great riches. I simply have some fruits and flowers that I wish to utilize to achieve piety in My life.

PURPORT

In performing welfare activities for human society, Śrī Caitanya Mahāprabhu presents Himself as being not very rich, thus indicating that a man need not be rich or opulent to act for the welfare of humanity. Sometimes rich men are very proud that they can perform beneficial activities for human society whereas others cannot. A practical example is that when there is a scarcity

of food in India on account of meager rainfall, some members of the richer class very proudly distribute foodstuffs, making huge arrangements with the help of the government, as if merely by such activities people will be benefited. Suppose there were no food grains. How would the rich men distribute food? Production of grains is completely in the hands of God. If there were no rain, there would be no grains, and these so-called rich men would be unable to distribute grains to the people.

The real purpose of life, therefore, is to satisfy the Supreme Personality of Godhead. Śrīla Rūpa Gosvāmī describes in his *Bhakti-rasāmṛta-sindhu* that devotional service is so exalted that it is beneficial and auspicious for every man. Śrī Caitanya Mahāprabhu also declared that to propagate the *bhakti* cult of devotional service in human society, one does not need to be very rich. Anyone can do it and thus render the highest benefit to humanity if he knows the art. Lord Caitanya Mahāprabhu takes the part of a gardener because although a gardener is naturally not a very rich man, he has some fruits and flowers. Any man can collect some fruits and flowers and satisfy the Supreme Personality of Godhead in devotional service, as the Lord recommends in the *Bhagavad-gītā* (Bg. 9.26):-

> *patraṁ puṣpaṁ phalaṁ toyaṁ*
> *yo me bhaktyā prayacchati*
> *tad ahaṁ bhakty-upahṛtam*
> *aśnāmi prayatātmanaḥ*

One cannot satisfy the Supreme Lord by his riches, wealth or opulent position, but anyone can collect a little fruit or a flower and offer it to the Lord. The Lord says that if one brings such an offering in devotion, He will accept it and eat it. When Kṛṣṇa eats, the entire world becomes satisfied. There is the story in the *Mahābhārata* illustrating how by Kṛṣṇa's eating, the sixty thousands disciples of Durvāsā Muni were all satisfied. Therefore it is a fact that if by our life (*prāṇaiḥ*), by our wealth (*arthaiḥ*), by our intelligence (*dhiyā*) or by our words (*vācā*) we can satisfy the Supreme Personality of Godhead, naturally the entire world will become happy. Therefore our main duty is to satisfy the Supreme Godhead by our actions, our money and our words. This is very simple. Even if one does not have money, he can preach the Hare Kṛṣṇa *mantra to* everyone. One can go everywhere, to every home, and request everyone to chant the Hare Kṛṣṇa *mantra*. Thus the entire world situation will become very happy and peaceful.

adi.9.45

> *mālī hañā vṛkṣa ha-ilāṅ ei ta' icchāte*
> *sarva-prāṇīra upakāra haya vṛkṣa haite*

SYNONYMS

mālī hañā—although I am the gardener; *vṛkṣa ha-ilāṅ*—I am also the tree; *ei ta'*—this is; *icchāte*—by My will; *sarva-prāṇīra*—of all

living entities; *upakāra*—welfare; *haya*—there is; *vṛkṣa*—the tree; *haite*—from.

TRANSLATION

"Although I am acting as a gardener, I also want to be the tree, for thus I can bestow benefit upon all.

PURPORT

Śrī Caitanya Mahāprabhu is the most benevolent personality in human society because His only desire is to make people happy. His *saṅkīrtana* movement is especially meant for the purpose of making people happy. He wanted to become the tree Himself because a tree is supposed to be the most benevolent living entity. In the following verse, which is from *Śrīmad-Bhāgavatam* (10.22.33), Kṛṣṇa Himself highly praised the existence of a tree.

adi.9.46

aho eṣāṁ varaṁ janma
sarva-prāṇy-upajīvinām
su-janasyeva yeṣāṁ vai
vimukhā yānti nārthinaḥ

SYNONYMS

aho—oh, just see; *eṣām*—of these trees; *varam*—superior; *janma*—birth; *sarva*—all; *prāṇi*—living entities; *upajīvinām*—one who

provides maintenance; *su-janasya iva*—like the great personalities; *yeṣām*—from whose; *vai*—certainly; *vimukhāḥ*—disappointed; *yānti*—goes away; *na*—never; *arthinaḥ*—one who is asking for something.

TRANSLATION

“ 'Just see how these trees are maintaining every living entity! Their birth is successful. Their behavior is just like that of great personalities, for anyone who asks anything from a tree never goes away disappointed.' "

PURPORT

According to Vedic civilization, *kṣatriyas* are considered to be great personalities because if anyone goes to a *kṣatriya* king to ask for charity, the king will never refuse. The trees are compared to those noble *kṣatriyas* because everyone derives all kinds of benefits from them-some people take fruit, others take flowers, others take leaves, others take twigs, and others even cut the tree, and yet the tree gives to everyone without hesitation.

Unnecessarily cutting trees without consideration is another example of human debauchery. The paper industry cuts many hundreds and thousands of trees for its mills, and with the paper so much rubbish literature is published for the whimsical satisfaction of human society. Unfortunately, although these industrialists are now happy in this life by dint of their industrial development, they do not know that they will incur the

responsibility for killing these living entities who are in the forms of trees.

This verse, quoted from *Śrīmad-Bhāgavatam,* was spoken by Lord Kṛṣṇa to His friends when He was taking rest underneath a tree after His pastime of stealing the clothes of the *gopīs* (*vastra-haraṇa-līlā*). By quoting this verse, Caitanya Mahāprabhu teaches us that we should be tolerant like trees and also beneficial like trees, which give everything to the needy persons who come underneath them. A needy person may derive many advantages from trees and also from many animals, but in modern civilization people have become so ungrateful that they exploit the trees and animals and kill them. These are some of the sinful activities of modern civilization.

adi.9.47

> *ei ājñā kaila yadi caitanya-mālākāra*
> *parama ānanda pāila vṛkṣa-parivāra*

SYNONYMS

ei—this; *ājñā*—order; *kaila*—gave; *yadi*—when; *caitanya*—Śrī Caitanya Mahāprabhu; *mālā-kāra*—as a gardener; *parama*—the greatest; *ānanda*—pleasure; *pāila*—got; *vṛkṣa*—of the tree; *parivāra*—descendants.

TRANSLATION

The descendants of the tree [the devotees of Śrī Caitanya Mahāprabhu] were very glad to receive this order directly from the Lord.

PURPORT

It is the desire of Lord Caitanya Mahāprabhu that the benevolent activities of the *saṅkīrtana* movement, which was inaugurated five hundred years ago in Navadvīpa, be spread all over the world for the benefit of all human beings. Unfortunately, there are many so-called followers of Caitanya Mahāprabhu who are satisfied simply to construct a temple, make a show of the Deities, collect some funds and utilize them for eating and sleeping. There is no question of their preaching the cult of Śrī Caitanya Mahāprabhu all over the world. But even though they are unable to do so, if anyone else does it they become envious. This is the condition of the modern followers of Caitanya Mahāprabhu. The Age of Kali is so strong that it affects even the so-called followers of Lord Caitanya. At least the followers of Caitanya Mahāprabhu must come out of India to preach His cult all over the world, for this is the mission of Lord Caitanya. The followers of Lord Caitanya must execute His will with heart and soul, being more tolerant than the trees and humbler than the straw in the street.

adi.9.48

> *yei yāhāṅ tāhāṅ dāna kare prema-phala*
> *phalāsvāde matta loka ha-ila sakala*

SYNONYMS

yei—anyone; *yāhāṅ*—wherever; *tāhāṅ*—anywhere; *dāna*—charity; *kare*—gives in; *prema-phala*—the fruit of love of Godhead; *phala*—fruit; *āsvāde*—by tasting; *matta*—intoxicated; *loka*—people; *ha-ila*—become; *sakala*—all.

TRANSLATION

The fruit of love of God is so tasteful that wherever a devotee distributes it, those who relish the fruit, anywhere in the world, immediately become intoxicated.

PURPORT

Here the wonderful fruit of love of Godhead distributed by Lord Caitanya Mahāprabhu is described. We have practical experience that anyone who accepts this fruit and sincerely tastes it immediately becomes mad after it and gives up all his bad habits, being intoxicated by Caitanya Mahāprabhu's gift, the Hare Kṛṣṇa *mahā-mantra*. The statements of *Śrī Caitanya-caritāmṛta* are so practical that anyone can test them. As far as we are concerned, we are most confident of the success of the

distribution of the great fruit of love of Godhead through the medium of chanting the *mahā-mantra*-Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

adi.9.49

> *mahā-mādaka prema-phala peṭa bhari' khāya*
> *mātila sakala loka—hāse, nāce, gāya*

SYNONYMS

mahā-mādaka—great intoxicant; *prema-phala*—this fruit of love of God; *peṭa*—belly; *bhari'*—filling; *khāya*—let them eat; *mātila*—became mad; *sakalaloka*—all the people in general; *hāse*—laugh; *nāce*—dance; *gāya*—chant.

TRANSLATION

The fruit of love of Godhead distributed by Caitanya Mahāprabhu is such a great intoxicant that anyone who eats it, filling his belly, immediately becomes maddened by it, and automatically he chants, dances, laughs and enjoys.

adi.9.50

> *keha gaḍāgaḍi yāya, keha ta' huṅkāra*
> *dekhi' ānandita hañā hāse mālākāra*

SYNONYMS

keha—some of them; *gaḍāgaḍi yāya*—roll on the floor; *keha*—some of them; *ta'*—certainly; *huṅkāra*—hum very loudly; *dekhi'*—seeing this; *ānandita*—gladdened; *hañā*—becoming so; *hāse*—smiles; *mālā-kāra*—the great gardener.

TRANSLATION

When Śrī Caitanya Mahāprabhu, the great gardener, sees that people are chanting, dancing and laughing and that some of them are rolling on the floor and some are making loud humming sounds, He smiles with great pleasure.

PURPORT

This attitude of Śrī Caitanya Mahāprabhu is very important for persons engaged in the Hare Kṛṣṇa movement of Kṛṣṇa consciousness. In every center of our institution, ISKCON, we have arranged for a love feast every Sunday, and when we actually see people come to our center, chant, dance, take *prasāda,* become jubilant and purchase books, we know that certainly Śrī Caitanya Mahāprabhu is always present in such

transcendental activities, and He is very pleased and satisfied. Therefore the members of ISKCON must increase this movement more and more, according to the principles that we are presently trying to execute. Śrī Caitanya Mahāprabhu, thus being pleased, will smilingly glance upon them, bestowing His favor, and the movement will be successful.

adi.9.51

> *ei mālākāra khāya ei prema-phala*
> *niravadhi matta rahe, vivaśa-vihvala*

SYNONYMS

ei—this; *mālā-kāra*—great gardener; *khāya*—eats; *ei*—this; *prema-phala*—fruit of love of Godhead; *niravadhi*—always; *matta*—maddened; *rahe*—remains; *vivaśa*—as if helpless; *vihvala*—as if bewildered.

TRANSLATION

The great gardener, Lord Caitanya, personally eats this fruit, and as a result He constantly remains mad, as if helpless and bewildered.

PURPORT

It is the mission of Śrī Caitanya Mahāprabhu to act Himself and teach the people. He says, *āpani ācari' bhakti karila pracāra* (Cc. Ādi 4.41). One must first act himself and then teach. This is

the function of a real teacher. Unless one is able to understand the philosophy that he speaks, it will not be effective. Therefore one should not only understand the philosophy of the Caitanya cult but also implement it practically in one's life.

While chanting the Hare Kṛṣṇa *mahā-mantra,* Śrī Caitanya Mahāprabhu sometimes fainted and remained unconscious for many hours. He prays in His *Śikṣāṣṭaka* (7):

> *yugāyitaṁ nimeṣeṇa*
> *cakṣuṣā prāvṛṣāyitam*
> *śūnyāyitaṁ jagat sarvaṁ*
> *govinda-viraheṇa me*

"O Govinda! Feeling Your separation, I am considering a moment to be like twelve years or more. Tears are flowing from My eyes like torrents of rain, and I am feeling all vacant in the world in Your absence." This is the perfectional stage of chanting the Hare Kṛṣṇa *mantra* and eating the fruit of love of Godhead, as exhibited by Śrī Caitanya Mahāprabhu. One should not artificially imitate this stage, but if one is serious and sincerely follows the regulative principles and chants the Hare Kṛṣṇa *mantra,* the time will come when these symptoms will appear. Tears will fill his eyes, he will be unable to chant distinctly the *mahā-mantra,* and his heart will throb in ecstasy. Śrī Caitanya Mahāprabhu says that one should not imitate this, but a devotee should long for the day to come when such symptoms of trance will automatically appear in his body.

adi.9.52

> *sarva-loke matta kailā āpana-samāna*
> *preme matta loka vinā nāhi dekhi āna*

SYNONYMS

sarva-loke—all people; *matta*—maddened; *kailā*—He made; *āpana*—Himself; *samāna*—like; *preme*—in love of God; *matta*—maddened; *loka*—people in general; *vinā*—without; *nāhi*—do not; *dekhi*—we see; *āna*—anything else.

TRANSLATION

With His saṅkīrtana movement the Lord made everyone mad like Himself. We do not find anyone who was not intoxicated by His saṅkīrtana movement.

adi.9.53

> *ye ye pūrve nindā kaila, bali' mātoyāla*
> *seho phala khāya, nāce, bale—bhāla bhāla*

SYNONYMS

ye ye—persons who; *pūrve*—before; *nindā*—blasphemy; *kaila*—made; *bali'*—saying; *mātoyāla*—drunkard; *seho*—such persons; *phala*—fruit; *khāya*—takes; *nāce*—dance; *bale*—say; *bhālabhāla*—very good, very good.

TRANSLATION

Persons who had formerly criticized Lord Caitanya Mahāprabhu, calling Him a drunkard, also ate the fruit and began to dance, saying, "Very good! Very good!"

PURPORT

When Lord Caitanya Mahāprabhu started the *saṅkīrtana* movement, even He was unnecessarily criticized by Māyāvādīs, atheists and fools. Naturally we are also criticized by such men. They will always remain and will always criticize anything that is actually good for human society. But the preachers of the *saṅkīrtana* movement should not be deterred by such criticism. Our method should be to convert such fools gradually by asking them to come and take *prasāda* and chant and dance with us. This should be our policy. Anyone who comes to join us, of course, must be sincere and serious regarding spiritual advancement in life; then such a person, simply by joining us, chanting with us, dancing with us and taking *prasāda* with us, will gradually also come to say that this movement is very good. But one who joins with an ulterior purpose, to get material benefit or personal gratification, will never be able to grasp the philosophy of this movement.

adi.9.54

> *ei ta' kahiluṅ prema-phala-vitaraṇa*
> *ebe śuna, phala-dātā ye ye śākhā-gaṇa*

SYNONYMS

ei—this; *ta'*—however; *kahiluṅ*—I have explained; *prema-phala*—the fruit of love of Godhead; *vitaraṇa*—distribution; *ebe*—now; *śuna*—hear; *phala-dātā*—the giver of the fruit; *ye ye*—who and who; *śākhā-gaṇa*—branches.

TRANSLATION

After describing the Lord's distribution of the fruit of love of Godhead, I now wish to describe the different branches of the tree of Lord Caitanya Mahāprabhu.

adi.9.55

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. ***Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Ninth Chapter, describing the tree of devotional service.***

Chapter 10

adi.10.1

śrī-caitanya-padāmbhoja-
madhupebhyo namo namaḥ
kathañcid āśrayād yeṣāṁ
śvāpi tad-gandha-bhāg bhavet

SYNONYMS

śrī-caitanya—Lord Śrī Caitanya Mahāprabhu; *pada-ambhoja*—the lotus feet; *madhu*—honey; *pebhyaḥ*—unto those who drink; *namaḥ*—respectful obeisances; *namaḥ*—respectful obeisances; *kathañcit*—a little of it; *āśrayāt*—taking shelter of; *yeṣām*—of whom; *śvā*—dog; *api*—also; *tat-gandha*—the aroma of the lotus flower; *bhāk*—shareholder; *bhavet*—may become.

TRANSLATION

Let me repeatedly offer my respectful obeisances unto the beelike devotees who always taste the honey of the lotus feet of Lord Caitanya Mahāprabhu. If even a doggish nondevotee somehow takes shelter of such devotees, he enjoys the aroma of the lotus flower.

PURPORT

The example of a dog is very significant in this connection. A dog naturally does not become a devotee at any time, but still it is sometimes found that a dog of a devotee gradually becomes a devotee also. We have actually seen that a dog has no respect even for the *tulasī* plant. Indeed, a dog is especially inclined to pass urine on the *tulasī* plant. Therefore the dog is the number one nondevotee. But Śrī Caitanya Mahāprabhu's *saṅkīrtana* movement is so strong that even a doglike nondevotee can gradually become a devotee by the association of a devotee of Lord Caitanya. Śrīla Śivānanda Sena, a great householder devotee of Lord Caitanya Mahāprabhu, attracted a dog on the street while going to Jagannātha Purī. The dog began to follow him and ultimately went to see Caitanya Mahāprabhu and was liberated. Similarly, cats and dogs in the household of Śrīvāsa Ṭhākura were also liberated. Cats and dogs and other animals are not expected to become devotees, but in the association of a pure devotee they are also delivered.

adi.10.2

> *jaya jaya śrī-kṛṣṇa-caitanya-nityānanda*
> *jayādvaitacandra jaya gaura-bhakta-vṛnda*

SYNONYMS

jayajaya—all glories; *śrī-kṛṣṇa-caitanya*—to Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *nityānanda*—Lord Nityānanda;

jayaadvaita-candra—all glories to Advaita Prabhu; *jaya*—all glories; *gaura-bhakta-vṛnda*—to the devotees of Lord Caitanya, headed by Śrīvāsa.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu and Lord Nityānanda! All glories to Advaita Prabhu, and all glories to the devotees of Lord Caitanya, headed by Śrīvāsa!

adi.10.3

> *ei mālīra—ei vṛkṣera akathya kathana*
> *ebe śuna mukhya-śākhāra nāma-vivaraṇa*

SYNONYMS

ei mālīra—of this gardener; *eivṛkṣera*—of this tree; *akathyakathana*—inconceivable description; *ebe*—now; *śuna*—hear; *mukhya*—chief; *śākhāra*—branches; *nāma*—of the names; *vivaraṇa*—description.

TRANSLATION

The description of Lord Caitanya as the gardener and the tree is inconceivable. Now hear with attention about the branches of this tree.

adi.10.4

> *caitanya-gosāñira yata pāriṣada-caya*
> *guru-laghu-bhāva tāṅra nā haya niścaya*

SYNONYMS

caitanya—Lord Caitanya Mahāprabhu; *gosāñira*—of the supreme spiritual master; *yata*—all; *pāriṣada-caya*—groups of associates; *guru-laghu-bhāva*—conceptions of high and low; *tāṅra*—of them; *nā*—never; *haya*—become; *niścaya*—ascertained.

TRANSLATION

The associates of Śrī Caitanya Mahāprabhu were many, but none of them should be considered lower or higher. This cannot be ascertained.

adi.10.5

> *yata yata mahānta kailā tāṅ-sabāra gaṇana*
> *keha karibāre nāre jyeṣṭha-laghu-krama*

SYNONYMS

yatayata—as many as there are; *mahānta*—great devotees; *kailā*—made; *tāṅ-sabāra*—of all of them; *gaṇana*—counting; *keha*—all of them; *karibārenāre*—can not do; *jyeṣṭha*—elder; *laghu*—younger; *krama*—chronology.

TRANSLATION

All the great personalities in the line of Lord Caitanya enumerated these devotees, but they could not distinguish between the greater and the lesser.

adi.10.6

> *ataeva tāṅ-sabāre kari' namaskāra*
> *nāma-mātra kari, doṣa nā labe āmāra*

SYNONYMS

ataeva—therefore; *tāṅ-sabāre*—to all of them; *kari'*—doing; *namaskāra*—offer my obeisances; *nāma-mātra*—that is also a token; *kari*—I do; *doṣa*—fault; *nā*—do not; *labe*—take; *āmāra*—of me.

TRANSLATION

I offer my obeisances unto them as a token of respect. I request them not to consider my offenses.

adi.10.7

> *vande śrī-kṛṣṇa-caitanya-*
> *premāmara-taroḥ priyān*
> *śākhā-rūpān bhakta-gaṇān*
> *kṛṣṇa-prema-phala-pradān*

SYNONYMS

vande—I offer my obeisances; *śrī-kṛṣṇa-caitanya*—to Lord Śrī Caitanya Mahāprabhu; *prema-amara-taroḥ*—of the eternal tree full of love of Godhead; *priyān*—those who are devotees; *śākhā-rūpān*—represented as branches; *bhakta-gaṇān*—all the devotees; *kṛṣṇa-prema*—of love of Kṛṣṇa; *phala*—of the fruit; *pradān*—the givers.

TRANSLATION

I offer my obeisances to all the dear devotees of Śrī Caitanya Mahāprabhu, the eternal tree of love of Godhead. I offer my respects to all the branches of the tree, the devotees of the Lord who distribute the fruit of love of Kṛṣṇa.

PURPORT

Śrī Kṛṣṇadāsa Kavirāja Gosvāmī sets the example of offering obeisances to all the preacher devotees of Lord Caitanya, without distinction as to higher and lower. Unfortunately, at present there are many foolish so-called devotees of Lord Caitanya who make such distinctions. For example, the title Prabhupāda is offered to a spiritual master, especially to a distinguished spiritual master such as Śrīla Rūpa Gosvāmī Prabhupāda, Śrīla Jīva Gosvāmī Prabhupāda or Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda. When our disciples similarly wanted to address their spiritual master as Prabhupāda, some foolish people became envious. Not considering the propaganda work of the Hare Kṛṣṇa movement, simply because these disciples

addressed their spiritual master as Prabhupāda they became so envious that they formed a faction along with other such envious persons just to minimize the value of the Kṛṣṇa consciousness movement. To chastise such fools, Kṛṣṇadāsa Kavirāja Gosvāmī very frankly says, *keha karibāre nāre jyeṣṭha-laghu-krama*. Anyone who is a bona fide preacher of the cult of Śrī Caitanya Mahāprabhu must be respectful to the real devotees of Lord Caitanya; one should not be envious, considering one preacher to be very great and another to be very lowly. This is a material distinction and has no place on the platform of spiritual activities. Kṛṣṇadāsa Kavirāja Gosvāmī therefore offers equal respect to all the preachers of the cult of Śrī Caitanya Mahāprabhu, who are compared to the branches of the tree. ISKCON is one of these branches, and it should therefore be respected by all sincere devotees of Lord Caitanya Mahāprabhu.

adi.10.8

> *śrīvāsa paṇḍita, āra śrī-rāma paṇḍita*
> *dui bhāi—dui śākhā, jagate vidita*

SYNONYMS

śrīvāsa paṇḍita—of the name Śrīvāsa Paṇḍita; *āra*—and; *śrī-rāma paṇḍita*—of the name Śrī Rāma Paṇḍita; *dui bhāi*—two brothers; *dui śākhā*—two branches; *jagate*—in the world; *vidita*—well known.

TRANSLATION

The two brothers Śrīvāsa Paṇḍita and Śrī Rāma Paṇḍita started two branches that are well known in the world.

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā,* verse 90, Śrīvāsa Paṇḍita (Śrīvāsa Ṭhākura) is described as an incarnation of Nārada Muni, and Śrī Rāma Paṇḍita, his younger brother, is said to be an incarnation of Parvata Muni, a great friend of Nārada's. Śrīvāsa Paṇḍita's wife, Mālinī, is celebrated as an incarnation of the nurse Ambikā, who fed Lord Kṛṣṇa with her breast milk, and as already noted, his niece Nārāyaṇī, the mother of Ṭhākura Vṛndāvana dāsa, the author of *Śrī Caitanya-bhāgavata,* was the sister of Ambikā in *kṛṣṇa-līlā*. We also understand from the description of *Śrī Caitanya-bhāgavata* that after Lord Caitanya Mahāprabhu's acceptance of the *sannyāsa* order, Śrīvāsa Paṇḍita left Navadvīpa, possibly because of feelings of separation, and domiciled at Kumārahaṭṭa.

adi.10.9

> *śrīpati, śrīnidhi—tāṅra dui sahodara*
> *cāri bhāira dāsa-dāsī, gṛha-parikara*

SYNONYMS

śrīpati—of the name Śrīpati; *śrīnidhi*—of the name Śrīnidhi; *tāṅra*—their; *dui*—two; *sahodara*—own brothers; *cāri*—four; *bhāira*—brothers; *dāsa-dāsī*—family members, manservants and maidservants; *gṛha-parikara*—all counted in one family.

TRANSLATION

Their two brothers were named Śrīpati and Śrīnidhi. These four brothers and their servants and maidservants are considered one big branch.

adi.10.10

> *dui śākhāra upaśākhāya tāṅ-sabāra gaṇana*
> *yāṅra gṛhe mahāprabhura sadā saṅkīrtana*

SYNONYMS

dui śākhāra—of the two branches; *upaśākhāya*—on the subbranches; *tāṅ-sabāra*—of all of them; *gaṇana*—counting; *yāṅra gṛhe*—in whose house; *mahāprabhura*—of Lord Caitanya Mahāprabhu; *sadā*—always; *saṅkīrtana*—congregational chanting.

TRANSLATION

There is no counting the subbranches of these two branches. Śrī Caitanya Mahāprabhu held

congregational chanting daily at the house of Śrīvāsa Paṇḍita.

adi.10.11

> *cāri bhāi sa-vaṁśe kare caitanyera sevā*
> *gauracandra vinā nāhi jāne devī-devā*

SYNONYMS

cāri bhāi—four brothers; *sa-vaṁśe*—with all family members; *kare*—do; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *sevā*—service; *gauracandra*—Gaurasundara (Lord Caitanya Mahāprabhu); *vinā*—except; *nāhi jāne*—they do not know; *devī*—goddess; *devā*—or god.

TRANSLATION

These four brothers and their family members fully engaged in the service of Lord Caitanya. They knew no other god or goddess.

PURPORT

Śrīla Narottama dāsa Ṭhākura has said, *anya-devāśraya nāi, tomāre kahinu bhāi, ei bhakti parama-kāraṇa:* if one wants to become a pure, staunch devotee, one should not take shelter of any of the demigods or -goddesses. Foolish Māyāvādīs say that worshiping demigods is as good as worshiping the Supreme Personality of Godhead, but that is not a fact. This philosophy misleads people to atheism. One who has no idea what God

actually is thinks that any form he imagines or any rascal he accepts can be God. This acceptance of cheap gods or incarnations of God is actually atheism. It is to be concluded, therefore, that those who worship demigods or self-proclaimed incarnations of God are all atheists. They have lost their knowledge, as confirmed in the *Bhagavad-gītā* (Bg. 7.20): *kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ*. "Those whose minds are distorted by material desires surrender unto demigods." Unfortunately, those who do not cultivate Kṛṣṇa consciousness and do not properly understand the Vedic knowledge accept any rascal to be an incarnation of God, and they are of the opinion that one can become an incarnation simply by worshiping a demigod. This philosophical hodge-podge exists under the name of the Hindu religion, but the Kṛṣṇa consciousness movement does not approve of it. Indeed, we strongly condemn it. Such worship of demigods and so-called incarnations of God should never be confused with the pure Kṛṣṇa consciousness movement.

adi.10.12

> *'ācāryaratna' nāma dhare baḍa eka śākhā*
> *tāṅra parikara, tāṅra śākhā-upaśākhā*

SYNONYMS

ācāryaratna—of the name Ācāryaratna; *nāma*—name; *dhare*—he accepts; *baḍa*—big; *eka*—one; *śākhā*—branch; *tāṅra*—his; *parikara*—associates; *tāṅra*—his; *śākhā*—branch; *upaśākhā*—subbranches.

TRANSLATION

Another big branch was Ācāryaratna, and his associates were subbranches.

adi.10.13

> *ācāryaratnera nāma 'śrī-candraśekhara'—*
> *yāṅra ghare devī-bhāve nācilā īśvara*

SYNONYMS

ācāryaratnera—of Ācāryaratna; *nāma*—name; *śrī-candraśekhara*—of the name Śrī Candraśekhara; *yāṅra*—of whom; *ghare*—in the home; *devī-bhāve*—as the goddess; *nācilā*—danced; *īśvara*—Śrī Caitanya Mahāprabhu.

TRANSLATION

Ācāryaratna was also named Śrī Candraśekhara Ācārya. In a drama in his house, Lord Caitanya played the goddess of fortune.

PURPORT

Dramatic performances were also enacted during the presence of Śrī Caitanya Mahāprabhu, but the players who took part in such dramas were all pure devotees; no outsiders were allowed. The members of ISKCON should follow this example. Whenever they stage dramatic performances about the lives of Śrī Caitanya Mahāprabhu or Lord Kṛṣṇa, the players must be pure devotees. Professional players and dramatic actors have no sense of devotional service, and therefore although they can perform very artistically, there is no life in such performances. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to refer to such an actor as *yātrā-dale nārada,* which means "farcical Nārada." Sometimes an actor in a drama plays the part of Nārada Muni, although in his private life he is not at all like Nārada Muni because he is not a devotee. Such actors are not needed in dramatic performances about the lives of Śrī Caitanya Mahāprabhu and Lord Kṛṣṇa.

Śrī Caitanya Mahāprabhu used to perform dramas with Advaita Prabhu, Śrīvāsa Ṭhākura and other devotees in the house of Candraśekhara. The place where Candraśekhara's house was situated is now known as Vrajapattana. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura established a branch of his Śrī Caitanya Maṭha at this place. When Śrī Caitanya Mahāprabhu decided to accept the renounced order of life, Candraśekhara Ācārya was informed of this by Śrī Nityānanda Prabhu, and therefore he was also present when Lord Caitanya accepted *sannyāsa* from Keśava Bhāratī in Katwa. It is he who first spread the word in Navadvīpa

of Lord Caitanya's accepting *sannyāsa*. Śrī Candraśekhara Ācārya was present during many important incidents in the pastimes of Lord Caitanya Mahāprabhu. He therefore forms the second branch of the tree of Lord Caitanya.

adi.10.14

> *puṇḍarīka vidyānidhi—baḍa-śākhā jāni*
> *yāṅra nāma lañā prabhu kāndilā āpani*

SYNONYMS

puṇḍarīka vidyānidhi—of the name Puṇḍarīka Vidyānidhi; *baḍa-śākhā*—another big branch; *jāni*—I know; *yāṅra nāma*—whose name; *lañā*—taking; *prabhu*—the Lord; *kāndilā*—cried; *āpani*—Himself.

TRANSLATION

Puṇḍarīka Vidyānidhi, the third big branch, was so dear to Lord Caitanya Mahāprabhu that in his absence Lord Caitanya Himself would sometimes cry.

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā* Śrīla Puṇḍarīka Vidyānidhi is described as the father of Śrīmatī Rādhārāṇī in *kṛṣṇa-līlā*. Caitanya Mahāprabhu therefore treated him as His father. Puṇḍarīka Vidyānidhi's father was known as Bāṇeśvara or, according to another opinion, Śuklāmbara Brahmacārī, and his

mother's name was Gaṅgādevī. According to one opinion, Bāṇeśvara was a descendent of Śrī Śivarāma Gaṅgopādhyāya. The original home of Puṇḍarīka Vidyānidhi was in East Bengal, in a village near Dacca named Bāghiyā, which belonged to the Vārendra group of *brāhmaṇa* families. Sometimes these Vārendra *brāhmaṇas* were at odds with another group known as Rāḍhīya *brāhmaṇas,* and therefore Puṇḍarīka Vidyānidhi's family was ostracized and at that time was not living as a respectable family. Bhaktisiddhānta Sarasvatī informs us that one of the members of this family is living in Vṛndāvana and is named Sarojānanda Gosvāmī. One special characteristic of this family is that each of its members had only one son or no son at all, and therefore the family was not very expansive. There is a place in the district of Caṭṭagrāma in East Bengal that is known as Hāta-hājāri, and a short distance from this place is a village known as Mekhalā-grāma in which Puṇḍarīka Vidyānidhi's forefathers lived. One can approach Mekhalā-grāma from Caṭṭagrāma either on horseback, by bullock cart or by steamer. The steamer station is known as Annapūrṇāra-ghāṭa. The birthplace of Puṇḍarīka Vidyānidhi is about two miles southwest of Annapūrṇāra-ghāṭa. The temple constructed there by Puṇḍarīka Vidyānidhi is now very old and much in need of repair. Without repair, the temple may soon crumble. There are two inscriptions on the bricks of that temple, but they are so old that one cannot read them. There is another temple, however, about two hundred yards south of this one, and some people say that this is the old temple constructed by Puṇḍarīka Vidyānidhi.

Śrī Caitanya Mahāprabhu called Puṇḍarīka Vidyānidhi "father," and He gave him the title Premanidhi. Puṇḍarīka Vidyānidhi later became the spiritual master of Gadādhara Paṇḍita and an intimate friend of Svarūpa Dāmodara's. Gadādhara Paṇḍita at first misunderstood Puṇḍarīka Vidyānidhi to be an ordinary pounds-and-shillings man, but later, upon being corrected by Śrī Caitanya Mahāprabhu, he became his disciple. Another incident in the life of Puṇḍarīka Vidyānidhi involves his criticizing the priest of the Jagannātha temple, for which Jagannātha Prabhu chastised him personally by slapping his cheeks. This is described in *Śrī Caitanya-bhāgavata, Antya-līlā,* Chapter Seven. Śrī Bhaktisiddhānta Sarasvatī Ṭhākura informs us that there are still two living descendants of the family of Puṇḍarīka Vidyānidhi, who are named Śrī Harakumāra Smṛtitīrtha and Śrī Kṛṣṇakiṅkara Vidyālaṅkāra. For further information one should refer to the dictionary known as *Vaiṣṇava-mañjuṣā.*

adi.10.15

> *baḍa śākhā,—gadādhara paṇḍita-gosāñi*
> *teṅho lakṣmī-rūpā, tāṅra sama keha nāi*

SYNONYMS

baḍa śākhā—big branch; *gadādharapaṇḍita-gosāñi*—the descendants or disciplic succession of Gadādhara Paṇḍita; *teṅho*—Gadādhara Paṇḍita; *lakṣmī-rūpā*—incarnation of the pleasure

potency of Lord Kṛṣṇa; *tāṅra*—his; *sama*—equal; *keha*—anyone; *nāi*—there is none.

TRANSLATION

Gadādhara Paṇḍita, the fourth branch, is described as an incarnation of the pleasure potency of Śrī Kṛṣṇa. No one, therefore, can equal him.

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā,* verses 147 through 153, it is stated: "The pleasure potency of Śrī Kṛṣṇa formerly known as Vṛndāvaneśvarī is now personified in the form of Śrī Gadādhara Paṇḍita in the pastimes of Lord Caitanya Mahāprabhu." Śrī Svarūpa Dāmodara Gosvāmī has pointed out that in the shape of Lakṣmī, the pleasure potency of Kṛṣṇa, she was formerly very dear to the Lord as Śyāmasundara-vallabhā. The same Śyāmasundara-vallabhā is now present as Gadādhara Paṇḍita. Formerly, as Lalitā-sakhī, she was always devoted to Śrīmatī Rādhārāṇī. In the Twelfth Chapter of this part of the *Caitanya-caritāmṛta* there is a description of the descendants or disciplic succession of Gadādhara Paṇḍita.

adi.10.16

> *tāṅra śiṣya-upaśiṣya,—tāṅra upaśākhā*
> *eimata saba śākhā-upaśākhāra lekhā*

SYNONYMS

tāṅra—his; *śiṣya*—disciples; *upaśiṣya*—granddisciples and admirers; *tāṅra*—his; *upaśākhā*—subbranches; *eimata*—in this way; *saba*—all; *śākhā*—branches; *upaśākhāra*—subbranches; *lekhā*—to describe by writing.

TRANSLATION

His disciples and granddisciples are his subbranches. To describe them all would be difficult.

adi.10.17

> *vakreśvara paṇḍita—prabhura baḍa priya bhṛtya*
> *eka-bhāve cabbiśa prahara yāṅra nṛtya*

SYNONYMS

vakreśvara paṇḍita—of the name Vakreśvara Paṇḍita; *prabhura*—of the Lord; *baḍa*—very; *priya*—dear; *bhṛtya*—servant; *eka-bhāve*—continuously in the same ecstasy; *cabbiśa*—twenty-four; *prahara*—a duration of time comprising three hours; *yāṅra*—whose; *nṛtya*—dancing.

TRANSLATION

Vakreśvara Paṇḍita, the fifth branch of the tree, was a very dear servant of Lord Caitanya's. He could dance with constant ecstasy for seventy-two hours.

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā,* verse 71, it is stated that Vakreśvara Paṇḍita was an incarnation of Aniruddha, one of the quadruple expansions of Viṣṇu (Vāsudeva, Saṅkarṣaṇa, Aniruddha and Pradyumna). He could dance wonderfully for seventy-two continuous hours. When Lord Caitanya Mahāprabhu played in dramatic performances in the house of Śrīvāsa Paṇḍita, Vakreśvara Paṇḍita was one of the chief dancers, and he danced continually for that length of time. Śrī Govinda dāsa, an Oriyā devotee of Lord Caitanya Mahāprabhu, has described the life of Vakreśvara Paṇḍita in his book *Gaura-kṛṣṇodaya*. There are many disciples of Vakreśvara Paṇḍita in Orissa, and they are known as Gauḍīya Vaiṣṇavas although they are Oriyās. Among these disciples are Śrī Gopālaguru and his disciple Śrī Dhyānacandra Gosvāmī.

adi.10.18

> *āpane mahāprabhu gāya yāṅra nṛtya-kāle*
> *prabhura caraṇa dhari' vakreśvara bale*

SYNONYMS

āpane—personally; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *gāya*—sang; *yāṅra*—whose; *nṛtya-kāle*—at the time of dancing; *prabhura*—of the Lord; *caraṇa*—lotus feet; *dhari'*—embracing; *vakreśvara*—Vakreśvara Paṇḍita; *bale*—said.

TRANSLATION

Śrī Caitanya Mahāprabhu personally sang while Vakreśvara Paṇḍita danced, and thus Vakreśvara Paṇḍita fell at the lotus feet of the Lord and spoke as follows.

adi.10.19

> *"daśa-sahasra gandharva more deha' candramukha*
> *tārā gāya, muñi nāconi̇—tabe mora sukha"*

SYNONYMS

daśa-sahasra—ten thousand; *gandharva*—residents of Gandharvaloka; *more*—unto me; *deha'*—please deliver; *candra-mukha*—O moon-faced one; *tārāgāya*—let them sing; *muñi nāconi̇*—let me dance; *tabe*—then; *mora*—my; *sukha*—happiness.

TRANSLATION

"O Candramukha! Please give me ten thousand Gandharvas. Let them sing as I dance, and then I will be greatly happy."

PURPORT

The Gandharvas, who are residents of Gandharvaloka, are celebrated as celestial singers. Whenever singing is needed in the celestial planets, the Gandharvas are invited to sing. The

Gandharvas can sing continuously for days, and therefore Vakreśvara Paṇḍita wanted to dance as they sang.

adi.10.20

> *prabhu bale—tumi mora pakṣa eka śākhā*
> *ākāśe uḍitāma yadi pāṅ āra pākhā*

SYNONYMS

prabhu bale—Lord Śrī Caitanya Mahāprabhu replied; *tumi*—you; *mora*—My; *pakṣa*—wing; *eka*—one; *śākhā*—one-sided; *ākāśe*—in the sky; *uḍitāma*—I could fly; *yadi*—if; *pāṅ*—I could get; *āra*—another; *pākhā*—wing.

TRANSLATION

Lord Caitanya replied, "I have only one wing like you, but if I had another, certainly I would fly in the sky!"

adi.10.21

> *paṇḍita jagadānanda prabhura prāṇa-rūpa*
> *loke khyāta yeṅho satyabhāmāra svarūpa*

SYNONYMS

paṇḍita jagadānanda—of the name Paṇḍita Jagadānanda; *prabhura*—of the Lord; *prāṇa-rūpa*—life and soul; *loke*—in the

world; *khyāta*—celebrated; *yeṅho*—who; *satyabhāmāra*—of Satyabhāmā; *svarūpa*—personification.

TRANSLATION

Paṇḍita Jagadānanda, the sixth branch of the Caitanya tree, was celebrated as the life and soul of the Lord. He is known to have been an incarnation of Satyabhāmā [one of the chief queens of Lord Kṛṣṇa].

PURPORT

There are many dealings of Jagadānanda Paṇḍita with Lord Śrī Caitanya Mahāprabhu. Most importantly, he was the Lord's constant companion and especially took part in all the pastimes of the Lord in the houses of Śrīvāsa Paṇḍita and Candraśekhara Ācārya.

adi.10.22

> *prītye karite cāhe prabhura lālana-pālana*
> *vairāgya-loka-bhaye prabhu nā māne kakhana*

SYNONYMS

prītye—in intimacy or affection; *karite*—to do; *cāhe*—wanted; *prabhura*—the Lord's; *lālana-pālana*—maintenance; *vairāgya*—renouncement; *loka-bhaye*—fearing the public; *prabhu*—the Lord; *nā*—did not; *māne*—accept; *kakhana*—any time.

TRANSLATION

Jagadānanda Paṇḍita [as an incarnation of Satyabhāmā] always wanted to see to the comfort of Lord Caitanya, but since the Lord was a sannyāsī He did not accept the luxuries that Jagadānanda Paṇḍita offered.

adi.10.23

> *dui-jane khaṭmaṭi lāgāya kondala*
> *tāṅra prītyera kathā āge kahiba sakala*

SYNONYMS

dui-jane—two persons; *khaṭmaṭi*—fighting over trifles; *lāgāya*—continued; *kondala*—quarrel; *tāṅra*—his; *prītyera*—affection; *kathā*—narration; *āge*—ahead; *kahiba*—I shall speak; *sakala*—all.

TRANSLATION

They sometimes appeared to fight over trifles, but these quarrels were based on their affection, of which I shall speak later.

adi.10.24

> *rāghava-paṇḍita—prabhura ādya-anucara*
> *tāṅra eka śākhā mukhya—makaradhvaja kara*

SYNONYMS

rāghava paṇḍita—of the name Rāghava Paṇḍita; *prabhura*—of the Lord; *ādya*—original; *anucara*—follower; *tāṅra*—his; *eka*—one; *śākhā*—branch; *mukhya*—chief; *makaradhvaja*—of the name Makaradhvaja; *kara*—surname.

TRANSLATION

Rāghava Paṇḍita, Lord Śrī Caitanya Mahāprabhu's original follower, is understood to have been the seventh branch. From him proceeded another subbranch, headed by Makaradhvaja Kara.

PURPORT

Kara was the surname of Makaradhvaja. At present this surname is generally found in the Kāyastha community. The *Gaura-gaṇoddeśa-dīpikā,* verse 166, states:

> *dhaniṣṭhā bhakṣya-sāmagrīṁ*
> *kṛṣṇāyādād vraje 'mitām*
> *saiva sāmprataṁ gaurāṅga-*
> *priyo rāghava-paṇḍitaḥ*

Rāghava Paṇḍita was formerly a confidential *gopī* in Vraja during the time of Lord Kṛṣṇa's pastimes, and his former name was Dhaniṣṭhā. This *gopī,* Dhaniṣṭhā, always engaged in preparing foods for Kṛṣṇa.

adi.10.25

> *tāṅhāra bhaginī damayantī prabhura priya dāsī*
> *prabhura bhoga-sāmagrī ye kare vāra-māsi*

SYNONYMS

tāṅhāra—his; *bhaginī*—sister; *damayantī*—of the name Damayantī; *prabhura*—of the Lord; *priya*—dear; *dāsī*—maidservant; *prabhura*—of the Lord; *bhoga-sāmagrī*—cooking materials; *ye*—who; *kare*—does; *vāra-māsi*—throughout the whole year.

TRANSLATION

Rāghava Paṇḍita's sister Damayantī was the dear maidservant of the Lord. She always collected various ingredients with which to cook for Lord Caitanya.

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā,* verse 167, it is mentioned, *guṇamālā vraje yāsīd damayantī tu tat-svasā:* The *gopī* named Guṇamālā appeared as Rāghava Paṇḍita's sister Damayantī. On the East Bengal railway line beginning from the Sealdah station in Calcutta, there is a station named Sodapura, which is not very far from Calcutta. Within one mile of this station, toward the western side of the Ganges, is a village known as Pāṇihāṭī, in which the residential quarters of Rāghava Paṇḍita still exist. On Rāghava Paṇḍita's tomb is a creeper on a concrete platform.

There is also a Madana-mohana Deity in a broken-down temple nearby. This temple is managed by a local Zamindar of the name Śrī Śivacandra Rāya Caudhurī. Makaradhvaja Kara was also an inhabitant of Pāṇihāṭī.

adi.10.26

> *se saba sāmagrī yata jhālite bhariyā*
> *rāghava la-iyā yā'na gupata kariyā*

SYNONYMS

se saba—all those; *sāmagrī*—ingredients; *yata*—all of them; *jhālite bhariyā*—packing in bags; *rāghava*—Rāghava Paṇḍita; *la-iyā*—carried; *yā'na*—goes; *gupata kariyā*—very confidentially.

TRANSLATION

The foods Damayantī cooked for Lord Caitanya when He was at Purī were carried in bags by her brother Rāghava without the knowledge of others.

adi.10.27

> *vāra-māsa tāhā prabhu karena aṅgīkāra*
> *'rāghavera jhāli' bali' prasiddhi yāhāra*

SYNONYMS

vāra-māsa—the whole year; *tāhā*—all those foods; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *karena*—did; *aṅgīkāra*—accept; *rāghavera jhāli*—the bags of Rāghava Paṇḍita; *bali'*—so called; *prasiddhi*—celebrated; *yāhāra*—of which.

TRANSLATION

The Lord accepted these foods throughout the entire year. That bag is still celebrated as rāghavera jhāli ["the bags of Rāghava Paṇḍita"].

adi.10.28

> *se-saba sāmagrī āge kariba vistāra*
> *yāhāra śravaṇe bhaktera vahe aśrudhāra*

SYNONYMS

se-saba—all these things; *sāmagrī*—ingredients of the foods; *āge*—further on; *kariba*—I shall describe; *vistāra*—vividly; *yāhāra*—of which; *śravaṇe*—by the hearing; *bhaktera*—of a devotee; *vahe*—flowing; *aśru-dhāra*—tears.

TRANSLATION

I shall describe the contents of the bags of Rāghava Paṇḍita later in this book. Hearing this narration,

devotees generally cry, and tears glide down from their eyes.

PURPORT

A vivid description of these *rāghavera jhāli* is to be found in Chapter Ten of the *Antya-līlā* portion of *Śrī Caitanya-caritāmṛta*.

adi.10.29

> *prabhura atyanta priya—paṇḍita gaṅgādāsa*
> *yāṅhāra smaraṇe haya sarva-bandha-nāśa*

SYNONYMS

prabhura—of the Lord; *atyanta*—very much; *priya*—dear; *paṇḍita gaṅgādāsa*—of the name Paṇḍita Gaṅgādāsa; *yāṅhāra*—who; *smaraṇe*—by remembering; *haya*—it becomes; *sarva-bandha-nāśa*—freedom from all kinds of bondage.

TRANSLATION

Paṇḍita Gaṅgādāsa was the eighth dear branch of the tree of Śrī Caitanya Mahāprabhu. One who remembers his activities attains freedom from all bondage.

adi.10.30

> *caitanya-pārṣada—śrī-ācārya purandara*
> *pitā kari' yāṅre bale gaurāṅga-sundara*

SYNONYMS

caitanya-pārṣada—associate of Lord Caitanya; *śrī-ācārya purandara*—of the name Śrī Ācārya Purandara; *pitā*—father; *kari'*—taking him; *yāṅre*—whom; *bale*—says; *gaurāṅga-sundara*—Lord Caitanya Mahāprabhu.

TRANSLATION

Śrī Ācārya Purandara, the ninth branch, was a constant associate of Lord Caitanya. The Lord accepted him as His father.

PURPORT

It is described in the *Caitanya-bhāgavata* that whenever Lord Caitanya Mahāprabhu visited the house of Rāghava Paṇḍita, He also visited Purandara Ācārya immediately upon receiving an invitation. Purandara Ācārya is to be considered most fortunate because the Lord used to greet him by addressing him as His father and embracing him in great love.

adi.10.31

> *dāmodara-paṇḍita śākhā premete pracaṇḍa*
> *prabhura upare yeṅho kaila vākya-daṇḍa*

SYNONYMS

dāmodara-paṇḍita—of the name Dāmodara Paṇḍita; *śākhā*—another branch (the tenth branch); *premete*—in affection; *pracaṇḍa*—very much advanced; *prabhura*—the Lord; *upare*—upon; *yeṅho*—he who; *kaila*—did; *vākya-daṇḍa*—chastisement by speaking.

TRANSLATION

Dāmodara Paṇḍita, the tenth branch of the Caitanya tree, was so elevated in love of Lord Caitanya that he once unhesitatingly chastised the Lord with strong words.

adi.10.32

> *daṇḍa-kathā kahiba āge vistāra kariyā*
> *daṇḍe tuṣṭa prabhu tāṅre pāṭhāilā nadīyā*

SYNONYMS

daṇḍa-kathā—the narration of such chastisement; *kahiba*—I shall speak; *āge*—ahead; *vistāra*—detailed description; *kariyā*—making; *daṇḍe*—in the matter of chastisement; *tuṣṭa prabhu*—the Lord is

very much satisfied; *tāṅre*—him; *pāṭhāilā*—sent back; *nadīyā*—Nadia (a district in Bengal).

TRANSLATION

Later in the Caitanya-caritāmṛta I shall describe this incident of chastisement in detail. The Lord, being very much satisfied by this chastisement, sent Dāmodara Paṇḍita to Navadvīpa.

PURPORT

Dāmodara Paṇḍita, who was formerly known as Śaibyā in Vraja-dhāma, used to carry messages from Lord Caitanya to Śacīmātā, and during the Ratha-yātrā festival he carried messages from Śacīmātā to Lord Caitanya Mahāprabhu.

adi.10.33

> *tāṅhāra anuja śākhā—śaṅkara-paṇḍita*
> *'prabhu-pādopādhāna' yāṅra nāma vidita*

SYNONYMS

tāṅhāra—his (Dāmodara Paṇḍita's); *anuja*—younger brother; *śākhā*—the eleventh branch; *śaṅkara-paṇḍita*—of the name Śaṅkara Paṇḍita; *prabhu*—the Lord's; *pāda-upadhāna*—shoes; *yāṅra*—whose; *nāma*—name; *vidita*—celebrated.

TRANSLATION

The eleventh branch, the younger brother of Dāmodara Paṇḍita, was known as Śaṅkara Paṇḍita. He was celebrated as the shoes of the Lord.

adi.10.34

> *sadāśiva-paṇḍita yāṅra prabhu-pade āśa*
> *prathamei nityānandera yāṅra ghare vāsa*

SYNONYMS

sadāśiva-paṇḍita—of the name Sadāśiva Paṇḍita; *yāṅra*—whose; *prabhu-pade*—unto the lotus feet of the Lord; *āśa*—constant desire; *prathamei*—in the beginning; *nityānandera*—of Lord Nityānanda; *yāṅra*—of whom; *ghare*—in the home; *vāsa*—residence.

TRANSLATION

Sadāśiva Paṇḍita, the twelfth branch, was always anxious to serve the lotus feet of the Lord. It was his good fortune that when Lord Nityānanda came to Navadvīpa He resided at his house.

PURPORT

It is mentioned in the *Caitanya-bhāgavata, Antya-līlā,* Chapter Nine, that Sadāśiva Paṇḍita was a pure devotee and that Nityānanda Prabhu resided at his house.

adi.10.35

> *śrī-nṛsiṁha-upāsaka—pradyumna brahmacārī*
> *prabhu tāṅra nāma kailā 'nṛsiṁhānanda' kari'*

SYNONYMS

śrī-nṛsiṁha-upāsaka—the worshiper of Lord Nṛsiṁhadeva; *pradyumnabrahmacārī*—of the name Pradyumna Brahmacārī; *prabhu*—the Lord; *tāṅra*—his; *nāma*—name; *kailā*—turned into; *nṛsiṁhānanda*—of the name Nṛsiṁhānanda; *kari'*—by such a name.

TRANSLATION

The thirteenth branch was Pradyumna Brahmacārī. Since he was a worshiper of Lord Nṛsiṁhadeva, Śrī Caitanya Mahāprabhu changed his name to Nṛsiṁhānanda Brahmacārī.

PURPORT

Pradyumna Brahmacārī is described in the *Antya-līlā,* Second Chapter, of *Śrī Caitanya-caritāmṛta*. He was a great devotee of Lord Caitanya's who changed his name to Nṛsiṁhānanda. While coming from the house of Rāghava Paṇḍita at Pānihāṭī to the house of Śivānanda, Lord Caitanya Mahāprabhu appeared in the heart of Nṛsiṁhānanda Brahmacārī. To acknowledge this, Nṛsiṁhānanda Brahmacārī used to accept as eatables the food of

three Deities, namely, Jagannātha, Nṛsiṁhadeva and Lord Caitanya Mahāprabhu. This is stated in the *Caitanya-caritāmṛta, Antya-līlā,* Second Chapter, verses 48 through 78. Upon receiving information that Lord Caitanya Mahāprabhu was proceeding toward Vṛndāvana from Kuliyā, Nṛsiṁhānanda absorbed himself in meditation and by his mental activities began constructing a very nice road from Kuliyā to Vṛndāvana. All of a sudden, however, he broke his meditation and told the other devotees that this time Lord Caitanya Mahāprabhu would not go to Vṛndāvana but only as far as the place known as Kānāi Nāṭaśālā. This is described in the *Madhya-līlā,* Chapter One, verses 155 through 162. The *Gaura-gaṇoddeśa-dīpikā,* verse 74, says, *āveśaś ca tathājñeyo miśre pradyumna-saṁjñake:* Śrī Caitanya Mahāprabhu changed the name of Pradyumna Miśra, or Pradyumna Brahmacārī, to Nṛsiṁhānanda Brahmacārī, for in his heart Lord Nṛsiṁhadeva was manifest. It is said that Lord Nṛsiṁhadeva used to talk with him directly.

adi.10.36

> *nārāyaṇa-paṇḍita eka baḍa-i udāra*
> *caitanya-caraṇa vinu nāhi jāne āra*

SYNONYMS

nārāyaṇa-paṇḍita—of the name Nārāyaṇa Paṇḍita; *eka*—one; *baḍai*—very; *udāra*—liberal; *caitanya-caraṇa*—the lotus feet of

Lord Caitanya; *vinu*—except; *nāhi*—not; *jāne*—know; *āra*—anything else.

TRANSLATION

Nārāyaṇa Paṇḍita, the fourteenth branch, a great and liberal devotee, did not know any shelter but Lord Caitanya's lotus feet.

PURPORT

Nārāyaṇa Paṇḍita was one of the associates of Śrīvāsa Ṭhākura. It is mentioned in the *Caitanya-bhāgavata,* Ninth Chapter, verse 93, that he went to see Śrī Caitanya Mahāprabhu at Jagannātha Purī with Ṭhākura's brother Śrī Rāma Paṇḍita.

adi.10.37

> *śrīmān-paṇḍita śākhā—prabhura nija bhṛtya*
> *deuṭi dharena, yabe prabhu karena nṛtya*

SYNONYMS

śrīmān-paṇḍita—of the name Śrīmān Paṇḍita; *śākhā*—branch; *prabhura*—of the Lord; *nija*—own; *bhṛtya*—servant; *deuṭi*—torch light; *dharena*—carries; *yabe*—while; *prabhu*—Lord Caitanya; *karena*—does; *nṛtya*—dance.

TRANSLATION

The fifteenth branch was Śrīmān Paṇḍita, who was a constant servitor of Lord Caitanya Mahāprabhu. He used to carry a torch while the Lord danced.

PURPORT

Śrīmān Paṇḍita was among the companions of Lord Caitanya Mahāprabhu when the Lord performed *saṅkīrtana*. When Lord Caitanya dressed Himself in the form of the goddess Lakṣmī and danced in the streets of Navadvīpa, Śrīmān Paṇḍita carried a torch to light the way.

adi.10.38

> *śuklāmbara-brahmacārī baḍa bhāgyavān*
> *yāṅra anna māgi' kāḍi' khāilā bhagavān*

SYNONYMS

śuklāmbara-brahmacārī—of the name Śuklāmbara Brahmacārī; *baḍa*—very; *bhāgyavān*—fortunate; *yāṅra*—whose; *anna*—food; *māgi'*—begging; *kāḍi'*—snatching; *khāilā*—ate; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

The sixteenth branch, Śuklāmbara Brahmacārī, was very fortunate because Lord Caitanya Mahāprabhu

jokingly or seriously begged food from him or sometimes snatched it from him forcibly and ate it.

PURPORT

It is stated that Suklāmbara Brahmacārī, an inhabitant of Navadvīpa, was Lord Caitanya Mahāprabhu's first companion in the *saṅkīrtana* movement. When Lord Caitanya returned from Gayā after initiation, He stayed with Śuklāmbara Brahmacārī because He wanted to hear from this devotee about the pastimes of Lord Kṛṣṇa. Śuklāmbara Brahmacārī collected alms of rice from the inhabitants of Navadvīpa, and Śrī Caitanya Mahāprabhu took pleasure in eating the rice that he cooked. It is said that Śuklāmbara Brahmacārī was one of the wives of the yajñic *brāhmaṇas* during the time of Lord Kṛṣṇa's pastimes in Vṛndāvana. Lord Kṛṣṇa begged food from the wives of the *yajñic brāhmaṇas,* and Lord Caitanya Mahāprabhu performed a similar pastime by begging rice from Śuklāmbara Brahmacārī.

adi.10.39

> *nandana-ācārya-śākhā jagate vidita*
> *lukāiyā dui prabhura yāṅra ghare sthita*

SYNONYMS

nandana-ācārya—of the name Nandana Ācārya; *śākhā*—the seventeenth branch; *jagate*—in the world; *vidita*—celebrated;

lukāiyā—hiding; *dui*—two; *prabhura*—of the Lords; *yāṅra*—of whom; *ghare*—in the house; *sthita*—situated.

TRANSLATION

Nandana Ācārya, the seventeenth branch of the Caitanya tree, is celebrated within the world because the two Prabhus [Lord Caitanya and Nityānanda] sometimes hid in his house.

PURPORT

Nandana Ācārya was another companion of Lord Caitanya Mahāprabhu during His *kīrtana* pastimes in Navadvīpa. Śrīla Nityānanda Prabhu, as Avadhūta, traveled on many pilgrimages, and when He first came to Śrī Navadvīpa-dhāma He remained hidden in the house of Nandana Ācārya. It is there that He first met all the devotees of Lord Caitanya Mahāprabhu. When Caitanya Mahāprabhu exhibited His *mahā-prakāśa,* He asked Rāmāi Paṇḍita to call Advaita Prabhu, who was hiding in the home of Nandana Ācārya, for Śrī Caitanya Mahāprabhu could understand that He was hiding. Similarly, Lord Caitanya also sometimes hid in the home of Nandana Ācārya. In this connection one may refer to *Śrī Caitanya-bhāgavata, Madhya-līlā* Chapters Six and Seventeen.

adi.10.40

> *śrī-mukunda-datta śākhā—prabhura samādhyāyī*
> *yāṅhāra kīrtane nāce caitanya-gosāñi*

SYNONYMS

śrī-mukunda-datta—of the name Śrī Mukunda Datta; *śākhā*—another branch; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *samādhyāyī*—class friend; *yāṅhāra*—whose; *kīrtane*—in *saṅkīrtana*; *nāce*—dances; *caitanya-gosāñi*—Śrī Caitanya Mahāprabhu.

TRANSLATION

Mukunda Datta, a class friend of Lord Caitanya's, was another branch of the Caitanya tree. Lord Caitanya danced while he sang.

PURPORT

Śrī Mukunda Datta was born in the Caṭṭagrāma district, in the village of Chanharā, which is under the jurisdiction of the police station named Paṭiyā. This village is situated ten *krośas,* or about twenty miles, from the home of Puṇḍarīka Vidyānidhi. In the *Gaura-gaṇoddeśa-dīpikā* (140) it is said:

> *vraje sthitau gāyakau yau*
> *madhukaṇṭha-madhuvratau*

> *mukunda-vāsudevau tau*
> *dattau gaurāṅga-gāyakau*

"In Vraja there were two very nice singers named Madhukaṇṭha and Madhuvrata. They appeared in *caitanya-līlā* as Mukunda and Vāsudeva Datta, who were singers in the society of Lord Caitanya Mahāprabhu." When Lord Caitanya was a student, Mukunda Datta was His class friend, and they frequently engaged in logical arguments. Sometimes Lord Caitanya Mahāprabhu would fight with Mukunda Datta, using tricks of logic. This is described in the *Caitanya-bhāgavata, Ādi-līlā,* Chapters Seven and Eight. When Lord Caitanya Mahāprabhu returned from Gayā, Mukunda Datta gave Him pleasure by reciting verses from *Śrīmad-Bhāgavatam* about *kṛṣṇa-līlā*. It was by his endeavor that Gadādhara Paṇḍita Gosvāmī became a disciple of Puṇḍarīka Vidyānidhi, as stated in *Śrī Caitanya-bhāgavata, Madhya-līlā,* Chapter Seven. When Mukunda Datta sang in the courtyard of Śrīvāsa Prabhu, Mahāprabhu danced with His singing, and when Lord Caitanya for twenty-one hours exhibited an ecstatic manifestation known as *sāta-prahariyā,* Mukunda Datta inaugurated the function by singing.

Sometimes Lord Caitanya Mahāprabhu chastised Mukunda Datta by calling him *khaḍajāṭhiyā beṭā* because he attended many functions held by different classes of nondevotees. This is stated in the *Caitanya-bhāgavata, Madhya-līlā,* Chapter Ten. When Lord Caitanya Mahāprabhu dressed Himself as the

goddess of fortune to dance in the house of Candraśekhara, Mukunda Datta began the first song.

Before disclosing His desire to take the renounced order of life, Lord Caitanya first went to the house of Mukunda Datta, but at that time Mukunda Datta requested Lord Caitanya Mahāprabhu to continue His *saṅkīrtana* movement for a few days more before taking *sannyāsa*. This is stated in *Caitanya-bhāgavata, Madhya-līlā* Chapter Twenty-six. The information of Lord Caitanya's accepting the renounced order was made known to Gadādhara Paṇḍita, Candraśekhara Ācārya and Mukunda Datta by Nityānanda Prabhu, and therefore all of them went to Katwa and arranged for *kīrtana* and all the paraphernalia for Lord Caitanya's acceptance of *sannyāsa*. After the Lord took *sannyāsa,* they all followed Him, especially Śrī Nityānanda Prabhu, Gadādhara Prabhu and Govinda, who followed Him all the way to Puruṣottama-kṣetra. In this connection one may refer to *Śrī Caitanya-bhāgavata, Antya-līlā,* Chapter Two. In the place known as Jaleśvara, Nityānanda Prabhu broke the *sannyāsa* rod of Caitanya Mahāprabhu. Mukunda Datta was also present at that time. He went every year from Bengal to see Lord Caitanya at Jagannātha Purī.

adi.10.41

> *vāsudeva datta—prabhura bhṛtya mahāśaya*
> *sahasra-mukhe yāṅra guṇa kahile nā haya*

SYNONYMS

vāsudeva datta—of the name Vāsudeva Datta; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *bhṛtya*—servant; *mahāśaya*—great personality; *sahasra-mukhe*—with thousands of mouths; *yāṅra*—whose; *guṇa*—qualities; *kahile*—describing; *nā*—never; *haya*—becomes fulfilled.

TRANSLATION

Vāsudeva Datta, the nineteenth branch of the Śrī Caitanya tree, was a great personality and a most confidential devotee of the Lord. One could not describe his qualities even with thousands of mouths.

PURPORT

Vāsudeva Datta, the brother of Mukunda Datta, was also a resident of Caṭṭagrāma. In the *Caitanya-bhāgavata* it is said, *yāṅra sthāne kṛṣṇa haya āpane vikraya:* Vāsudeva Datta was such a powerful devotee that Kṛṣṇa was purchased by him. Vāsudeva Datta stayed at Śrīvāsa Paṇḍita's house, and in the *Caitanya-bhāgavata* it is described that Lord Caitanya Mahāprabhu was so pleased with Vāsudeva Datta and so affectionate toward him that He used to say, "I am only Vāsudeva Datta's man. My body is only meant to please Vāsudeva Datta, and he can sell Me anywhere." Thrice He vowed that this was a fact and that no one should disbelieve these statements. "All My dear devotees," He said, "I tell you the truth. My body is especially meant for Vāsudeva Datta." Vāsudeva Datta initiated

Śrī Yadunandana Ācārya, the spiritual master of Raghunātha dāsa, who later became Raghunātha dāsa Gosvāmī. This will be found in the *Caitanya-caritāmṛta, Antya-līla,* Sixth Chapter, verse 161. Vāsudeva Datta spent money very liberally; therefore Lord Caitanya Mahāprabhu asked Śivānanda Sena to become his *sarakhela,* or secretary, in order to control his extravagant expenses. Vāsudeva Datta was so kind to the living entities that he wanted to take all their sinful reactions so that they might be delivered by Śrī Caitanya Mahāprabhu. This is described in the Fifteenth Chapter of the *Caitanya-caritamrta's Madhya-līlā,* verses 159 through 180.

There is a railway station named Pūrvasthalī near the Navadvīpa railway station, and about one mile away, in a village known as Māmagāchi, which is the birthplace of Vṛndāvana dāsa Ṭhākura, there is presently a temple of Madana-gopāla that was established by Vāsudeva Datta. The Gauḍīya Maṭha devotees have now taken charge of this temple, and the *sevā-pūjā* is going on very nicely. Every year all the pilgrims on the *navadvīpa-parikrama* visit Māmagāchi. Since Śrī Bhaktisiddhānta Sarasvatī Ṭhākura inaugurated the *navadvīpa-parikrama* function, the temple has been very well managed.

adi.10.42

> *jagate yateka jīva, tāra pāpa lañā*
> *naraka bhuñjite cāhe jīva chāḍāiyā*

SYNONYMS

jagate—in the world; *yateka*—all; *jīva*—living entities; *tāra*—their; *pāpa*—sinful activities; *lañā*—taking; *naraka*—hell; *bhuñjite*—to suffer; *cāhe*—wanted; *jīva*—the living entities; *chāḍāiyā*—liberating them.

TRANSLATION

Śrīla Vāsudeva Datta Ṭhākura wanted to suffer for the sinful activities of all the people of the world so that Lord Caitanya Mahāprabhu might deliver them.

adi.10.43

> *haridāsa-ṭhākura śākhāra adbhuta carita*
> *tina lakṣa nāma teṅho layena apatita*

SYNONYMS

haridāsa-ṭhākura—of the name Haridāsa Ṭhākura; *śākhāra*—of the branch; *adbhuta*—wonderful; *carita*—characteristics; *tina*—three; *lakṣa*—hundred thousand; *nāma*—names; *teṅho*—he; *layena*—chanted; *apatita*—without fail.

TRANSLATION

The twentieth branch of the Caitanya tree was Haridāsa Ṭhākura. His character was wonderful. He used to

chant the holy name of Kṛṣṇa 300,000 times a day without fail.

PURPORT

Certainly the chanting of 300,000 holy names of the Lord is wonderful. No ordinary person can chant so many names, nor should one artificially imitate Haridāsa Ṭhākura's behavior. It is essential, however, that everyone fulfill a specific vow to chant the Hare Kṛṣṇa *mantra*. Therefore we have prescribed in our Society that all our students must chant at least sixteen rounds daily. Such chanting must be offenseless in order to be of high quality. Mechanical chanting is not as powerful as chanting of the holy name without offenses. It is stated in the *Caitanya-bhāgavata, Ādi-līlā,* Chapter Two, that Haridāsa Ṭhākura was born in a village known as Buḍhana but after some time came to live on the bank of the Ganges at Phuliyā near Śāntipura. From the description of his chastisement by a Muslim magistrate, which is found in the Sixteenth Chapter of the *Ādi-līlā* of *Caitanya-bhāgavata,* we can understand how humble and meek Haridāsa Ṭhākura was and how he achieved the causeless mercy of the Lord. In the dramas performed by Lord Caitanya Mahāprabhu, Haridāsa Ṭhākura played the part of a police chief. While chanting the Hare Kṛṣṇa *mahā-mantra* in Benāpola, he was personally tested by Māyādevī herself. Haridāsa Ṭhākura's passing away is described in the *Antya-līlā* of *Caitanya-caritāmṛta,* Eleventh Chapter. It is not definitely certain whether Śrī Haridāsa Ṭhākura appeared in the village named Buḍhana

that is in the district of Khulnā. Formerly this village was within a district of twenty-four *pargaṇas* within the Sātakṣīrā division.

adi.10.44

> *tāṅhāra ananta guṇa—kahi diṅmātra*
> *ācārya gosāñi yāṅre bhuñjāya śrāddha-pātra*

SYNONYMS

tāṅhāra—Haridāsa Ṭhākura's; *ananta*—unlimited; *guṇa*—qualities; *kahi*—I speak; *diṅ-mātra*—only a small part; *ācārya gosāñi*—Śrī Advaita Ācārya Prabhu; *yāṅre*—to whom; *bhuñjāya*—offered to eat; *śrāddha-pātra*—*prasāda* offered to Lord Viṣṇu.

TRANSLATION

There was no end to the transcendental qualities of Haridāsa Ṭhākura. Here I mention but a fraction of his qualities. He was so exalted that Advaita Gosvāmī, when performing the śrāddha ceremony of his father, offered him the first plate.

adi.10.45

> *prahlāda-samāna tāṅra guṇera taraṅga*
> *yavana-tāḍaneo yāṅra nāhika bhrū-bhaṅga*

SYNONYMS

prahlāda-samāna—exactly like Prahlāda Mahārāja; *tāṅra*—his; *guṇera*—qualities; *taraṅga*—waves; *yavana*—of the Muslims; *tāḍaneo*—even by the persecution; *yāṅra*—whose; *nāhika*—there was none; *bhrū-bhaṅga*—even the slightest agitation of an eyebrow.

TRANSLATION

The waves of his good qualities were like those of Prahlāda Mahārāja. He did not even slightly raise an eyebrow when persecuted by the Mohammedan ruler.

adi.10.46

> *teṅho siddhi pāile tāṅra deha lañā kole*
> *nācila caitanya-prabhu mahā-kutūhale*

SYNONYMS

teṅho—he; *siddhi*—perfection; *pāile*—after achieving; *tāṅra*—his; *deha*—body; *lañā*—taking; *kole*—on the lap; *nācila*—danced; *caitanya-prabhu*—Lord Śrī Caitanya Mahāprabhu; *mahā-kutūhale*—in great ecstasy.

TRANSLATION

After the passing away of Haridāsa Ṭhākura, the Lord Himself took his body on His lap, and He danced with it in great ecstasy.

adi.10.47

> *tāṅra līlā varṇiyāchena vṛndāvana-dāsa*
> *yebā avaśiṣṭa, āge kariba prakāśa*

SYNONYMS

tāṅra—his; *līlā*—pastimes; *varṇiyāchena*—described; *vṛndāvana-dāsa*—Śrīla Vṛndāvana dāsa Ṭhākura; *yebā*—whatever; *avaśiṣṭa*—remained undescribed; *āge*—later in the book; *kariba*—I shall make; *prakāśa*—manifest.

TRANSLATION

Śrīla Vṛndāvana dāsa Ṭhākura vividly described the pastimes of Haridāsa Ṭhākura in his Caitanya-bhāgavata. Whatever has remained undescribed I shall try to explain later in this book.

adi.10.48

> *tāṅra upaśākhā—yata kulīna-grāmī jana*
> *satyarāja-ādi—tāṅra kṛpāra bhājana*

SYNONYMS

tāṅra upaśākhā—his subbranch; *yata*—all; *kulīna-grāmī jana*—the inhabitants of Kulīna-grāma; *satyarāja*—of the name Satyarāja; *ādi*

—heading the list; *tāṅra*—his; *kṛpāra*—of mercy; *bhājana*—recipient.

TRANSLATION

One subbranch of Haridāsa Ṭhākura consisted of the residents of Kulīna-grāma. The most important among them was Satyarāja Khān, or Satyarāja Vasu, who was a recipient of all the mercy of Haridāsa Ṭhākura.

PURPORT

Satyarāja Khān was the son of Guṇarāja Khān and father of Rāmānanda Vasu. Haridāsa Ṭhākura lived for some time during the Cāturmāsya period in the village named Kulīna-grāma, where he chanted the holy name, the Hare Kṛṣṇa *mahā-mantra,* and distributed his mercy to the descendants of the Vasu family. Satyarāja Khān was allotted the service of supplying silk ropes for the Jagannātha Deity during the Rathayātrā festival. The answers to his inquiries from Śrī Caitanya Mahāprabhu about the duty of householder devotees are vividly described in the *Madhya-līlā,* Chapters Fifteen and Sixteen. The village of Kulīna-grāma is situated two miles from the railway station named Jaugrāma on the Newcord line from Howrah to Burdwan. Lord Caitanya Mahāprabhu very highly praised the people of Kulīna-grāma, and He stated that even a dog of Kulīna-grāma was very dear to Him.

adi.10.49

> *śrī-murāri gupta śākhā—premera bhāṇḍāra*
> *prabhura hṛdaya drave śuni' dainya yāṅra*

SYNONYMS

śrī-murāri gupta—of the name Śrī Murāri Gupta; *śākhā*—branch; *premera*—of love of Godhead; *bhāṇḍāra*—store; *prabhura*—of the Lord; *hṛdaya*—the heart; *drave*—melts; *śuni'*—hearing; *dainya*—humility; *yāṅra*—of whom.

TRANSLATION

Murāri Gupta, the twenty-first branch of the tree of Śrī Caitanya Mahāprabhu, was a storehouse of love of Godhead. His great humility and meekness melted the heart of Lord Caitanya.

PURPORT

Śrī Murāri Gupta wrote a book called *Śrī Caitanya-carita*. He belonged to a *vaidya* physician family of Śrīhaṭṭa, the paternal home of Lord Caitanya, and later became a resident of Navadvīpa. He was among the elders of Śrī Caitanya Mahāprabhu. Lord Caitanya exhibited His Varāha form in the house of Murāri Gupta, as described in the *Caitanya-bhāgavata, Madhya-līlā,* Third Chapter. When Śrī Caitanya Mahāprabhu exhibited His *mahā-prakāśa* form, He appeared before Murāri

Gupta as Lord Rāmacandra. When Śrī Caitanya Mahāprabhu and Nityānanda Prabhu were sitting together in the house of Śrīvāsa Ṭhākura, Murāri Gupta first offered his respects to Lord Caitanya and then to Śrī Nityānanda Prabhu. Nityānanda Prabhu, however, was older than Caitanya Mahāprabhu, and therefore Lord Caitanya remarked that Murāri Gupta had violated social etiquette, for he should have first shown respect to Nityānanda Prabhu and then to Him. In this way, by the grace of Śrī Caitanya Mahāprabhu, Murāri Gupta was informed about the position of Śrī Nityānanda Prabhu, and the next day he offered obeisances first to Lord Nityānanda and then to Lord Caitanya. Śrī Caitanya Mahāprabhu gave chewed pan, or betel nut, to Murāri Gupta. Once Śivānanda Sena offered food to Lord Caitanya that had been cooked with excessive ghee, and the next day the Lord became sick and went to Murāri Gupta for treatment. Lord Caitanya accepted some water from the waterpot of Murāri Gupta, and thus He was cured. The natural remedy for indigestion is to drink a little water, and since Murāri Gupta was a physician, he gave the Lord some drinking water and cured Him.

When Caitanya Mahāprabhu appeared in the house of Śrīvāsa Ṭhākura in His Caturbhuja *mūrti,* Murāri Gupta became His carrier in the form of Garuḍa, and in these pastimes of ecstasy the Lord then got up on his back. It was the desire of Murāri Gupta to leave his body before the disappearance of Caitanya Mahāprabhu, but the Lord forbade him to do so. This is described in *Caitanya-bhagāvata, Madhya-līlā,* Chapter

Twenty. When Śrī Caitanya Mahāprabhu one day appeared in ecstasy as the Varāha *mūrti,* Murāri Gupta offered Him prayers. He was a great devotee of Lord Rāmacandra, and his staunch devotion is vividly described in the *Caitanya-caritāmṛta, Madhya-līlā,* Fifteenth Chapter, verses 137 through 157.

adi.10.50

> *pratigraha nāhi kare, nā laya kāra dhana*
> *ātma-vṛtti kari' kare kuṭumba bharaṇa*

SYNONYMS

pratigraha nāhi kare—he did not accept charity from anyone; *nā*—not; *laya*—take; *kāra*—anyone's; *dhana*—wealth; *ātma-vṛtti*—own profession; *kari'*—executing; *kare*—maintained; *kuṭumba*—family; *bharaṇa*—provision.

TRANSLATION

Śrīla Murāri Gupta never accepted charity from friends, nor did he accept money from anyone. He practiced as a physician and maintained his family with his earnings.

PURPORT

It should be noted that a *gṛhastha* (householder) must not make his livelihood by begging from anyone. Every householder of the higher castes should engage himself in his own occupational duty as a *brāhmaṇa, kṣatriya* or *vaiśya,* but he should not engage in

the service of others, for this is the duty of a *śūdra*. One should simply accept whatever he earns by his own profession. The engagements of a *brāhmaṇa* are *yajana, yājana, paṭhana, pāṭhana, dāna* and *pratigraha*. A *brāhmaṇa* should be a worshiper of Viṣṇu, and he should also instruct others how to worship Him. A *kṣatriya* can become a landholder and earn his livelihood by levying taxes or collecting rent from tenants. A *vaiśya* can accept agriculture or general trade as an occupational duty. Since Murāri Gupta was born in a physician's family (*vaidya-vaṁśa*), he practiced as a physician, and with whatever income he earned he maintained his family. As stated in *Śrīmad-Bhāgavatam,* everyone should execute his occupational duty, and thus he should satisfy the Supreme Personality of Godhead. That is the perfection of life. This system is called *daivī-varṇāśrama*. Murāri Gupta was an ideal *gṛhastha,* for he was a great devotee of Lord Rāmacandra and Caitanya Mahāprabhu. By practicing as a physician he maintained his family and at the same time satisfied Lord Caitanya to the best of his ability. This is the ideal of householder life.

adi.10.51

> *cikitsā karena yāre ha-iyā sadaya*
> *deha-roga bhāva-roga,—dui tāra kṣaya*

SYNONYMS

cikitsā—medical treatment; *karena*—did; *yāre*—upon whom; *ha-iyā*—becoming; *sadaya*—merciful; *deha-roga*—the disease of the body; *bhāva-roga*—the disease of material existence; *dui*—both; *tāra*—his; *kṣaya*—diminished.

TRANSLATION

As Murāri Gupta treated his patients, by his mercy both their bodily and spiritual diseases subsided.

PURPORT

Murāri Gupta could treat both bodily and spiritual disease because he was a physician by profession and a great devotee of the Lord in terms of spiritual advancement. This is an example of service to humanity. Everyone should know that there are two kinds of diseases in human society. One disease, which is called *adhyātmika,* or material disease, pertains to the body, but the main disease is spiritual. The living entity is eternal, but somehow or other, when in contact with the material energy, he is subjected to the repetition of birth, death, old age and disease. The physicians of the modern day should learn from Murāri Gupta. Although modern philanthropic physicians open gigantic hospitals, there are no hospitals to cure the material disease of the spirit soul. The Kṛṣṇa consciousness movement has taken up the mission of curing this disease, but people are not very appreciative because they do not know what this disease is. A diseased person needs both proper medicine and a proper diet,

and therefore the Kṛṣṇa consciousness movement supplies materially stricken people with the medicine of the chanting of the holy name, or the Hare Kṛṣṇa *mahā-mantra,* and the diet of *prasāda*. There are many hospitals and medical clinics to cure bodily diseases, but there are no such hospitals to cure the material disease of the spirit soul. The centers of the Kṛṣṇa consciousness movement are the only established hospitals that can cure man of birth, death, old age and disease.

adi.10.52

> *śrīmān sena prabhura sevaka pradhāna*
> *caitanya-caraṇa vinu nāhi jāne āna*

SYNONYMS

śrīmān sena—of the name Śrīmān Sena; *prabhura*—of the Lord; *sevaka*—servant; *pradhāna*—chief; *caitanya-caraṇa*—the lotus feet of Lord Caitanya Mahāprabhu; *vinu*—except; *nāhi*—does not; *jāne*—know; *āna*—anything else.

TRANSLATION

Śrīmān Sena, the twenty-second branch of the Caitanya tree, was a very faithful servant of Lord Caitanya. He knew nothing else but the lotus feet of Śrī Caitanya Mahāprabhu.

PURPORT

Śrīmān Sena was one of the inhabitants of Navadvīpa and was a constant companion of Lord Caitanya Mahāprabhu.

adi.10.53

> *śrī-gadādhara dāsa śākhā sarvopari*
> *kājī-gaṇera mukhe yeṅha bolāila hari*

SYNONYMS

śrī-gadādhara dāsa—of the name Śrī Gadādhara dāsa; *śākhā*—another branch; *sarva-upari*—above all; *kājī-gaṇera*—of the Kāzīs (Muslim magistrates); *mukhe*—in the mouth; *yeṅha*—one who; *bolāila*—caused to speak; *hari*—the holy name of Hari.

TRANSLATION

Śrī Gadādhara dāsa, the twenty-third branch, was understood to be the topmost, for he induced all the Mohammedan Kāzīs to chant the holy name of Lord Hari.

PURPORT

About eight or ten miles from Calcutta on the banks of the Ganges is a village known as Eṅḍiyādaha-grāma. Śrīla Gadādhara dāsa was known as an inhabitant of this village (*eṅḍiyādaha-vāsī gadādhara dāsa*). The *Bhakti-ratnākara*

(Seventh Wave), informs us that after the disappearance of Lord Caitanya Mahāprabhu, Gadādhara dāsa came from Navadvīpa to Katwa. Thereafter he came to Eṅḍiyādaha and resided there. He is stated to be the luster of the body of Śrīmatī Rādhārāṇī, just as Śrīla Gadādhara Paṇḍita Gosvāmī is an incarnation of Śrīmatī Rādhārāṇī Herself. Caitanya Mahāprabhu is sometimes explained to be *rādhā-bhāva-dyuti-suvalita,* or characterized by the emotions and bodily luster of Śrīmatī Rādhārāṇī. Gadādhara dāsa is this *dyuti,* or luster. In the *Gaura-gaṇoddeśa-dīpikā* he is described to be the expansion potency of Śrīmatī Rādhārāṇī. He counts among the associates of both Śrīla Gaurahari and Nityānanda Prabhu; as a devotee of Śrī Caitanya Mahāprabhu he was one of the associates of Lord Kṛṣṇa in conjugal love, and as a devotee of Lord Nityānanda he is considered to have been one of the friends of Kṛṣṇa in pure devotional service. Even though he was an associate of Lord Nityānanda Prabhu, he was not among the cowherd boys but was situated in the transcendental mellow of conjugal love. He established a temple of Śrī Gaurasundara in Katwa.

In 1434 *śakābda* (A.D. 1513), when Lord Nityānanda Prabhu was empowered by Lord Caitanya to preach the *saṅkīrtana* movement in Bengal, Śrī Gadādhara dāsa was one of Lord Nityānanda's chief assistants. He preached the *saṅkīrtana* movement by requesting everyone to chant the Hare Kṛṣṇa *mahā-mantra*. This simple preaching method of Śrīla Gadādhara dāsa can be followed by anyone and everyone in any

position of society. One must simply be a sincere and serious servant of Nityānanda Prabhu and preach this cult door to door.

When Śrīla Gadādhara dāsa Prabhu was preaching the cult of *hari-kīrtana,* there was a magistrate who was very much against his *saṅkīrtana* movement. Following in the footsteps of Lord Caitanya Mahāprabhu, Śrīla Gadādhara dāsa one night went to the house of the Kāzī and requested him to chant the Hare Kṛṣṇa *mahā-mantra*. The Kāzī replied, "All right, I shall chant Hare Kṛṣṇa tomorrow." On hearing this, Śrīla Gadādhara dāsa Prabhu began to dance, and he said, "Why tomorrow? You have already chanted the Hare Kṛṣṇa *mantra,* so simply continue."

In the *Gaura-gaṇoddeśa-dīpikā* (verses 154-55) it is said:

> *rādhā-vibhūti-rūpā yā*
> *candrakāntiḥ purā vraje*
> *sa śrī-gaurāṅga-nikaṭe*
> *dāsa-vaṁśyo gadādharaḥ*

> *pūrṇānandā vraje yāsīd*
> *baladeva-priyāgraṇī*
> *sāpi kārya-vaśād eva*
> *prāviśat taṁ gadādharam*

Śrīla Gadādhara dāsa is considered to be a united form of Candrakānti, who is the effulgence of Śrīmatī Rādhārāṇī, and Pūrṇānandā, who is the foremost of Lord Balarāma's very dear girlfriends. Thus Śrīla Gadādhara dāsa Prabhu was one of the

associates of both Caitanya Mahāprabhu and Nityānanda Prabhu.

Once while Śrīla Gadādhara dāsa Prabhu was returning to Bengal from Jagannātha Purī with Nityānanda Prabhu, he forgot himself and began talking very loudly as if he were a girl of Vrajabhūmi selling yogurt, and Śrīla Nityānanda Prabhu noted this. Another time, while absorbed in the ecstasy of the *gopīs,* he carried a jug filled with Ganges water on his head as if he were selling milk. When Lord Caitanya Mahāprabhu appeared in the house of Rāghava Paṇḍita while going to Vṛndāvana, Gadādhara dāsa went to see Him, and Śrī Caitanya Mahāprabhu was so glad that He put His foot on his head. When Gadādhara dāsa Prabhu was present in Eṅḍiyādaha he established a Bāla Gopāla *mūrti* for worship there. Śrī Mādhava Ghoṣa performed a drama known as "*Dāna-khaṇḍa*" with the help of Śrī Nityānanda Prabhu and Śrī Gadādhara dāsa. This is explained in the *Caitanya-bhāgavata, Antya-līlā* 5.318-94.

The tomb of Gadādhara dāsa Prabhu, which is in the village of Eṅḍiyādaha, was under the control of the Saṁyogī Vaiṣṇavas and later under the direction of Siddha Bhagavān dāsa Bābājī of Kālnā. By his order, Śrī Madhusūdana Mullik, one of the members of the aristocratic Mullik family of the Nārikelaḍāṅgā in Calcutta, established a *pāṭavāṭī* (monastery) there in the Bengali year 1256 (A.D. 1849). He also arranged for the worship of a Deity named Śrī Rādhākānta. His son Balāicāṅda Mullik established Gaura-Nitāi Deities there in the Bengali year 1312

(A.D. 1905). Thus on the throne of the temple are both Gaura-Nityānanda Deities and Rādhā-Kṛṣṇa Deities. Below the throne is a tablet with an inscription written in Sanskrit. In that temple there is also a small Deity of Lord Śiva as Gopeśvara. This is all described on a stone by the side of the entrance door.

adi.10.54

> *śivānanda sena—prabhura bhṛtya antaraṅga*
> *prabhu-sthāne yāite sabe layena yāṅra saṅga*

SYNONYMS

śivānanda sena—of the name Śivānanda Sena; *prabhura*—of the Lord; *bhṛtya*—servant; *antaraṅga*—very confidential; *prabhu-sthāne*—in Jagannātha Purī, where the Lord was staying; *yāite*—while going; *sabe*—all; *layena*—took; *yāṅra*—whose; *saṅga*—shelter.

TRANSLATION

Śivananda Sena, the twenty-fourth branch of the tree, was an extremely confidential servant of Lord Caitanya Mahāprabhu. Everyone who went to Jagannātha Purī to visit Lord Caitanya took shelter and guidance from Śrī Śivananda Sena.

adi.10.55

> *prativarṣe prabhu-gaṇa saṅgete lā-iyā*
> *nīlācale calena pathe pālana kariyā*

SYNONYMS

prati-varṣe—every year; *prabhu-gaṇa*—the devotees of Lord Caitanya; *saṅgete*—along with; *lā-iyā*—taking; *nīlācale*—to Jagannātha Purī; *calena*—goes; *pathe*—on the road; *pālana*—maintenance; *kariyā*—providing.

TRANSLATION

Every year he took a party of devotees from Bengal to Jagannātha Purī to visit Lord Caitanya. He maintained the entire party as they journeyed on the road.

adi.10.56

> *bhakte kṛpā karena prabhu e-tina svarūpe*
> *'sākṣāt,' 'āveśa' āra 'āvirbhāva'-rūpe*

SYNONYMS

bhakte—unto devotees; *kṛpā*—mercy; *karena*—bestows; *prabhu*—Lord Caitanya; *e*—these; *tina*—three; *svarūpe*—features; *sākṣāt*—directly; *āveśa*—empowered by the Lord; *āra*—and; *āvirbhāva*—appearance; *rūpe*—in the features.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu bestows His causeless mercy upon His devotees in three features: His own direct appearance [sākṣāt], His prowess within someone He empowers [āveśa], and His manifestation [āvirbhāva].

PURPORT

The *sākṣāt* feature of Śrī Caitanya Mahāprabhu is His personal presence. *Āveśa* refers to invested power, like that invested in Nakula Brahmacārī. *Āvirbhāva* is a manifestation of the Lord that appears even though He is personally not present. For example, Śrī Śacīmātā offered food at home to Śrī Caitanya Mahāprabhu although He was far away in Jagannātha Purī, and when she opened her eyes after offering the food she saw that they had actually been eaten by Śrī Caitanya Mahāprabhu. Similarly, when Śrīvāsa Ṭhākura performed *saṅkīrtana,* everyone felt the presence of Śrī Caitanya Mahāprabhu, even in His absence. This is another example of *āvirbhāva*.

adi.10.57

> *'sākṣāte' sakala bhakta dekhe nirviśeṣa*
> *nakula brahmacāri-dehe prabhura 'āveśa'*

SYNONYMS

sākṣāte—directly; *sakala*—all; *bhakta*—devotees; *dekhe*—see; *nirviśeṣa*—nothing peculiar but as He is; *nakulabrahmacārī*—of the name Nakula Brahmacārī; *dehe*—in the body; *prabhura*—the Lord's; *āveśa*—symptoms of power.

TRANSLATION

The appearance of Lord Śrī Caitanya Mahāprabhu in every devotee's presence is called sākṣāt. His appearance in Nakula Brahmacārī as a symptom of special prowess is an example of āveśa.

adi.10.58

> *'pradyumna brahmacārī' tāṅra āge nāma chila*
> *'nṛsiṁhānanda' nāma prabhu pāche ta' rākhila*

SYNONYMS

pradyumna brahmacārī—of the name Pradyumna Brahmacārī; *tāṅra*—his; *āge*—previously; *nāma*—name; *chila*—was; *nṛsiṁhānanda*—of the name Nṛsiṁhānanda; *nāma*—the name; *prabhu*—the Lord; *pāche*—afterward; *ta'*—certainly; *rākhila*—kept it.

TRANSLATION

The former Pradyumna Brahmacārī was given the name Nṛsiṁhānanda Brahmacārī by Śrī Caitanya Mahāprabhu.

adi.10.59

> *tāṅhāte ha-ila caitanyera 'āvirbhāva'*
> *alaukika aiche prabhura aneka svabhāva*

SYNONYMS

tāṅhāte—in him; *ha-ila*—there was; *caitanyera*—of Lord Śrī Caitanya Mahāprabhu; *āvirbhāva*—appearance; *alaukika*—uncommon; *aiche*—like that; *prabhura*—of Lord Caitanya Mahāprabhu; *aneka*—various; *svabhāva*—features.

TRANSLATION

In his body there were symptoms of āvirbhāva. Such appearances are uncommon, but Lord Caitanya Mahāprabhu displayed many such pastimes through His different features.

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā* (74) it is said that Nakula Brahmacārī displayed the prowess (*āveśa*) and Pradyumna Brahmacārī the appearance (*āvirbhāva*) of Śrī Caitanya

Mahāprabhu. There are many hundreds and thousands of devotees of Lord Caitanya among whom there are no special symptoms, but when a devotee of Lord Śrī Caitanya Mahāprabhu functions with specific prowess, he displays the feature called *āveśa*. Śrī Caitanya Mahāprabhu personally spread the *saṅkīrtana* movement, and He advised all the inhabitants of Bhāratavarṣa to take up His cult and preach it all over the world. The visible bodily symptoms of devotees who follow such instructions are called *āveśa*. Śrīla Śivānanda Sena observed such *āveśa* symptoms in Nakula Brahmacārī, who displayed symptoms exactly like those of Śrī Caitanya Mahāprabhu. The *Caitanya-caritāmṛta* states that in the Age of Kali the only spiritual function is to broadcast the holy name of the Lord, but this function can be performed only by one who is actually empowered by Lord Kṛṣṇa. The process by which a devotee is thus empowered is called *āveśa,* or sometimes it is called *śakty-āveśa*.

Pradyumna Brahmacārī was formerly a resident of a village known as Piyārīgañja in Kālnā. There is a description of him in the *Antya-līlā* of *Śrī Caitanya-caritāmṛta,* Second Chapter, and in the *Antya-līlā* of *Śrī Caitanya-bhāgavata,* chapters Three and Nine.

adi.10.60

> *āsvādila e saba rasa sena śivānanda*
> *vistāri' kahiba āge esaba ānanda*

SYNONYMS

āsvādila—tasted; *e*—these; *saba*—all; *rasa*—mellows; *sena śivānanda*—Śivānanda Sena; *vistāri'*—describing vividly; *kahiba*—I shall speak; *āge*—later on; *esaba*—all this; *ānanda*—transcendental bliss.

TRANSLATION

Śrīla Śivānanda Sena experienced the three features sākṣāt, āveśa and āvirbhāva. Later I shall vividly describe this transcendentally blissful subject.

PURPORT

Śrīla Śivānanda Sena has been described by Śrīla Bhaktisiddhānta Sarasvatī Mahārāja as follows: He was a resident of Kumārahaṭṭa, which is also known as Hālisahara, and was a great devotee of the Lord. About one and a half miles from Kumārahaṭṭa is another village, known as Kāṅcaḍāpāḍā, in which there are Gaura-Gopāla Deities installed by Śivānanda Sena, who also established a temple of Kṛṣṇarāya that is still existing. Śivānanda Sena was the father of Paramānanda Sena, who was also known as Purī dāsa or Kavi-karṇapūra. Paramānanda Sena wrote in his *Gaura-gaṇoddeśa-dīpikā* (176) that two of the *gopīs* of Vṛndāvana, whose former names were Vīrā and Dūtī, combined to become his father. Śrīla Śivānanda Sena guided all the devotees of Lord Caitanya who went from Bengal to Jagannātha Purī, and he personally bore all the expenses for their journey. This is described in the *Caitanya-caritāmṛta,*

Madhya-līlā, Chapter Sixteen, verses 19 through 27. Śrīla Śivānanda Sena had three sons, named Caitanya dāsa, Rāmadāsa and Paramānanda. This last son later became Kavi-karṇapūra, and he is the author of *Gaura-gaṇoddeśa-dīpikā*. His spiritual master was Śrīnātha Paṇḍita, who was Śivānanda Sena's priest. Due to Vāsudeva Datta's lavish spending, Śivānanda Sena was engaged to supervise his expenditures.

Śrī Śivānanda Sena actually experienced Śrī Caitanya Mahāprabhu's features of *sākṣat, āveśa* and *āvirbhāva*. He once picked up a dog while on his way to Jagannātha Purī, and it is described in the *Antya-līlā,* First Chapter, that this dog later attained salvation by his association. When Śrīla Raghunātha dāsa, who later became Raghunātha dāsa Gosvāmī, fled his paternal home to join Śrī Caitanya Mahāprabhu, his father wrote a letter to Śivānanda Sena to get information about him. Śivānanda Sena supplied him the details for which he asked, and later Raghunātha dāsa Gosvāmī's father sent some servants and money to Śivānanda Sena to take care of Raghunātha dāsa Gosvāmī. Once Śrī Śivānanda Sena invited Lord Caitanya Mahāprabhu to his home and fed Him so sumptuously that the Lord felt indigestion and was somewhat sick. This became known to his son, who gave the Lord some medicine for His digestion, and thus Lord Caitanya Mahāprabhu was very pleased. This is described in the *Antya-līlā,* Tenth Chapter, verses 142 through 151.

Once while going to Jagannātha Purī all the devotees had to stay underneath a tree, without the shelter of a house or even a shed, and Nityānanda Prabhu became very angry, as if He were greatly disturbed by hunger. Thus He cursed Śivānanda's sons to die. Śivānanda's wife was very much aggrieved at this, and she began to cry. She very seriously thought that since her sons had been cursed by Nityānanda Prabhu, certainly they would die. When Śivānanda later returned and saw his wife crying, he said, "Why are you crying? Let us all die if Śrī Nityānanda Prabhu desires." When Śivānanda Sena returned and Śrīla Nityānanda Prabhu saw him, the Lord kicked him severely, complaining that He was very hungry, and asked why he did not arrange for His food. Such is the behavior of the Lord with His devotees. Śrīla Nityānanda Prabhu behaved like an ordinary hungry man, as if completely dependent on the arrangements of Śivānanda Sena.

There was a nephew of Śivānanda Sena's named Śrīkānta who left the company in protest of Nityānanda Prabhu's curse and went directly to Śrī Caitanya Mahāprabhu at Jagannātha Purī, where the Lord pacified him. On that occasion, Lord Caitanya Mahāprabhu allowed His toe to be sucked by Purī dāsa, who was then a child. It is by the order of Caitanya Mahāprabhu that he could immediately compose Sanskrit verses. During the misunderstanding with Śivānanda's family, Śrī Caitanya Mahāprabhu ordered His personal attendant Govinda to give them all the remnants of His food. This is described in the *Antya-līlā,* Chapter Twelve, verse 53.

adi.10.61

> *śivānandera upaśākhā, tāṅra parikara*
> *putra-bhṛty-ādi kari' caitanya-kiṅkara*

SYNONYMS

śivānandera—of Śivānanda Sena; *upaśākhā*—subbranch; *tāṅra*—his; *parikara*—associates; *putra*—sons; *bhṛtya*—servants; *ādi*—all these; *kari'*—taking together; *caitanya-kiṅkara*—servants of Caitanya Mahāprabhu.

TRANSLATION

The sons, servants and family members of Śivānanda Sena constituted a subbranch. They were all sincere servants of Lord Śrī Caitanya Mahāprabhu.

adi.10.62

> *caitanya-dāsa, rāmadāsa, āra karṇapūra*
> *tina putra śivānandera prabhura bhakta-śūra*

SYNONYMS

caitanya-dāsa—of the name Caitanya dāsa; *rāmadāsa*—of the name Rāmadāsa; *āra*—and; *karṇapūra*—of the name Karṇapūra; *tinaputra*—three sons; *śivānandera*—of Śivānanda Sena; *prabhura*—of the Lord; *bhakta-śūra*—of the heroic devotees.

TRANSLATION

The three sons of Śivānanda Sena, named Caitanya dāsa, Rāmadāsa and Karṇapūra, were all heroic devotees of Lord Caitanya.

PURPORT

Caitanya dāsa, the eldest son of Śivānanda Sena, wrote a commentary on *Kṛṣṇa-karṇāmṛta* that was later translated by Śrīla Bhaktivinoda Ṭhākura in his paper *Sajjana-toṣaṇī*. According to expert opinion, Caitanya dāsa was the author of the book *Caitanya-carita* (also known as *Caitanya-caritāmṛta*), which was written in Sanskrit. The author was not Kavi-karṇapūra, as generally supposed. This is the opinion of Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura. Śrī Rāmadāsa was the second son of Śivānanda Sena. It is stated in the *Gaura-gaṇoddeśa-dīpikā* (145) that the two famous parrots named Dakṣa and Vicakṣaṇa in *kṛṣṇa-līlā* became the elder brothers of Kavi-karṇapūra, namely, Caitanya dāsa and Rāmadāsa. Karṇapūra, the third son, who was also known as Paramānanda dāsa or Purī dāsa, was initiated by Śrīnātha Paṇḍita, who was a disciple of Śrī Advaita Prabhu. Karṇapūra wrote many books that are important in Vaiṣṇava literature, such as *Ānanda-vṛndāvana-campū, Alaṅkāra-kaustubha, Gaura-gaṇoddeśa-dīpikā* and the great epic *Caitanya-candrodaya-nāṭaka*. He was born in the year 1448 *śakābda* (A.D. 1527). He continually wrote books for ten years, from 1488 until 1498.

adi.10.63

> *śrī-vallabhasena, āra sena śrīkānta*
> *śivānanda-sambandhe prabhura bhakta ekānta*

SYNONYMS

śrī-vallabha-sena—of the name Śrīvallabha Sena; *āra*—and; *senaśrīkānta*—of the name Śrīkānta Sena; *śivānanda*—Śivānanda Sena; *sambandhe*—in relationship; *prabhura*—the Lord's; *bhakta*—devotees; *ekānta*—unflinching.

TRANSLATION

Śrīvallabha Sena and Śrīkānta Sena were also subbranches of Śivānanda Sena, for they were not only his nephews but also unalloyed devotees of Śrī Caitanya Mahāprabhu.

PURPORT

When Lord Nityānanda Prabhu rebuked Śivānanda Sena on the way to Purī, these two nephews of Śivānanda left the company as a protest and went to see Śrī Caitanya Mahāprabhu at Jagannātha Purī. The Lord could understand the feelings of the boys, and He asked His personal assistant Govinda to supply them *prasāda* until the party of Śivānanda arrived. During the Ratha-yātrā *saṅkīrtana* festival these two brothers were members of the party led by Mukunda. In the *Gaura-gaṇoddeśa-*

dīpikā, verse 174, it is said that the *gopī* whose name was Kātyāyanī appeared as Śrīkānta Sena.

adi.10.64

> *prabhu-priya govindānanda mahābhāgavata*
> *prabhura kīrtanīyā ādi śrī-govinda datta*

SYNONYMS

prabhu-priya—the most dear to the Lord; *govindānanda*—of the name Govindānanda; *mahā-bhāgavata*—great devotee; *prabhura*—of the Lord; *kīrtanīyā*—performer of *kīrtana*; *ādi*—originally; *śrī-govinda datta*—of the name of Śrī Govinda Datta.

TRANSLATION

Govindānanda and Govinda Datta, the twenty-fifth and twenty-sixth branches of the tree, were performers of kīrtana in the company of Śrī Caitanya Mahāprabhu. Govinda Datta was the principal singer in Lord Caitanya's kīrtana party.

PURPORT

Govinda Datta appeared in the village of Sukhacara near Khaḍadaha.

adi.10.65

> *śrī-vijaya-dāsa-nāma prabhura ākhariyā*
> *prabhure aneka puṅthi diyāche likhiyā*

SYNONYMS

śrī-vijaya-dāsa—of the name Śrī Vijaya dāsa; *nāma*—name; *prabhura*—of the Lord; *ākhariyā*—chief singer; *prabhure*—unto the Lord; *aneka*—many; *puṅthi*—literatures; *diyāche*—has given; *likhiyā*—by writing.

TRANSLATION

Śrī Vijaya dāsa, the twenty-seventh branch, another of the Lord's chief singers, gave the Lord many books written by hand.

PURPORT

Formerly there were no printing presses or printed books. All books were handwritten. Precious books were kept in manuscript form in temples or important places, and anyone who was interested in a book had to copy it by hand. Vijaya dāsa was a professional writer who copied many manuscripts and gave them to Śrī Caitanya Mahāprabhu.

adi.10.66

> *'ratnabāhu' bali' prabhu thuila tāṅra nāma*
> *akiñcana prabhura priya kṛṣṇadāsa-nāma*

SYNONYMS

ratnabāhu—the title Ratnabāhu; *bali'*—calling him; *prabhu*—the Lord; *thuila*—kept; *tāṅra*—his; *nāma*—name; *akiñcana*—unalloyed; *prabhura*—of the Lord; *priya*—dear; *kṛṣṇadāsa*—of the name Kṛṣṇadāsa; *nāma*—name.

TRANSLATION

Śrī Caitanya Mahāprabhu gave Vijaya dāsa the name Ratnabāhu ["jewel-handed"] because he copied many manuscripts for Him. The twenty-eighth branch was Kṛṣṇadāsa, who was very dear to the Lord. He was known as Akiñcana Kṛṣṇadāsa.

PURPORT

Akiñcana means "one who possesses nothing in this world."

adi.10.67

> *kholā-vecā śrīdhara prabhura priya-dāsa*
> *yāṅhā-sane prabhu kare nitya parihāsa*

SYNONYMS

kholā-vecā—a person who sells the bark of banana trees; *śrīdhara*—Śrīdhara Prabhu; *prabhura*—of the Lord; *priya-dāsa*—very dear servant; *yāṅha-sane*—with whom; *prabhu*—the Lord; *kare*—does; *nitya*—daily; *parihāsa*—joking.

TRANSLATION

The twenty-ninth branch was Śrīdhara, a trader in banana-tree bark. He was a very dear servant of the Lord. On many occasions, the Lord played jokes on him.

PURPORT

Śrīdhara was a poor *brāhmaṇa* who made a living by selling banana-tree bark to be made into cups. Most probably he had a banana-tree garden and collected the leaves, skin and pulp of the banana trees to sell daily in the market. He spent fifty percent of his income to worship the Ganges, and the balance he used for his subsistence. When Śrī Caitanya Mahāprabhu started His civil disobedience movement in defiance of the Kāzī, Śrīdhara danced in jubilation.The Lord used to drink water from his water jug. Śrīdhara presented a squash to Śacīdevī to cook before Lord Caitanya took *sannyāsa*. Every year he went to see Lord Caitanya Mahāprabhu at Jagannātha Purī. According to Kavi-karṇapūra, Śrīdhara was a cowherd boy of Vṛndāvana whose name was Kusumāsava. In his *Gaura-gaṇoddeśa-dīpikā,* verse 133, it is stated:

kholā-vecātayā khyātaḥ
paṇḍitaḥ śrīdharo dvijaḥ
āsīd vraje hāsya-karo
yo nāmnā kusumāsavaḥ

"The cowherd boy known as Kusumāsava in *kṛṣṇa-līlā* later became Kholāvecā Śrīdhara during Caitanya Mahāprabhu's *līlā* at Navadvīpa."

adi.10.68

prabhu yāṅra nitya laya thoḍa-mocā-phala
yāṅra phuṭā-lauhapātre prabhu pilā jala

SYNONYMS

prabhu—the Lord; *yāṅra*—whose; *nitya*—daily; *laya*—takes; *thoḍa*—the pulp of the banana tree; *mocā*—the flowers of the banana tree; *phala*—the fruits of the banana tree; *yāṅra*—whose; *phuṭā*—broken; *lauha-pātre*—in the iron pot; *prabhu*—the Lord; *pilā*—drank; *jala*—water.

TRANSLATION

Every day Lord Caitanya Mahāprabhu jokingly snatched fruits, flowers and pulp from Śrīdhara and drank from his broken iron pot.

adi.10.69

> *prabhura atipriya dāsa bhagavān paṇḍita*
> *yāṅra dehe kṛṣṇa pūrve hailā adhiṣṭhita*

SYNONYMS

prabhura—of the Lord; *atipriya*—very dear; *dāsa*—servant; *bhagavānpaṇḍita*—of the name Bhagavān Paṇḍita; *yāṅra*—whose; *dehe*—in the body; *kṛṣṇa*—Lord Kṛṣṇa; *pūrve*—previously; *hailā*—became; *adhiṣṭhita*—established.

TRANSLATION

The thirtieth branch was Bhagavān Paṇḍita. He was an extremely dear servant of the Lord, but even previously he was a great devotee of Lord Kṛṣṇa who always kept the Lord within his heart.

adi.10.70

> *jagadīśa paṇḍita, āra hiraṇya mahāśaya*
> *yāre kṛpā kaila bālye prabhu dayāmaya*

SYNONYMS

jagadīśa paṇḍita—of the name Jagadīśa Paṇḍita; *āra*—and; *hiraṇya*—of the name Hiraṇya; *mahāśaya*—great personality; *yāre*

—unto whom; *kṛpā*—mercy; *kaila*—showed; *bālye*—in childhood; *prabhu*—the Lord; *dayāmaya*—merciful.

TRANSLATION

The thirty-first branch was Jagadīśa Paṇḍita, and the thirty-second was Hiraṇya Mahāśaya, unto whom Lord Caitanya in His childhood showed His causeless mercy.

PURPORT

Jagadīśa Paṇḍita was formerly a great dancer in *kṛṣṇa-līla* and was known as Candrahāsa. Regarding Hiraṇya Paṇḍita, it is said that once when Lord Nityānanda, decorated with valuable jewels, was staying at his home, a great thief attempted all night long to plunder these jewels but was unsuccessful. Later he came to Nityānanda Prabhu and surrendered unto Him.

adi.10.71

> *ei dui-ghare prabhu ekādaśī dine*
> *viṣṇura naivedya māgi' khāila āpane*

SYNONYMS

ei dui-ghare—in these two houses; *prabhu*—the Lord; *ekādaśī dine*—on the Ekādaśī day; *viṣṇura*—of Lord Viṣṇu; *naivedya*—food offered to Lord Viṣṇu; *māgi'*—begging; *khāila*—ate; *āpane*—personally.

TRANSLATION

In their two houses Lord Caitanya Mahāprabhu begged food on the Ekādaśī day and personally ate it.

PURPORT

The injunction to fast on Ekādaśī is especially meant for devotees; on Ekādaśī there are no restrictions regarding food that may be offered to the Lord. Lord Śrī Caitanya Mahāprabhu took the food of Lord Viṣṇu in His ecstasy as *viṣṇu-tattva*.

adi.10.72

> *prabhura paḍuyā dui,—puruṣottama, sañjaya*
> *vyākaraṇe dui śiṣya—dui mahāśaya*

SYNONYMS

prabhura paḍuyā dui—the Lord's two students; *puruṣottama*—of the name Puruṣottama; *sañjaya*—of the name Sañjaya; *vyākaraṇe*—studying grammar; *dui śiṣya*—two disciples; *dui mahāśaya*—very great personalities.

TRANSLATION

The thirty-third and thirty-fourth branches were the two students of Caitanya Mahāprabhu named Puruṣottama and Sañjaya, who were stalwart students in grammar. They were very great personalities.

PURPORT

These two students were inhabitants of Navadvīpa and were the Lord's first companions in the *saṅkīrtana* movement. According to the *Caitanya-bhāgavata,* Puruṣottama Sañjaya was the son of Mukunda Sañjaya, but the author of *Śrī Caitanya-caritamṛta* has clarified that Puruṣottama and Sañjaya were two people, not one.

adi.10.73

> *vanamālī paṇḍita śākhā vikhyāta jagate*
> *soṇāra muṣala hala dekhila prabhura hāte*

SYNONYMS

vanamālī paṇḍita—of the name Vanamālī Paṇḍita; *śākhā*—the next branch; *vikhyāta*—celebrated; *jagate*—in the world; *soṇāra*—made of gold; *muṣala*—club; *hala*—plow; *dekhila*—saw; *prabhura*—of the Lord; *hāte*—in the hand.

TRANSLATION

Vanamālī Paṇḍita, the thirty-fifth branch of the tree, was very celebrated in this world. He saw a golden club and plow in the hands of the Lord.

PURPORT

Vanamālī Paṇḍita saw Lord Caitanya in the ecstasy of Balarāma. This is described vividly in the *Caitanya-bhāgavata, Antya-līlā,* Chapter Nine.

adi.10.74

> *śrī-caitanyera ati priya buddhimanta khān*
> *ājanma ājñākārī teṅho sevaka-pradhāna*

SYNONYMS

śrī-caitanyera—of Lord Śrī Caitanya Mahāprabhu; *ati priya*—very dear; *buddhimanta khān*—of the name Buddhimanta Khān; *ājanma*—from the very beginning of his life; *ājñā-kārī*—follower of the orders; *teṅho*—he; *sevaka*—servant; *pradhāna*—chief.

TRANSLATION

The thirty-sixth branch, Buddhimanta Khān, was extremely dear to Lord Caitanya Mahāprabhu. He was always prepared to carry out the Lord's orders, and therefore he was considered a chief servant of the Lord.

PURPORT

Śrī Buddhimanta Khān was one of the inhabitants of Navadvīpa. He was very rich, and it is he who arranged for the marriage of Lord Caitanya with Viṣṇupriyā, the daughter of Sanātana Miśra,

who was the priest of the local Zamindar. He personally defrayed all the expenditures for the marriage ceremony. When Lord Caitanya Mahāprabhu was attacked by *vāyu-vyādhi* (derangement of the air within the body) Buddhimanta Khān paid for all requisite medicines and treatments to cure the Lord. He was the Lord's constant companion in the *kīrtana* movement. He collected ornaments for the Lord when He played the part of the goddess of fortune in the house of Candraśekhara Ācārya. He also went to see Lord Caitanya Mahāprabhu when He was staying at Jagannātha Purī.

adi.10.75

> *garuḍa paṇḍita laya śrīnāma-maṅgala*
> *nāma-bale viṣa yāṅre nā karila bala*

SYNONYMS

garuḍa paṇḍita—of the name Garuḍa Paṇḍita; *laya*—takes; *śrī-nāma-maṅgala*—the auspicious Hare Kṛṣṇa *mahā-mantra*; *nāma-bale*—by the strength of this chanting; *viṣa*—poison; *yāṅre*—whom; *nā*—did not; *karila*—affect; *bala*—strength.

TRANSLATION

Garuḍa Paṇḍita, the thirty-seventh branch of the tree, always engaged in chanting the auspicious name of the Lord. Because of the strength of this chanting, even the effects of poison could not touch him.

PURPORT

Garuḍa Paṇḍita was once bitten by a poisonous snake, but the snake's poison could not affect him because of his chanting the Hare Kṛṣṇa *mahā-mantra*.

adi.10.76

> *gopīnātha siṁha—eka caitanyera dāsa*
> *akrūra bali' prabhu yāṅre kailā parihāsa*

SYNONYMS

gopīnātha siṁha—of the name of Gopīnātha Siṁha; *eka*—one; *caitanyeradāsa*—servant of Lord Caitanya; *akrūrabali'*—famous as Akrūra; *prabhu*—the Lord; *yāṅre*—whom; *kaila*—did; *parihāsa*—joking.

TRANSLATION

Gopīnātha Siṁha, the thirty-eighth branch of the tree, was a faithful servant of Lord Caitanya Mahāprabhu. The Lord jokingly addressed him as Akrūra.

PURPORT

Actually he was Akrūra, as stated in the *Gaura-gaṇoddeśa-dīpikā,* verse 117.

adi.10.77

> *bhāgavatī devānanda vakreśvara-kṛpāte*
> *bhāgavatera bhakti-artha pāila prabhu haite*

SYNONYMS

bhāgavatī devānanda—Devānanda, who used to recite *Śrīmad-Bhāgavatam*; *vakreśvara-kṛpāte*—by the mercy of Vakreśvara; *bhāgavatera*—of *Śrīmad-Bhāgavatam*; *bhakti-artha*—the *bhakti* interpretation; *pāila*—got; *prabhuhaite*—from the Lord.

TRANSLATION

Devānanda Paṇḍita was a professional reciter of Śrīmad-Bhāgavatam, but by the mercy of Vakreśvara Paṇḍita and the grace of the Lord he understood the devotional interpretation of the Bhāgavatam.

PURPORT

In the *Caitanya-bhāgavata, Madhya-līlā,* Chapter Twenty-one, it is stated that Devānanda Paṇḍita and Sārvabhauma Bhaṭṭācārya's father, Viśārada, lived in the same village. Devānanda Paṇḍita was a professional reciter of *Śrīmad-Bhāgavatam,* but Lord Caitanya Mahāprabhu did not like his interpretation of it. In the present town of Navadvīpa, which was formerly known as Kuliyā, Lord Caitanya showed such mercy to him that he gave up the Māyāvādī interpretation of *Śrīmad-*

Bhāgavatam and learned how to explain *Śrīmad-Bhāgavatam* in terms of *bhakti*. Formerly, when Devānanda was expounding the Māyāvādī interpretation, Śrīvāsa Ṭhākura was once present in his meeting, and when he began to cry, Devānanda's students drove him away. Some days later, Caitanya Mahāprabhu passed that way, and when He met Devānanda He chastised him severely because of his Māyāvāda interpretation of *Śrīmad-Bhāgavatam*. At that time Devānanda had little faith in Śrī Caitanya Mahāprabhu as an incarnation of Lord Kṛṣṇa, but one night some time later Vakreśvara Paṇḍita was a guest in his house, and when he explained the science of Kṛṣṇa, Devānanda was convinced about the identity of Lord Caitanya Mahāprabhu. Thus he was induced to explain *Śrīmad-Bhāgavatam* according to the Vaiṣṇava understanding In the *Gaura-gaṇoddeśa-dīpikā,* verse 106, it is described that he was formerly Bhāguri Muni, who was the *sabhā-paṇḍita* who recited Vedic literature in the house of Nanda Mahārāja.

adi.10.78-79

> *khaṇḍavāsī mukunda-dāsa, śrī-raghunandana*
> *narahari-dāsa, cirañjīva, sulocana*
>
> *ei saba mahāśākhā—caitanya-kṛpādhāma*
> *prema-phala-phula kare yāhāṅ tāhāṅ dāna*

SYNONYMS

khaṇḍa-vāsī mukunda-dāsa—of the name Mukunda dāsa; *śrī-raghunandana*—of the name Raghunandana; *narahari-dāsa*—of the name Narahari dāsa; *cirañjīva*—of the name Cirañjīva; *sulocana*—of the name Sulocana; *eisaba*—all of them; *mahā-śākhā*—great branches; *caitanya-kṛpā-dhāma*—of Lord Śrī Caitanya Mahāprabhu, the reservoir of mercy; *prema*—love of God; *phala*—fruit; *phula*—flower; *kare*—does; *yāhāṅ*—anywhere; *tāhāṅ*—everywhere; *dāna*—distribution.

TRANSLATION

Śrī Khaṇḍavāsī Mukunda and his son Raghunandana were the thirty-ninth branch of the tree, Narahari was the fortieth, Cirañjīva the forty-first and Sulocana the forty-second. They were all big branches of the all-merciful tree of Caitanya Mahāprabhu. They distributed the fruits and flowers of love of Godhead anywhere and everywhere.

PURPORT

Śrī Mukunda dāsa was the son of Nārāyaṇa dāsa and eldest brother of Narahari Sarakāra. His second brother's name was Mādhava dāsa, and his son was named Raghunandana dāsa. Descendants of Raghunandana dāsa still live four miles west of Katwa in the village named Śrīkhaṇḍa, where Raghunandana dāsa used to live. Raghunandana had one son named Kānāi, who had two sons-Madana Rāya, who was a disciple of Narahari

Ṭhākura, and Vaṁśīvadana. It is estimated that at least four hundred men descended in this dynasty. All their names are recorded in the village known as Śrīkhaṇḍa. In the *Gaura-gaṇoddeśa-dīpikā,* verse 175, it is stated that the *gopī* whose name was Vṛndādevī became Mukunda dāsa, lived in Śrīkhaṇḍa village and was very dear to Śrī Caitanya Mahāprabhu. His wonderful devotion and love for Kṛṣṇa are described in the *Caitanya-caritāmṛta, Madhya-līlā,* Chapter Fifteen. It is stated in the *Bhakti-ratnākara* (Eighth Wave), that Raghunandana used to serve a Deity of Lord Caitanya Mahāprabhu.

Narahari dāsa Sarakāra was a very famous devotee. Locana dāsa Ṭhākura, the celebrated author of *Śrī Caitanya-maṅgala,* was his disciple. In the *Caitanya-maṅgala* it is stated that Śrī Gadādhara dāsa and Narahari Sarakāra were extremely dear to Śrī Caitanya Mahāprabhu, but there is no specific statement regarding the inhabitants of the village of Śrīkhaṇḍa.

Cirañjīva and Sulocana were both residents of Śrīkhaṇḍa, where their descendants are still living. Of Cirañjīva's two sons, the elder, Rāmacandra Kavirāja, was a disciple of Śrīnivāsācārya and an intimate associate of Narottama dāsa Ṭhākura. The younger son was Govinda dāsa Kavirāja, the famous Vaiṣṇava poet. Cirañjīva's wife was Sunandā, and his father-in-law was Dāmodara Sena Kavirāja. Cirañjīva previously lived on the bank of the Ganges River in the village of Kumāranagara. The *Gaura-gaṇoddeśa-dīpikā,* verse 207, states that he was formerly Candrikā in Vṛndāvana.

adi.10.80

> *kulīnagrāma-vāsī satyarāja, rāmānanda*
> *yadunātha, puruṣottama, śaṅkara, vidyānanda*

SYNONYMS

kulīna-grāma-vāsī—the inhabitants of Kulīna-grāma; *satyarāja*—of the name Satyarāja; *rāmānanda*—of the name Rāmānanda; *yadunātha*—of the name Yadunātha; *puruṣottama*—of the name Puruṣottama; *śaṅkara*—of the name Śaṅkara; *vidyānanda*—of the name Vidyānanda.

TRANSLATION

Satyarāja, Rāmānanda, Yadunātha, Puruṣottama, Śaṅkara and Vidyānanda all belonged to the twentieth branch. They were inhabitants of the village known as Kulīna-grāma.

adi.10.81

> *vāṇīnātha vasu ādi yata grāmī jana*
> *sabei caitanya-bhṛtya,—caitanya-prāṇadhana*

SYNONYMS

vāṇīnātha vasu—of the name Vāṇīnātha Vasu; *ādi*—heading the list; *yata*—all; *grāmī*—of the village; *jana*—inhabitants; *sabei*—all of

them; *caitanya-bhṛtya*—servants of Lord Caitanya Mahāprabhu; *caitanya-prāṇa-dhana*—their life and soul was Lord Caitanya Mahāprabhu.

TRANSLATION

All the inhabitants of Kulīna-grāma village, headed by Vāṇīnātha Vasu, were servants of Lord Caitanya, who was their only life and wealth.

adi.10.82

> *prabhu kahe, kulīnagrāmera ye haya kukkura*
> *sei mora priya, anya jana rahu dūra*

SYNONYMS

prabhu—the Lord; *kahe*—says; *kulīna-grāmera*—of the village of Kulīna-grāma; *ye*—anyone who; *haya*—becomes; *kukkura*—even a dog; *sei*—he; *mora*—My; *priya*—dear; *anya*—others; *jana*—persons; *rahu*—let them remain; *dūra*—away.

TRANSLATION

The Lord said, "What to speak of others, even a dog in the village of Kulīna-grāma is My dear friend.

adi.10.83

> *kulīnagrāmīra bhāgya kahane nā yāya*
> *śūkara carāya ḍoma, seha kṛṣṇa gāya*

SYNONYMS

kulīna-grāmīra—the residents of Kulīna-grāma; *bhāgya*—fortune; *kahane*—to speak; *nā*—not; *yāya*—is possible; *śūkara*—hogs; *carāya*—tending; *ḍoma*—sweeper; *seha*—he also; *kṛṣṇa*—Lord Kṛṣṇa; *gāya*—chants.

TRANSLATION

"No one can describe the fortunate position of Kulīna-grāma. It is so sublime that even sweepers who tend their hogs there also chant the Hare Kṛṣṇa mahā-mantra."

adi.10.84

> *anupama-vallabha, śrī-rūpa, sanātana*
> *ei tina śākhā vṛkṣera paścime sarvottama*

SYNONYMS

anupama—of the name Anupama; *vallabha*—of the name Vallabha; *śrī-rūpa*—of the name Śrī Rūpa; *sanātana*—of the name Sanātana;

ei—these; *tina*—three; *śākhā*—branches; *vṛkṣera*—of the tree; *paścime*—on the western side; *sarvottama*—very great.

TRANSLATION

On the western side were the forty-third, forty-fourth and forty-fifth branches-Śrī Sanātana, Śrī Rūpa and Anupama. They were the best of all.

PURPORT

Śrī Anupama was the father of Śrīla Jīva Gosvāmī and youngest brother of Śrī Sanātana Gosvāmī and Śrī Rūpa Gosvāmī. His former name was Vallabha, but after Lord Caitanya met him He gave him the name Anupama. Because of working in the Mohammedan government, these three brothers were given the title Mullik. Our personal family is connected with the Mulliks of Mahatma Gandhi Road in Calcutta, and we often used to visit their Rādhā-Govinda temple. They belong to the same family as we do. (Our family *gotra,* or original genealogical line, is the Gautama-gotra, or line of disciples of Gautama Muni, and our surname is De.) But due to their accepting the posts of Zamindars in the Muslim government, they received the title Mullik. Similarly, Rūpa, Sanātana and Vallabha were also given the title Mullik. Mullik means "lord." Just as the English government gives rich and respectable persons the title "lord," so the Muslims give the title Mullik to rich, respectable families that have intimate connections with the government. The title Mullik is found not only among the Hindu aristocracy but also among

Muslims. This title is not restricted to a particular family but is given to different families and castes. The qualifications for receiving it are wealth and respectabilityi

Sanātana Gosvāmī and Rūpa Gosvāmī belonged to the Bharadvāja-gotra, which indicates that they belonged either to the family or disciplic succession of Bharadvāja Muni. As members of the Kṛṣṇa consciousness movement we belong to the family, or disciplic succession, of Sarasvatī Gosvāmī, and thus we are known as Sārasvatas. Obeisances are therefore offered to the spiritual master as *sārasvata-deva,* or a member of the Sārasvata family (*namas te sārasvate deve*), whose mission is to broadcast the cult of Śrī Caitanya Mahāprabhu (*gaura-vāṇī-pracāriṇe*) and to fight with impersonalists and voidists (*nirviśeṣa-śūnyavādi-pāścātya-deśa-tāriṇe*). This was also the occupational duty of Sanātana Gosvāmī, Rūpa Gosvāmī and Anupama Gosvāmī.

The genealogical table of Sanātana Gosvāmī, Rūpa Gosvāmī and Vallabha Gosvāmī can be traced back to the twelfth century *śakābda,* when a gentleman of the name Sarvajña appeared in a very rich and opulent *brāhmaṇa* family in the province of Karṇāṭa. He had two sons, named Aniruddhera Rūpeśvara and Harihara, who were both bereft of their kingdoms and thus obliged to reside in the highlands. The son of Rūpeśvara, who was named Padmanābha, moved to a place in Bengal known as Naihāṭī on the bank of the Ganges. There he had five sons, of whom the youngest, Mukunda, had a well-behaved son named

Kumāradeva, who was the father of Rūpa, Sanātana and Vallabha. Kumāradeva lived in Bāklācandradvīpa, which was in the district of Jessore and is now known as Phateyābād. Of his many sons, three took to the path of Vaiṣṇavism. Later, Śrī Vallabha and his elder brothers Śrī Rūpa and Sanātana came from Candradvīpa to the village in the Maldah district of Bengal known as Rāmakeli. It is in this village that Śrīla Jīva Gosvāmī took birth, accepting Vallabha as his father. Because of engaging in the service of the Muslim government, the three brothers received the title Mullik. When Lord Caitanya Mahāprabhu visited the village of Rāmakeli, He met Vallabha there. Later, Śrī Rūpa Gosvāmī, after meeting Śrī Caitanya Mahāprabhu, resigned from government service, and when he went to Vṛndāvana to meet Lord Caitanya, Vallabha accompanied him. The meeting of Rūpa Gosvāmī and Vallabha with Caitanya Mahāprabhu at Allahabad is described in the *Madhya-līlā,* Chapter Nineteen.

Actually, it is to be understood from the statement of Sanātana Gosvāmī that Śrī Rūpa Gosvāmī and Vallabha went to Vṛndāvana under the instructions of Śrī Caitanya Mahāprabhu. First they went to Mathurā, where they met a gentleman named Subuddhi Rāya, who maintained himself by selling dry fuel wood. He was very pleased to meet Śrī Rūpa Gosvāmī and Anupama, and he showed them the twelve forests of Vṛndāvana. Thus they lived in Vṛndāvana for one month and then again went to search for Sanātana Gosvāmī. Following the course of the Ganges, they reached Allahabad, or Prayāga-tīrtha, but because Sanātana Gosvāmī had come there by a different road, they did

not meet him there, and when Sanātana Gosvāmī came to Mathurā he was informed of the visit of Rūpa Gosvāmī and Anupama by Subuddhi Rāya. When Rūpa Gosvāmī and Anupama met Caitanya Mahāprabhu at Benares, they heard about Sanātana Gosvāmī's travels from Him, and thus they returned to Bengal, adjusted their affairs with the state and, on the order of Śrī Caitanya Mahāprabhu, went to see the Lord at Jagannātha Purī.

In the year 1436 *śakābda* (A.D. 1515), the youngest brother, Anupama, died and went back home, back to Godhead. He went to the abode in the spiritual sky where Śrī Rāmacandra is situated. At Jagannātha Purī, Śrī Rūpa Gosvāmī informed Śrī Caitanya Mahāprabhu of this incident. Vallabha was a great devotee of Śrī Rāmacandra; therefore he could not seriously consider the worship of Rādhā-Govinda according to the instructions of Śrī Caitanya Mahāprabhu. Yet he directly accepted Śrī Caitanya Mahāprabhu as an incarnation of the Supreme Personality of Godhead Rāmacandra. In the *Bhakti-ratnākara* there is the following statement: "Vallabha was given the name Anupama by Śrī Gaurasundara, but he was always absorbed in the devotional service of Lord Rāmacandra. He did not know anyone but Śrī Rāmacandra, but he knew that Caitanya Gosāñi was the same Lord Rāmacandra."

In the *Gaura-gaṇoddeśa-dīpikā* (180) Śrī Rūpa Gosvāmī is described to be the *gopī* named Śrī Rūpa-mañjarī. In the *Bhakti-ratnākara* there is a list of the books Śrī Rūpa Gosvāmī

compiled. Of all his books, the following sixteen are very popular among Vaiṣṇavas: (1) *Haṁsadūta,* (2) *Uddhava-sandeśa,* (3) *Kṛṣṇa-janma-tithi-vidhi,* (4 and 5) *Rādhā-kṛṣṇa-gaṇoddeśa-dīpikā, Bṛhat* (major) and *Laghu* (minor), (6) *Stavamālā,* (7) *Vidagdha-mādhava,* (8) *Lalita-mādhava,* (9) *Dāna-keli-kaumudi,* (10) *Bhakti-rasāmṛta-sindhu* (this is the most celebrated book by Śrī Rūpa Gosvāmī), (11) *Ujjvala-nīlamaṇi,* (12) *Ākhyāta-candrikā,* (13) *Mathurā-mahimā,* (14) *Padyāvalī,* (15) *Nāṭaka-candrikā* and (16) *Laghu-bhāgavatāmṛta*. Śrī Rūpa Gosvāmī gave up all family connections, joined the renounced order of life and divided his money, giving fifty percent to the *brāhmaṇas* and Vaiṣṇavas and twenty-five percent to his *kuṭumba* (family members) and keeping twenty-five percent for personal emergencies. He met Haridāsa Ṭhākura in Jagannātha Purī, where he also met Lord Caitanya and His other associates. Śrī Caitanya Mahāprabhu used to praise the handwriting of Rūpa Gosvāmī. Śrīla Rūpa Gosvāmī could compose verses according to the desires of Śrī Caitanya Mahāprabhu, and by His direction he wrote two books named *Lalita-mādhava* and *Vidagdha-mādhava*. Lord Caitanya desired the two brothers, Sanātana Gosvāmī and Rūpa Gosvāmī, to publish many books in support of the Vaiṣṇava religion. When Sanātana Gosvāmī met Śrī Caitanya Mahāprabhu, the Lord advised him also to go to Vṛndāvana.

Śrī Sanātana Gosvāmī is described in the *Gaura-gaṇoddeśa-dīpikā* (181). He was formerly known as Rati-mañjarī or sometimes Lavaṅga-mañjarī. In the *Bhakti-ratnākara* it is stated

that his spiritual master, Vidyāvācaspati, sometimes stayed in the village of Rāmakeli, and Sanātana Gosvāmī studied all the Vedic literature from him. He was so devoted to his spiritual master that this cannot be described. According to the Vedic system, if someone sees a Muslim he must perform rituals to atone for the meeting. Sanātana Gosvāmī always associated with Muslim kings. Not giving much attention to the Vedic injunctions, he used to visit the houses of Muslim kings, and thus he considered himself to have been converted into a Muslim. He was therefore always very humble and meek. When Sanātana Gosvāmī presented himself before Lord Caitanya Mahāprabhu, he admitted, "I am always in association with lower-class people, and my behavior is therefore very abominable." He actually belonged to a respectable *brāhmaṇa* family, but because he considered his behavior to be abominable, he did not try to place himself among the *brāhmaṇas* but always remained among people of the lower castes. He wrote the *Hari-bhakti-vilāsa* and *Vaiṣṇava-toṣaṇī,* which is a commentary on the Tenth Canto of *Śrīmad-Bhāgavatam*. In the year 1476 *śakābda* (A.D. 1555) he completed the *Bṛhad-vaiṣṇava-toṣaṇī* commentary on *Śrīmad-Bhāgavatam*. In the year 1504 *śakābda* (A.D. 1583) he finished the *Laghu-toṣaṇī*.

Śrī Caitanya Mahāprabhu taught His principles through four chief followers. Among them, Rāmānanda Rāya is exceptional, for through him the Lord taught how a devotee can completely vanquish the power of Cupid. By Cupid's power, as soon as one sees a beautiful woman he is conquered by her beauty. Śrī

Rāmānanda Rāya, however, vanquished Cupid's pride. Indeed, while rehearsing the *Jagannātha-vallabha-nāṭaka* he personally directed extremely beautiful young girls in dancing, but he was never affected by their youthful beauty. Śrī Rāmānanda Rāya personally bathed these girls, touching them and washing them with his own hands, yet he remained calm and passionless, as a great devotee should be. Lord Caitanya Mahāprabhu certified that this was possible only for Rāmānanda Rāya. Similarly, Dāmodara Paṇḍita was notable for his objectivity as a critic. He did not even spare Caitanya Mahāprabhu from his criticism. This also cannot be imitated by anyone else. Haridāsa Ṭhākura is exceptional for his forbearance because although he was beaten with canes in twenty-two marketplaces, nevertheless he was tolerant. Similarly, Śrī Sanātana Gosvāmī, although he belonged to a most respectable *brāhmaṇa* family, was exceptional for his humility and meekness.

In the *Madhya-līlā,* Chapter Nineteen, the device adopted by Sanātana Gosvāmī to get free from the government service is described. He served a notice of sickness to the Nawab, the Moslem governer, but actually he was studying *Śrīmad-Bhāgavatam* with *brāhmaṇas* at home. The Nawab received information of this through a royal physician, and he immediately went to see Sanātana Gosvāmī to discover his intentions. The Nawab requested Sanātana to accompany him on an expedition to Orissa, but when Sanātana Gosvāmī refused, the Nawab ordered that he be imprisoned. When Rūpa Gosvāmī left home, he wrote a note for Sanātana Gosvāmī informing him of

some money that he had entrusted to a local grocer. Sanātana Gosvāmī took advantage of this money to bribe the jail keeper and get free from detention. Then he left for Benares to meet Caitanya Mahāprabhu, bringing with him only one servant, whose name was Īśāna. On the way they stopped at a *sarāi,* or hotel, and when the hotel keeper found out that Īśāna had some golden coins with him, he planned to kill both Sanātana Gosvāmī and Īśāna to take away the coins. Later Sanātana Gosvāmī saw that although the hotel keeper did not know them, he was being especially attentive to their comfort. Therefore he concluded that Īśāna was secretly carrying some money and that the hotel keeper was aware of this and therefore planned to kill them for it. Upon being questioned by Sanātana Gosvāmī, Īśāna admitted that he indeed had money with him, and immediately Sanātana Gosvāmī took the money and gave it to the hotel keeper, requesting him to help them get though the jungle. Thus with the help of the hotel keeper, who was also the chief of the thieves of that territory, he crossed over the Hazipur mountains, which are presently known as the Hazaribags. He then met his brother-in-law Śrīkānta, who requested that he stay with him. Sanātana Gosvāmī refused, but before they parted Śrīkānta gave him a valuable blanket.

Somehow or other Sanātana Gosvāmī reached Vārāṇasī and met Lord Caitanya Mahāprabhu at the house of Candraśekhara. By the order of the Lord, Sanātana Gosvāmī was cleanly shaved and his dress changed to that of a mendicant, or *bābājī*. He put on old garments of Tapana Miśra and took *prasāda* at the house

of a Maharashtran *brāhmaṇa*. Then, in discourses with Lord Caitanya Mahāprabhu, the Lord Himself explained everything about devotional service to Sanātana Gosvāmī. He advised Sanātana Gosvāmī to write books on devotional service, including a book of directions for Vaiṣṇava activities, and to excavate the lost places of pilgrimage in Vṛndāvana. Lord Caitanya Mahāprabhu gave him His blessings to do all this work and also explained to Sanātana Gosvāmī the import of the *ātmārāma* verse from sixty-one different angles of vision.

Sanātana Gosvāmī went to Vṛndāvana by the main road, and when he reached Mathurā he met Subuddhi Rāya. Then he returned to Jagannātha Purī through Jhārikhaṇḍa, the Uttar Pradesh jungle. At Jagannātha Purī he decided to give up his body by falling down beneath a wheel of the Jagannātha *ratha,* but Caitanya Mahāprabhu saved him. Then Sanātana Gosvāmī met Haridāsa Ṭhākura and heard about the disappearance of Anupama. Sanātana Gosvāmī later described the glories of Haridāsa Ṭhākura. Sanātana observed the etiquette of Jagannātha's temple by going through the beach to visit Lord Caitanya, although it was extremely hot due to the sun. He requested Jagadānanda Paṇḍita to give him permission to return to Vṛndāvana. Lord Caitanya Mahāprabhu praised the character of Sanātana Gosvāmī, and He embraced Sanātana, accepting his body as spiritual. Sanātana Gosvāmī was ordered by Śrī Caitanya Mahāprabhu to live at Jagannātha Purī for one year. When he returned to Vṛndāvana after many years, he again met Rūpa

Gosvāmī, and both brothers remained in Vṛndāvana to execute the orders of Śrī Caitanya Mahāprabhu.

The place where Śrī Rūpa Gosvāmī and Sanātana Gosvāmī formerly lived has now become a place of pilgrimage. It is generally known as Gupta Vṛndāvana, or hidden Vṛndāvana, and is situated about eight miles south of English Bazaar. There the following places are still visited: (1) the temple of Śrī Madana-mohana Deity, (2) the Keli-kadamba tree under which Śrī Caitanya Mahāprabhu met Sanātana Gosvāmī at night and (3) Rūpasāgara, a large pond excavated by Śrī Rūpa Gosvāmī. A society named Rāmakeli-saṁskāra-samiti was established in 1924 to repair the temple and renovate the pond.

adi.10.85

> *tāṅra madhye rūpa-sanātana—baḍa śākhā*
> *anupama, jīva, rājendrādi upaśākhā*

SYNONYMS

tāṅra—within that; *madhye*—in the midst of; *rūpa-sanātana*—the branch known as Rūpa-Sanātana; *baḍa śākhā*—the big branch; *anupama*—of the name Anupama; *jīva*—of the name Jīva; *rājendra-ādi*—and Rājendra and others; *upaśākhā*—their subbranches.

TRANSLATION

Among these branches, Rūpa and Sanātana were principal. Anupama, Jīva Gosvāmī and others, headed by Rājendra, were their subbranches.

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā,* verse 195, it is said that Śrīla Jīva Gosvāmī was formerly Vilāsa-mañjarī *gopī.* From his very childhood Jīva Gosvāmī was greatly fond of *Śrīmad-Bhāgavatam.* He later came to Navadvīpa to study Sanskrit, and, following in the footsteps of Śrī Nityānanda Prabhu, he circumambulated the entire Navadvīpa-dhāma. After visiting Navadvīpa-dhāma he went to Benares to study Sanskrit under Madhusūdana Vācaspati, and after finishing his studies in Benares he went to Vṛndāvana and took shelter of his uncles, Śrī Rūpa and Sanātana. This is described in the *Bhakti-ratnākara.* As far as our information goes, Śrīla Jīva Gosvāmī composed and edited at least twenty-five books. They are all very celebrated, and they are listed as follows: (1) *Hari-nāmāmṛta-vyākaraṇa,* (2) *Sūtra-mālikā,* (3) *Dhātu-saṅgraha,* (4) *Kṛṣṇārcā-dīpikā,* (5) *Gopāla-virudāvalī,* (6) *Rasāmṛta-śeṣa,* (7) *Śrī Mādhava-mahotsava,* (8) *Śrī Saṅkalpa-kalpavṛkṣa,* (9) *Bhāvārtha-sūcaka-campū,* (10) *Gopāla-tāpanī-ṭīkā,* (11) a commentary on the *Brahma-saṁhitā,* (12) a commentary on the *Bhakti-rasāmṛta-sindhu,* (13) a commentary on the *Ujjvala-nīlamaṇi,* (14) a commentary on the *Yogasāra-stava,* (15) a commentary on the *Gāyatrī-mantra,* as described in the *Agni Purāṇa,* (16) a

description of the Lord's lotus feet derived from the *Padma Purāṇa,* (17) a description of the lotus feet of Śrīmatī Rādhārāṇī, (18) *Gopāla-campū* (in two parts) and (19-25) seven *sandarbhas:* the *Krama-, Tattva-, Bhagavat-, Paramātma-, Kṛṣṇa-, Bhakti-* and *Prīti-sandarbha*. After the disappearance of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī in Vṛndāvana, Śrīla Jīva Gosvāmī became the *ācārya* of all the Vaiṣṇavas in Bengal, Orissa and the rest of the world, and it is he who used to guide them in their devotional service. In Vṛndāvana he established the Rādhā-Dāmodara temple, where we had the opportunity to live and retire until the age of sixty-five, when we decided to come to the United States of America. When Jīva Gosvāmī was still present, Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī compiled his famous *Caitanya-caritāmṛta*. Later, Śrīla Jīva Gosvāmī inspired Śrīnivāsa Ācārya, Narottama dāsa Ṭhākura and Duḥkhī Kṛṣṇadāsa to preach Kṛṣṇa consciousness in Bengal. Jīva Gosvāmī was informed that all the manuscripts that had been collected from Vṛndāvana and sent to Bengal for preaching purposes were plundered near Viṣṇupura, in Bengal, but later he received the information that the books had been recovered. Śrī Jīva Gosvāmī awarded the designation Kavirāja to Rāmacandra Sena, a disciple of Śrīnivāsa Ācārya's, and to Rāmacandra's younger brother Govinda. While Jīva Gosvāmī was alive, Śrīmatī Jāhnavī-devī, the pleasure potency of Śrī Nityānanda Prabhu, went to Vṛndāvana with a few devotees. Jīva Gosvāmī was very kind to the Gauḍīya Vaiṣṇavas, the Vaiṣṇavas from Bengal. Whoever went to Vṛndāvana he provided with a residence and

prasāda. His disciple Kṛṣṇadāsa Adhikārī listed all the books of the Gosvāmīs in his diary.

The *sahajiyās* level three accusations against Śrīla Jīva Gosvāmī. This is certainly not congenial for the execution of devotional service. The first accusation concerns a materialist who was very proud of his reputation as a great Sanskrit scholar and approached Śrī Rūpa and Sanātana to argue with them about the revealed scriptures. Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, not wanting to waste their time, gave him a written statement that he had defeated them in a debate on the revealed scriptures. Taking this paper, the scholar approached Jīva Gosvāmī for a similar certificate of defeat, but Jīva Gosvāmī did not agree to give him one. On the contrary, he argued with him regarding the scriptures and defeated him. Certainly it was right for Jīva Gosvāmī to stop such a dishonest scholar from advertising that he had defeated Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, but due to their illiteracy the *sahajiyā* class refer to this incident to accuse Śrīla Jīva Gosvāmī of deviating from the principle of humility. They do not know, however, that humility and meekness are appropriate when one's own honor is insulted but not when Lord Viṣṇu or the *ācāryas* are blasphemed. In such cases one should not be humble and meek but must act. One should follow the example given by Śrī Caitanya Mahāprabhu. Lord Caitanya says in His *Śikṣāṣṭaka* (3):

> *tṛṇād api sunīcena*
> *taror ivasahiṣṇunā*

> *amāninā mānadena*
> *kīrtanīyaḥ sadā hariḥ*

"One can chant the holy name of the Lord in a humble state of mind, thinking himself lower than the straw in the street. One should be more tolerant than a tree, devoid of all sense of false prestige, and should be ready to offer all respect to others. In such a state of mind one can chant the holy name of the Lord constantly." Nevertheless, when the Lord was informed that Nityānanda Prabhu was injured by Jagāi and Mādhāi, He immediately went to the spot, angry like fire, wanting to kill them. Thus Lord Caitanya has explained His verse by the example of His own behavior. One should tolerate insults against oneself, but when there is blasphemy committed against superiors such as other Vaiṣṇavas, one should be neither humble nor meek; one must take proper steps to counteract such blasphemy. This is the duty of a servant of a *guru* and Vaiṣṇavas. Anyone who understands the principle of eternal servitude to the *guru* and Vaiṣṇavas will appreciate the action of Śrī Jīva Gosvāmī in connection with the so-called scholar's victory over his *gurus,* Śrīla Rūpa and Śrīla Sanātana Gosvāmī.

Another story fabricated to defame Śrīla Jīva Gosvāmī states that after compiling *Śrī Caitanya-caritāmṛta,* Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī showed the manuscript to Jīva Gosvāmī, who thought that it would hamper his reputation as a big scholar and therefore threw it into a well. Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī was greatly shocked, and he died immediately. Fortunately a

copy of the manuscript of *Śrī Caitanya-caritāmṛta* had been kept by a person named Mukunda, and therefore later it was possible to publish the book. This story is another ignominious example of blasphemy against a *guru* and Vaiṣṇava. Such a story should never be accepted as authoritative.

According to another accusation, Śrīla Jīva Gosvāmī did not approve of the principles of the *pārakīya-rasa* of Vraja-dhāma and therefore supported *svakīya-rasa,* showing that Rādhā and Kṛṣṇa are eternally married. Actually, when Jīva Gosvāmī was alive, some of his followers disliked the *pārakīya-rasa* of the *gopīs*. Therefore Śrīla Jīva Gosvāmī, for their spiritual benefit, supported *svakīya-rasa,* for he could understand that *sahajiyās* would otherwise exploit the *pārakīya-rasa,* as they are actually doing at the present. Unfortunately, in Vṛndāvana and Navadvīpa it has become fashionable among *sahajiyās,* in their debauchery, to find an unmarried sexual partner to live with to execute so-called devotional service in *pārakīya-rasa*. Foreseeing this, Śrīla Jīva Gosvāmī supported *svakīya-rasa,* and later all the Vaiṣṇava *ācāryas* also approved of it. Śrīla Jīva Gosvāmī was never opposed to the transcendental *pārakīya-rasa,* nor has any other Vaiṣṇava disapproved of it. Śrīla Jīva Gosvāmī strictly followed his predecessor *gurus* and Vaiṣṇavas, Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, and Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī accepted him as one of his instructor *gurus*.

adi.10.86

> *mālīra icchāya śākhā bahuta bāḍila*
> *bāḍiyā paścima deśa saba ācchādila*

SYNONYMS

mālīra icchāya—on the desire of the gardener; *śākhā*—branches; *bahuta*—many; *bāḍila*—expanded; *bāḍiyā*—so expanding; *paścima*—western; *deśa*—countries; *saba*—all; *ācchādila*—covered.

TRANSLATION

By the will of the supreme gardener, the branches of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī grew many times over, expanding throughout the western countries and covering the entire region.

adi.10.87

> *ā-sindhunadī-tīra āra himālaya*
> *vṛndāvana-mathurādi yata tīrtha haya*

SYNONYMS

ā-sindhu-nadī—to the border of the river Sindhu; *tīra*—border; *āra*—and; *himālaya*—the Himalayan Mountains; *vṛndāvana*—of the name Vṛndāvana; *mathurā*—of the name Mathurā; *ādi*—heading the list; *yata*—all; *tīrtha*—places of pilgrimage; *haya*—there are.

TRANSLATION

Extending to the borders of the river Sindhu and the Himalayan Mountain valleys, they expanded throughout India, including all the places of pilgrimage, such as Vṛndāvana, Mathurā and Haridvāra.

adi.10.88

> *dui śākhāra prema-phale sakala bhāsila*
> *prema-phalāsvāde loka unmatta ha-ila*

SYNONYMS

dui śākhāra—of the two branches; *prema-phale*—by the fruit of love of Godhead; *sakala*—all; *bhāsila*—became overflooded; *prema-phala*—the fruit of love of Godhead; *āsvāde*—by tasting; *loka*—all people; *unmatta*—maddened; *ha-ila*—became.

TRANSLATION

The fruits of love of Godhead which fructified on these two branches were distributed in abundance. Tasting these fruits, everyone became mad after them.

adi.10.89

> *paścimera loka saba mūḍha anācāra*
> *tāhāṅ pracārila doṅhe bhakti-sadācāra*

SYNONYMS

paścimera—on the western side; *loka*—people in general; *saba*—all; *mūḍha*—less intelligent; *anācāra*—not well behaved; *tāhāṅ*—there; *pracārila*—preached; *doṅhe*—Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī; *bhakti*—devotional service; *sad-ācāra*—good behavior.

TRANSLATION

The people in general on the western side of India were neither intelligent nor well behaved, but by the influence of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī they were trained in devotional service and good behavior.

PURPORT

Although it is not only in western India that people were contaminated by association with Muslims, it is a fact that the farther west one goes in India the more he will find the people to be fallen from the Vedic culture. Even until five thousand years ago, when the entire planet was under the control of Mahārāja Parīkṣit, the Vedic culture was current everywhere. Gradually, however, people were influenced by non-Vedic culture, and they lost sight of how to behave in connection with devotional service. Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī very kindly preached the *bhakti* cult in western India, and following in their footsteps the propagators of the Caitanya cult in the Western countries are spreading the *saṅkīrtana* movement and inculcating the principles of Vaiṣṇava behavior, thus purifying and reforming

many persons who were previously accustomed to the culture of *mlecchas* and *yavanas*. All of our devotees in the Western countries give up their old habits of illicit sex, intoxication, meat-eating and gambling. Of course, five hundred years ago these practices were unknown at least in eastern India—but unfortunately at present all of India has been victimized by these non-Vedic principles, which are sometimes even supported by the government.

adi.10.90

> *śāstra-dṛṣṭye kaila lupta-tīrthera uddhāra*
> *vṛndāvane kaila śrīmūrti-sevāra pracāra*

SYNONYMS

śāstra-dṛṣṭye—according to the directions of revealed scriptures; *kaila*—did; *lupta*—forgotten; *tīrthera*—places of pilgrimage; *uddhāra*—excavation; *vṛndāvane*—in Vṛndāvana; *kaila*—did; *śrī-mūrti*—Deity; *sevāra*—of worship; *pracāra*—propagation.

TRANSLATION

In accordance with the directions of the revealed scriptures, both Gosvāmīs excavated the lost places of pilgrimage and inaugurated the worship of Deities in Vṛndāvana.

PURPORT

The spot where we now find Śrī Rādhā-kuṇḍa was an agricultural field during the time of Caitanya Mahāprabhu. A small reservoir of water was there, and Śrī Caitanya Mahāprabhu bathed in that water and pointed out that originally Rādhā-kuṇḍa existed in that location. Following His directions, Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī renovated Rādhā-kuṇḍa. This is one of the brilliant examples of how the Gosvāmīs excavated lost places of pilgrimage. Similarly, it is through the endeavor of the Gosvāmīs that all the important temples at Vṛndāvana were established. Originally there were seven important Gauḍīya Vaiṣṇava temples established in Vṛndāvana, namely, the Madana-mohana temple, Govinda temple, Gopīnātha temple, Śrī Rādhāramaṇa temple, Rādhā-Śyāmasundara temple, Rādhā-Dāmodara temple and Gokulānanda temple.

adi.10.91

> *mahāprabhura priya bhṛtya—raghunātha-dāsa*
> *sarva tyaji' kaila prabhura pada-tale vāsa*

SYNONYMS

mahāprabhura—of Lord Caitanya Mahāprabhu; *priya*—very dear; *bhṛtya*—servant; *raghunātha-dāsa*—Raghunātha dāsa Gosvāmī; *sarva tyaji'*—renouncing everything; *kaila*—did; *prabhura*—of the Lord; *pada-tale*—under the shelter of the lotus feet; *vāsa*—habitation.

TRANSLATION

Śrīla Raghunātha dāsa Gosvāmī, the forty-sixth branch of the tree, was one of the most dear servants of Lord Caitanya Mahāprabhu. He left all his material possessions to surrender completely unto the Lord and live at His lotus feet.

PURPORT

Śrīla Raghunātha dāsa Gosvāmī was most probably born in the year 1416 *śakābda* (A.D. 1495) in a *kāyastha* family as the son of Govardhana Majumdāra, who was the younger brother of the then Zamindar, Hiraṇya Majumdāra. The village where he took birth is known as Śrī Kṛṣṇapura. On the railway line between Calcutta and Burdwan is a station named Triśābaghā, and about one and a half miles away is the village of Śrī Kṛṣṇapura, where the parental home of Śrī Raghunātha dāsa Gosvāmī was situated. A temple of Śrī Śrī Rādhā-Govinda is still there. In front of the temple is a large open area but no large hall for meetings. However, a rich Calcutta gentleman named Haricaraṇa Ghoṣa, who resided in the Simlā quarter, recently repaired the temple. The entire temple compound is surrounded by walls, and in a small room just to the side of the temple is a small platform on which Raghunātha dāsa Gosvāmī used to worship the Deity. By the side of the temple is the dying River Sarasvatī.

The forefathers of Śrīla Raghunātha dāsa Gosvāmī were all Vaiṣṇavas and were very rich men. His spiritual master at home

was Yadunandana Ācārya. Although Raghunātha dāsa was a family man, he had no attachment for his estate and wife. Seeing his tendency to leave home, his father and uncle engaged special bodyguards to watch over him, but nevertheless he managed to escape their vigilance and went away to Jagannātha Purī to meet Śrī Caitanya Mahāprabhu. This incident took place in the year 1439 *śakābda* (A.D. 1518). Raghunātha dāsa Gosvāmī compiled three books, named *Stava-mālā* (or *Stavāvalī*), *Dāna-carita* and *Muktācarita*. He lived a long time. For most of his life he resided at Rādhā-kuṇḍa. The place where Raghunātha dāsa Gosvāmī performed his devotional service still exists by Rādhā-kuṇḍa. He almost completely gave up eating, and therefore he was very skinny and of weak health. His only concern was to chant the holy name of the Lord. He gradually reduced his sleeping until he was almost not sleeping at all. It is said that his eyes were always full of tears. When Śrīnivāsa Ācārya went to see Raghunātha dāsa Gosvāmī, the Gosvāmī blessed him by embracing him. Śrīnivāsa Ācārya requested his blessings for preaching in Bengal, and Śrīla Raghunātha dāsa Gosvāmī granted them. In the *Gaura-gaṇoddeśa-dīpikā* (186) it is stated that Śrīla Raghunātha dāsa Gosvāmī was formerly the *gopī* named Rasa-mañjarī. Sometimes it is said that he was Rati-mañjarī.

adi.10.92

> *prabhu samarpila tāṅre svarūpera hāte*
> *prabhura gupta-sevā kaila svarūpera sāthe*

SYNONYMS

prabhu—Lord Caitanya Mahāprabhu; *samarpila*—handed over; *tāṅre*—him; *svarūpera*—Svarūpa Dāmodara; *hāte*—to the hand; *prabhura*—of the Lord; *gupta-sevā*—confidential service; *kaila*—did; *svarūpera*—Svarūpa Dāmodara; *sāthe*—with.

TRANSLATION

When Raghunātha dāsa Gosvāmī approached Śrī Caitanya Mahāprabhu at Jagannātha Purī, the Lord entrusted him to the care of Svarūpa Dāmodara, His secretary. Thus they both engaged in the confidential service of the Lord.

PURPORT

This confidential service was the personal care of the Lord. Svarūpa Dāmodara, acting as His secretary, attended to the Lord's baths, meals, rest and massages, and Raghunātha dāsa Gosvāmī assisted him. In effect, Raghunātha dāsa Gosvāmī acted as the assistant secretary of the Lord.

adi.10.93

> *ṣoḍaśa vatsara kaila antaraṅga-sevana*
> *svarūpera antardhāne āilā vṛndāvana*

SYNONYMS

ṣoḍaśa—sixteen; *vatsara*—years; *kaila*—did; *antaraṅga*—confidential; *sevana*—service; *svarūpera*—of Svarūpa Dāmodara; *antardhāne*—disappearance; *āilā*—came; *vṛndāvana*—to Vṛndāvana.

TRANSLATION

He rendered confidential service to the Lord for sixteen years at Jagannātha Purī, and after the disappearance of both the Lord and Svarūpa Dāmodara, he left Jagannātha Purī and went to Vṛndāvana.

adi.10.94

> *vṛndāvane dui bhāira caraṇa dekhiyā*
> *govardhane tyajiba deha bhṛgupāta kariyā*

SYNONYMS

vṛndāvane—at Vṛndāvana; *dui bhāira*—the two brothers (Rūpa and Sanātana); *caraṇa*—feet; *dekhiyā*—after seeing; *govardhane*—on the hill of Govardhana; *tyajiba*—will give up; *deha*—this body; *bhṛgupāta*—falling down; *kariyā*—doing so.

TRANSLATION

Śrīla Raghunātha dāsa Gosvāmī intended to go to Vṛndāvana to see the lotus feet of Rūpa and Sanātana

and then give up his life by jumping from Govardhana Hill.

PURPORT

Jumping from the top of Govardhana Hill is a system of suicide especially performed by saintly persons. After the disappearance of Lord Caitanya and Svarūpa Dāmodara, Raghunātha dāsa Gosvāmī keenly felt separation of these two exalted personalities and therefore decided to give up his life by jumping from Govardhana Hill in Vṛndāvana. Before doing so, however, he wanted to see the lotus feet of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī.

adi.10.95

> *ei ta' niścaya kari' āila vṛndāvane*
> *āsi' rūpa-sanātanera vandila caraṇe*

SYNONYMS

ei ta'—thus; *niścaya kari'*—having decided; *āila*—came; *vṛndāvane*—to Vṛndāvana; *āsi'*—coming there; *rūpa-sanātanera*—of Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī; *vandila*—offered respects; *caraṇe*—at the lotus feet.

TRANSLATION

Thus Śrīla Raghunātha dāsa Gosvāmī came to Vṛndāvana, visited Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī and offered them his obeisances.

adi.10.96

> *tabe dui bhāi tāṅre marite nā dila*
> *nija tṛtīya bhāi kari' nikaṭe rākhila*

SYNONYMS

tabe—at that time; *dui bhāi*—the two brothers (Śrīla Rūpa and Sanātana); *tāṅre*—him; *marite*—to die; *nā dila*—did not allow; *nija*—own; *tṛtīya*—third; *bhāi*—brother; *kari'*—accepting; *nikaṭe*—near; *rākhila*—kept him.

TRANSLATION

These two brothers, however, did not allow him to die. They accepted him as their third brother and kept him in their company.

adi.10.97

> *mahāprabhura līlā yata bāhira-antara*
> *dui bhāi tāṅra mukhe śune nirantara*

SYNONYMS

mahāprabhura—of Lord Śrī Caitanya Mahāprabhu; *līlā*—pastimes; *yata*—all; *bāhira*—external; *antara*—internal; *duibhāi*—the two brothers; *tāṅra*—his; *mukhe*—in the mouth; *śune*—hear; *nirantara*—always.

TRANSLATION

Because Raghunātha dāsa Gosvāmī was an assistant to Svarūpa Dāmodara, he knew much about the external and internal features of the pastimes of Lord Caitanya. Thus the two brothers Rūpa and Sanātana always used to hear of this from him.

adi.10.98

> *anna-jala tyāga kaila anya-kathana*
> *pala dui-tina māṭhā karena bhakṣaṇa*

SYNONYMS

anna-jala—food and drink; *tyāga*—renunciation; *kaila*—did; *anya-kathana*—talking of other things; *pala dui-tina*—a few drops of; *māṭhā*—sour milk; *karena*—does; *bhakṣaṇa*—eat.

TRANSLATION

Raghunātha dāsa Gosvāmī gradually gave up all food and drink but a few drops of buttermilk.

adi.10.99

> *sahasra daṇḍavat kare, laya lakṣa nāma*
> *dui sahasra vaiṣṇavere nitya paraṇāma*

SYNONYMS

sahasra—thousand; *daṇḍavat*—obeisances; *kare*—does; *laya*—takes; *lakṣa*—one hundred thousand; *nāma*—holy names; *dui*—two; *sahasra*—thousand; *vaiṣṇavere*—unto the devotees; *nitya*—daily; *paraṇāma*—obeisances.

TRANSLATION

As a daily duty, he regularly offered one thousand obeisances to the Lord, chanted at least one hundred thousand holy names and offered obeisances to two thousand Vaiṣṇavas.

adi.10.100

> *rātri-dine rādhā-kṛṣṇera mānasa sevana*
> *prahareka mahāprabhura caritra-kathana*

SYNONYMS

rātri-dine—day and night; *rādhā-kṛṣṇera*—of Rādhā and Kṛṣṇa; *mānasa*—within the mind; *sevana*—service; *prahareka*—about

three hours; *mahāprabhura*—of Lord Caitanya; *caritra*—character; *kathana*—discussing.

TRANSLATION

Day and night he rendered service within his mind to Rādhā-Kṛṣṇa, and for three hours a day he discoursed about the character of Lord Caitanya Mahāprabhu.

PURPORT

We have many things to learn about *bhajana,* or worship of the Lord, by following in the footsteps of Raghunātha dāsa Gosvāmī. All the Gosvāmīs engaged in such transcendental activities, as described by Śrīnivāsa Ācārya in his poem about them (*kṛṣṇotkīrtana-gāna-nartana-parau premāmṛtāmbho-nidhī*). Following in the footsteps of Raghunātha dāsa Gosvāmī, Śrīla Rūpa Gosvāmī and Sanātana Gosvāmī, one has to execute devotional service very strictly, specifically by chanting the holy name of the Lord.

adi.10.101

> *tina sandhyā rādhā-kuṇḍe apatita snāna*
> *vraja-vāsī vaiṣṇave kare ālińgana māna*

SYNONYMS

tina sandhyā—three times, namely morning, evening and noon; *rādhā-kuṇḍe*—in the lake of Rādhā-kuṇḍa; *apatita*—without

failure; *snāna*—taking bath; *vraja-vāsī*—inhabitants of Vrajabhūmi; *vaiṣṇave*—all devotees; *kare*—does; *āliṅgana*—embracing; *māna*—and offering respect.

TRANSLATION

Śrī Raghunātha dāsa Gosvāmī took three baths daily in the Rādhā-kuṇḍa lake. As soon as he found a Vaiṣṇava residing in Vṛndāvana, he would embrace him and give him all respect.

adi.10.102

> *sārdha sapta-prahara kare bhaktira sādhane*
> *cāri daṇḍa nidrā, seha nahe kona-dine*

SYNONYMS

sārdha—one and a half hours; *sapta-prahara*—seven *praharas* (twenty-one hours); *kare*—does; *bhaktira*—of devotional service; *sādhane*—in execution; *cāri daṇḍa*—about two hours; *nidrā*—sleeping; *seha*—that also; *nahe*—not; *kona-dine*—some days.

TRANSLATION

He engaged himself in devotional service for more than twenty-two and a half hours a day, and for less than two hours he slept, although on some days that also was not possible.

adi.10.103

> *tāṅhāra sādhana-rīti śunite camatkāra*
> *sei rūpa-raghunātha prabhu ye āmāra*

SYNONYMS

tāṅhāra—his; *sādhana-rīti*—process of devotional service; *śunite*—to hear; *camatkāra*—wonderful; *sei*—that; *rūpa*—Śrī Rūpa Gosvāmī; *raghunātha*—Raghunātha dāsa Gosvāmī; *prabhu*—lord; *ye*—that; *āmāra*—my.

TRANSLATION

I am struck with wonder when I hear about the devotional service he executed. I accept Śrīla Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī as my guides.

PURPORT

Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī accepted Raghunātha dāsa Gosvāmī as his special guide. Therefore at the end of every chapter he says, *śrī-rūpa-raghunātha-pade yāra āśa caitanya-caritāmṛta kahe kṛṣṇadāsa*. Sometimes it is misunderstood that by using the word *raghunātha* he wanted to offer his respectful obeisances to Raghunātha Bhaṭṭa Gosvāmī, for it is sometimes stated that Raghunātha Bhaṭṭa Gosvāmī was his initiating spiritual master. Śrīla Bhaktisiddhānta Sarasvatī Gosvāmī does not approve of this statement; he does not accept Raghunātha

Bhaṭṭa Gosvāmī as the spiritual master of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

adi.10.104

> *iṅhā-sabāra yaiche haila prabhura milana*
> *āge vistāriyā tāhā kariba varṇana*

SYNONYMS

iṅhā—of them; *sabāra*—all; *yaiche*—as; *haila*—became; *prabhura*—of Śrī Caitanya Mahāprabhu; *milana*—meeting; *āge*—later on; *vistāriyā*—expanding; *tāhā*—that; *kariba*—I shall do; *varṇana*—description.

TRANSLATION

I shall later explain very elaborately how all these devotees met Śrī Caitanya Mahāprabhu.

adi.10.105

> *śrī-gopāla bhaṭṭa eka śākhā sarvottama*
> *rūpa-sanātana-saṅge yāṅra prema-ālāpana*

SYNONYMS

śrī-gopāla bhaṭṭa—of the name Śrī Gopāla Bhaṭṭa; *eka*—one; *śākhā*—branch; *sarva-uttama*—very exalted; *rūpa*—of the name Rūpa;

sanātana—of the name Sanātana; *saṅge*—company; *yāṅra*—whose; *prema*—love of Godhead; *ālāpana*—discussion.

TRANSLATION

Śrī Gopāla Bhaṭṭa Gosvāmī, the forty-seventh branch, was one of the great and exalted branches of the tree. He always engaged in discourses about love of Godhead in the company of Rūpa Gosvāmī and Sanātana Gosvāmī.

PURPORT

Śrī Gopāla Bhaṭṭa Gosvāmī was the son of Veṅkata Bhaṭṭa, a resident of Śrīraṅgam. Gopāla Bhaṭṭa formerly belonged to the disciplic succession of the Rāmānuja-sampradāya but later became part of the Gauḍīya-sampradāya. In the year 1433 *śakābda* (A.D. 1512), when Lord Caitanya Mahāprabhu was touring South India, He stayed for four months during the period of Cāturmāsya at the house of Veṅkata Bhaṭṭa, who then got the opportunity to serve the Lord to his heart's content. Gopāla Bhaṭṭa also got the opportunity to serve the Lord at this time. Śrī Gopāla Bhaṭṭa Gosvāmī was later initiated by his uncle, the great *sannyāsī* Prabodhānanda Sarasvatī. Both the father and mother of Gopāla Bhaṭṭa Gosvāmī were extremely fortunate, for they dedicated their entire lives to the service of Lord Caitanya Mahāprabhu. They allowed Gopāla Bhaṭṭa Gosvāmī to go to Vṛndāvana, and they gave up their lives thinking of Śrī Caitanya Mahāprabhu. When Lord Caitanya was later informed that

Gopāla Bhaṭṭa Gosvāmī had gone to Vṛndāvana and met Śrī Rūpa and Sanātana Gosvāmī, He was very pleased, and He advised Śrī Rūpa and Sanātana to accept Gopāla Bhaṭṭa Gosvāmī as their younger brother and take care of him. Śrī Sanātana Gosvāmī, out of his great affection for Gopāla Bhaṭṭa Gosvāmī, compiled the Vaiṣṇava *smṛti* named *Hari-bhakti-vilāsa* and published it under his name. Under the instruction of Śrīla Rūpa and Sanātana, Gopāla Bhaṭṭa Gosvāmī installed one of the seven principal Deities of Vṛndāvana, the Rādhāramaṇa Deity. The *sevaits* (priests) of the Rādhāramaṇa temple belong to the Gauḍīya-sampradāya.

When Kṛṣṇadāsa Kavirāja Gosvāmī took permission from all the Vaiṣṇavas before writing *Śrī Caitanya-caritāmṛta,* Gopāla Bhaṭṭa Gosvāmī also gave him his blessings, but he requested him not to mention his name in the book. Therefore Kṛṣṇadāsa Kavirāja Gosvāmī has mentioned Gopāla Bhaṭṭa Gosvāmī only very cautiously in one or two passages of the *Caitanya-caritāmṛta*. Śrīla Jīva Gosvāmī has written in the beginning of his *Tattva-sandarbha,* "A devotee from southern India who was born of a *brāhmaṇa* family and was a very intimate friend of Rūpa Gosvāmī and Sanātana Gosvāmī has written a book that he has not compiled chronologically. Therefore I, a tiny living entity known as *jīva,* am trying to assort the events of the book chronologically, consulting the direction of great personalities like Madhvācārya, Śrīdhara Svāmī, Rāmānujācārya and other senior Vaiṣṇavas in the disciplic succession." In the beginning of the *Bhagavat-sandarbha* there are similar statements by Śrīla

Jīva Gosvāmī. Śrīla Gopāla Bhaṭṭa Gosvāmī compiled a book called *Sat-kriyā-sāra-dīpikā,* edited the *Hari-bhakti-vilāsa,* wrote a forword to the *Ṣaṭ-sandarbha* and a commentary on the *Kṛṣṇa-karṇāmṛta,* and installed the Rādhāramaṇa Deity in Vṛndāvana. In the *Gaura-gaṇoddeśa-dīpikā,* verse 184, it is mentioned that his previous name in the pastimes of Lord Kṛṣṇa was Anaṅga-mañjarī. Sometimes he is also said to have been an incarnation of Guṇa-mañjarī. Śrīnivāsa Ācārya and Gopīnātha Pūjārī were two of his disciples.

adi.10.106

> *śaṅkarāraṇya—ācārya-vṛkṣera eka śākhā*
> *mukunda, kāśīnātha, rudra—upaśākhā lekhā*

SYNONYMS

śaṅkarāraṇya—of the name Śaṅkarāraṇya; *ācārya-vṛkṣera*—of the tree of *ācāryas*; *eka*—one; *śākhā*—branch; *mukunda*—of the name Mukunda; *kāśīnātha*—of the name Kāśīnātha; *rudra*—of the name Rudra; *upaśākhā lekhā*—they are known as subbranches.

TRANSLATION

The ācārya Śaṅkarāraṇya was considered the forty-eighth branch of the original tree. From him proceeded the subbranches known as Mukunda, Kāśīnātha and Rudra.

PURPORT

It is said that Śaṅkarāraṇya was the *sannyāsa* name of Śrīla Viśvarūpa, who was the elder brother of Viśvambhara (the original name of Śrī Caitanya Mahāprabhu). Śaṅkarāraṇya expired in 1432 *śakābda* (A.D. 1512) at Sholapur, where there is a place of pilgrimage known as Pāṇḍerapura. This is referred to in the *Madhya-līlā,* Chapter Nine, verses 299 and 300.

Lord Caitanya Mahāprabhu opened a primary school in the house of Mukunda, or Mukunda Sañjaya, and Mukunda's son, whose name was Puruṣottama, became the Lord's student. Kāśīnātha arranged the marriage of Lord Caitanya in His previous *āśrama,* when His name was Viśvambhara. He induced the court *paṇḍita,* Sanātana, to offer Viśvambhara his daughter. In the *Gaura-gaṇoddeśa-dīpikā,* verse 50, it is mentioned that Kāśīnātha was an incarnation of the *brāhmaṇa* Kulaka, whom Satrājit sent to arrange the marriage of Kṛṣṇa and Satyabhāmā, and it is mentioned in verse 135 that Rudra, or Śrī Rudrarāma Paṇḍita, was formerly a friend of Lord Kṛṣṇa's named Varūthapa. Śrī Rudrarāma Paṇḍita constructed a big temple at Vallabhapura, which is one mile north of Māheśa, for the Deities named Rādhāvallabha. The descendants of his brother, Yadunandana Vandyopādhyāya, are known as Cakravartī Ṭhākuras, and they are in charge of the maintenance of this temple as *sevaits*. Formerly the Jagannātha Deity used to come to the temple of Rādhāvallabha from Māheśa during the Ratha-yātrā festival, but in the Bengali year 1262 (A.D. 1855), due to a

misunderstanding between the priests of the two temples, the Jagannātha Deity stopped coming.

adi.10.107

> *śrīnātha paṇḍita—prabhura kṛpāra bhājana*
> *yāṅra kṛṣṇa-sevā dekhi' vaśa tri-bhuvana*

SYNONYMS

śrīnātha paṇḍita—of the name Śrīnātha Paṇḍita; *prabhura*—of the Lord; *kṛpāra*—of mercy; *bhājana*—receiver; *yāṅra*—whose; *kṛṣṇa-sevā*—worship of Lord Kṛṣṇa; *dekhi'*—seeing; *vaśa*—subjugated; *tri-bhuvana*—all the three worlds.

TRANSLATION

Śrīnātha Paṇḍita, the forty-ninth branch, was the beloved recipient of all the mercy of Śrī Caitanya Mahāprabhu. Everyone in the three worlds was astonished to see how he worshiped Lord Kṛṣṇa.

PURPORT

About one and a half miles away from Kumārahaṭṭa, or Kāmarhaṭṭa, which is a few miles from Calcutta, is a village known as Kāṅcaḍāpāḍā which was the home of Śrī Śivānanda Sena. There he constructed a temple of Śrī Gauragopāla. Another temple was established there with Śrī Rādhā-Kṛṣṇa *mūrtis* by Śrīnātha Paṇḍita. The Deity of that temple is named Śrī Kṛṣṇa

Rāya. The temple of Kṛṣṇa Rāya, which was constructed in the year 1708 *śakābda* (A.D. 1787) by a prominent Zamindar named Nimāi Mullik of Pāthuriyā-ghāṭa in Calcutta, is very large. There is a big courtyard in front of the temple, and there are residential quarters for visitors and good arrangements for cooking *prasāda*. The entire courtyard is surrounded by very high boundary walls, and the temple is almost as big as the Māheśa temple. Inscribed on a tablet are the names of Śrīnātha Paṇḍita and his father and grandfather and the date of construction of the temple. Śrīnātha Paṇḍita, one of the disciples of Advaita Prabhu, was the spiritual master of the third son of Śivānanda Sena, who was known as Paramānanda Kavi-karṇapūra. It is said that during the time of Kavi-karṇapūra the Kṛṣṇa Rāya Deity was installed. According to hearsay, Vīrabhadra Prabhu, the son of Nityānanda Prabhu, brought a big stone from Murśidābād from which three Deities were carved-namely, the Rādhāvallabha *vigraha* of Vallabhapura, the Śyāmasundara *vigraha* of Khaḍadaha and the Śrī Kṛṣṇa Rāya *vigraha* of Kāṅcaḍāpāḍā. The home of Śivānanda Sena was situated on the bank of the Ganges near an almost ruined temple. It is said that the same Nimāi Mullik of Calcutta saw this broken-down temple of Kṛṣṇa Rāya while he was going to Benares and thereafter constructed the present temple.

adi.10.108

> *jagannātha ācārya prabhura priya dāsa*
> *prabhura ājñāte teṅho kaila gaṅgā-vāsa*

SYNONYMS

jagannātha ācārya—of the name Jagannātha Ācārya; *prabhura*—of the Lord; *priya dāsa*—very dear servant; *prabhura ājñāte*—by the order of the Lord; *teṅho*—he; *kaila*—agreed; *gaṅgā-vāsa*—living on the bank of the Ganges.

TRANSLATION

Jagannātha Ācārya, the fiftieth branch of the Caitanya tree, was an extremely dear servant of the Lord, by whose order he decided to live on the bank of the Ganges.

PURPORT

Jagannātha Ācārya is stated in the *Gaura-gaṇoddeśa-dīpikā* (111) to have formerly been Durvāsā of Nidhuvana.

adi.10.109

> *kṛṣṇadāsa vaidya, āra paṇḍita-śekhara*
> *kavicandra, āra kīrtanīyā ṣaṣṭhīvara*

SYNONYMS

kṛṣṇadāsa vaidya—of the name Kṛṣṇadāsa Vaidya; *āra*—and; *paṇḍita-śekhara*—of the name Paṇḍita Śekhara; *kavicandra*—of the name Kavicandra; *āra*—and; *kīrtanīyā*—*kīrtana* performer; *ṣaṣṭhīvara*—of the name Ṣaṣṭhīvara.

TRANSLATION

The fifty-first branch of the Caitanya tree was Kṛṣṇadāsa Vaidya, the fifty-second was Paṇḍita Śekhara, the fifty-third was Kavicandra, and the fifty-fourth was Ṣaṣṭhīvara, who was a great saṅkīrtana performer.

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā* (171) it is mentioned that Śrīnātha Miśra was Citrāṅgī and that Kavicandra was Manoharā-gopī.

adi.10.110

> *śrīnātha miśra, śubhānanda, śrīrāma, īśāna*
> *śrīnidhi, śrīgopīkānta, miśra bhagavān*

SYNONYMS

śrīnātha miśra—of the name Śrīnātha Miśra; *śubhānanda*—of the name Śubhānanda; *śrīrāma*—of the name Śrīrāma; *īśāna*—of the

name Īśāna; *śrīnidhi*—of the name Śrīnidhi; *śrī-gopīkānta*—of the name Śrī Gopīkānta; *miśra bhagavān*—of the name Miśra Bhagavān.

TRANSLATION

The fifty-fifth branch was Śrīnātha Miśra, the fifty-sixth was Śubhānanda, the fifty-seventh was Śrīrāma, the fifty-eighth was Īśāna, the fifty-ninth was Śrīnidhi, the sixtieth was Śrī Gopīkānta, and the sixty-first was Miśra Bhagavān.

PURPORT

Śubhānanda, who formerly lived in Vṛndāvana as Mālatī, was one of the *kīrtana* performers who danced in front of the Ratha-yātrā car during the Jagannātha festival. It is said that he ate the foam that came out of the mouth of the Lord while He danced before the Ratha-yātrā car. Īśāna was a personal servant of Śrīmatī Śacīdevī, who showered her great mercy upon him. He was also very dear to Lord Caitanya Mahāprabhu.

adi.10.111

> *subuddhi miśra, hṛdayānanda, kamala-nayana*
> *maheśa paṇḍita, śrīkara, śrī-madhusūdana*

SYNONYMS

subuddhimiśra—of the name Subuddhi Miśra; *hṛdayānanda*—of the name Hṛdayānanda; *kamala-nayana*—of the name Kamala-nayana; *maheśa paṇḍita*—of the name Maheśa Paṇḍita; *śrīkara*—of the name Śrīkara; *śrī-madhusūdana*—of the name Śrī Madhusūdana.

TRANSLATION

The sixty-second branch of the tree was Subuddhi Miśra, the sixty-third was Hṛdayānanda, the sixty-fourth is Kamala-nayana, the sixty-fifth was Maheśa Paṇḍita, the sixty-sixth was Śrīkara, and the sixty-seventh was Śrī Madhusūdana.

PURPORT

Subuddhi Miśra, who was formerly Guṇacūḍā in Vṛndāvana, installed Gaura-Nityānanda Deities in a temple in the village known as Belagān, which is about three miles away from Śrīkhaṇḍa. His present descendant is known as Govindacandra Gosvāmī.

adi.10.112

> *puruṣottama, śrī-gālīma, jagannātha-dāsa*
> *śrī-candraśekhara vaidya, dvija haridāsa*

SYNONYMS

puruṣottama—of the name Puruṣottama; *śrī-gālīma*—of the name Śrī Gālīma; *jagannātha-dāsa*—of the name Jagannātha dāsa; *śrī-candreśekhara vaidya*—of the name Śrī Candraśekhara Vaidya; *dvija haridāsa*—of the name Dvija Haridāsa.

TRANSLATION

The sixty-eighth branch of the original tree was Puruṣottama, the sixty-ninth was Śrī Gālīma, the seventieth was Jagannātha dāsa, the seventy-first was Śrī Candraśekhara Vaidya, and the seventy-second was Dvija Haridāsa.

PURPORT

There is some question about whether Dvija Haridāsa was the author of *Aṣṭottara-śata-nāma*. He had two sons named Śrīdāma and Gokulānanda, who were disciples of Śrī Advaita Ācārya. Their village, Kāñcana-gaḍiyā, is situated within five miles of the Bājārasāu station, the fifth station from Ājīmagañja in the district of Murśidābād, West Bengal.

adi.10.113

> *rāmadāsa, kavicandra, śrī-gopāladāsa*
> *bhāgavatācārya, ṭhākura sāraṅgadāsa*

SYNONYMS

rāmadāsa—of the name Rāmadāsa; *kavicandra*—of the name Kavicandra; *śrī gopāla-dāsa*—of the name Śrī Gopāla dāsa; *bhāgavatācārya*—of the name Bhāgavatācārya; *ṭhākura sāraṅga-dāsa*—of the name Ṭhākura Sāraṅga dāsa.

TRANSLATION

The seventy-third branch of the original tree was Rāmadāsa, the seventy-fourth was Kavicandra, the seventy-fifth was Śrī Gopāla dāsa, the seventy-sixth was Bhāgavatācārya, and the seventy-seventh was Ṭhākura Sāraṅga dāsa.

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā* (203) it is said, "Bhāgavatācārya compiled a book entitled *Kṛṣṇa-prema-taraṅgiṇī,* and he was the most beloved devotee of Lord Caitanya Mahāprabhu." When Lord Śrī Caitanya Mahāprabhu visited Varāhanagara, a suburb of Calcutta, He stayed in the house of a most fortunate *brāhmaṇa* who was a very learned scholar in *Bhāgavata* literature. As soon as this *brāhmaṇa* saw Lord Caitanya Mahāprabhu, he began to read *Śrīmad-Bhāgavatam*. When Mahāprabhu heard his explanation, which expounded *bhakti-yoga,* He immediately became unconscious in ecstasy. Lord Caitanya later said, "I have never heard such a nice explanation of *Śrīmad-Bhāgavatam*. I therefore designate you Bhāgavatācārya. Your only duty is to recite *Śrīmad-Bhāgavatam*. That is My injunction." His real

name was Raghunātha. His monastery, which is situated in Varāhanagara, about three and a half miles north of Calcutta on the bank of the Ganges, still exists, and it is managed by the initiated disciples of the late Śrī Rāmadāsa Bābājī. Presently, however, it is not as well managed as in the presence of Bābājī Mahārāja.

Another name of Ṭhākura Śāraṅga dāsa was Śārṅga Ṭhākura. Sometimes he was also called Śārṅgapāṇi or Śārṅgadhara. He was a resident of Navadvīpa in the neighborhood known as Modadruma-dvīpa, and he used to worship the Supreme Lord in a secluded place on the bank of the Ganges. He did not accept disciples, but he was repeatedly inspired from within by the Supreme Personality of Godhead to do so. Thus one morning he decided, "Whomever I see I shall make my disciple." When he went to the bank of the Ganges to take his bath, by chance he saw a dead body floating in the water, and he touched it with his feet. This immediately brought the body to life, and Ṭhākura Sāraṅga dāsa accepted him as his disciple. This disciple later became famous as Ṭhākura Murāri, and his name is always associated with that of Śrī Sāraṅga. His disciplic succession still inhabits the village of Śar. There is a temple at Māmagācchi that is supposed to have been started by Śārṅga Ṭhākura. Not long ago, a new temple building was erected in front of a *bakula* tree there, and it is now being managed by the members of the Gauḍīya Maṭha. It is said that the management of the temple is now far better than before. In the *Gaura-gaṇoddeśa-dīpikā* (172) it is stated that Śāraṅga Ṭhākura was formerly a *gopī* named Nāndīmukhī. Some

devotees say that he was formerly Prahlāda Mahārāja, but Śrī Kavi-karṇapūra says that his father, Śivānanda Sena, does not accept this proposition.

adi.10.114

> *jagannātha tīrtha, vipra śrī-jānakīnātha*
> *gopāla ācārya, āra vipra vāṇīnātha*

SYNONYMS

jagannāthatīrtha—of the name Jagannātha Tīrtha; *vipra*—*brāhmaṇa*; *śrī-jānakīnātha*—of the name Śrī Jānakīnātha; *gopālaācārya*—of the name Gopāla Ācārya; *āra*—and; *vipravāṇīnātha*—the *brāhmaṇa* of the name Vāṇīnātha.

TRANSLATION

The seventy-eighth branch of the original tree was Jagannātha Tīrtha, the seventy-ninth was the brāhmaṇa Śrī Jānakīnātha, the eightieth was Gopāla Ācārya, and the eighty-first was the brāhmaṇa Vāṇīnātha.

PURPORT

Jagannātha Tīrtha was one of the nine principal *sannyāsīs* who were Lord Caitanya's associates. Vāṇīnātha Vipra was a resident of Cāṅpāhāṭi, a village in the district of Burdwan near the town of Navadvīpa, the police station of Pūrvasthalī and the post office of Samudragaḍa. The temple there was very much neglected, but it

was renovated in the Bengali year 1328 (A.D. 1921) by Śrī Paramānanda Brahmacārī, one of Śrī Bhaktisiddhānta Sarasvatī Ṭhākura's disciples, who reorganized the *sevā-pūjā* (worship in the temple) and placed the temple under the management of the Śrī Caitanya Maṭha of Śrī Māyāpur. In the temple as it now exists, the Deity of Śrī Gaura-Gadādhara is worshiped strictly according to the principles of the revealed scriptures. Cāṅpāhāṭi is two miles away from both Samudragaḍa and the Navadvīpa station of the eastern railway.

adi.10.115

> *govinda, mādhava, vāsudeva—tina bhāi*
> *yāṅ-sabāra kīrtane nāce caitanya-nitāi*

SYNONYMS

govinda—of the name Govinda; *mādhava*—of the name Mādhava; *vāsudeva*—of the name Vāsudeva; *tinabhāi*—three brothers; *yāṅ-sabāra*—all of whom; *kīrtane*—in the performance of *saṅkīrtana*; *nāce*—dance; *caitanya-nitāi*—Lord Caitanya and Nityānanda Prabhu.

TRANSLATION

The three brothers Govinda, Mādhava and Vāsudeva were the eighty-second, eighty-third and eighty-fourth branches of the tree. Lord Caitanya and Nityānanda used to dance in their kīrtana performances.

PURPORT

The three brothers Govinda, Mādhava and Vāsudeva Ghoṣa all belonged to a *kāyastha* family. Govinda established the Gopīnātha temple in Agradvīpa, where he resided. Mādhava Ghoṣa was expert in performing *kīrtana*. No one within this world could compete with him. He was known as the singer of Vṛndāvana and was very dear to Śrī Nityānanda Prabhu. It is said that when the three brothers performed *saṅkīrtana,* immediately Lord Caitanya and Nityānanda would dance in ecstasy. According to the *Gaura-gaṇoddeśa-dīpikā* (188), the three brothers were formerly Kalāvatī, Rasollāsā and Guṇatuṅgā, who recited the songs composed by Śrī Viśākhā-gopī. The three brothers were among one of the seven parties that performed *kīrtana* when Lord Śrī Caitanya Mahāprabhu attended the Ratha-yātrā festival at Jagannātha Purī. Vakreśvara Paṇḍita was the chief dancer in their party. This is vividly described in the *Madhya-līlā,* Chapter Thirteen, verses 42 and 43.

adi.10.116

> *rāmadāsa abhirāma—sakhya-premarāśi*
> *ṣolasāṅgera kāṣṭha tuli' ye karila vāṅśī*

SYNONYMS

rāmadāsaabhirāma—of the name Rāmadāsa Abhirāma; *sakhya-prema*—friendship; *rāśi*—great volume; *ṣolasa-aṅgera*—of sixteen

knots; *kaṣṭha*—wood; *tuli'*—lifting; *ye*—one who; *karila*—made; *vāṅśī*—flute.

TRANSLATION

Rāmadāsa Abhirāma was fully absorbed in the mellow of friendship. He made a flute of a bamboo stick with sixteen knots.

PURPORT

Abhirāma was an inhabitant of Khānākula-kṛṣṇa-nagara.

adi.10.117

> *prabhura ājñāya nityānanda gauḍe calilā*
> *tāṅra saṅge tina-jana prabhu-ājñāya āilā*

SYNONYMS

prabhura ājñāya—under the order of Lord Caitanya Mahāprabhu; *nityānanda*—Lord Nityānanda; *gauḍe*—to Bengal; *calilā*—went back; *tāṅra saṅge*—in His company; *tinajana*—three men; *prabhu-ājñāya*—under the order of the Lord; *āilā*—went.

TRANSLATION

By the order of Śrī Caitanya Mahāprabhu, three devotees accompanied Lord Nityānanda Prabhu when He returned to Bengal to preach.

adi.10.118

> *rāmadāsa, mādhava, āra vāsudeva ghoṣa*
> *prabhu-saṅge rahe govinda pāiyā santoṣa*

SYNONYMS

rāmadāsa—of the name Rāmadāsa; *mādhava*—of the name Mādhava; *āra*—and; *vāsudevaghoṣa*—of the name Vāsudeva Ghoṣa; *prabhu-saṅge*—in the company of Lord Caitanya Mahāprabhu; *rahe*—remained; *govinda*—of the name Govinda; *pāiyā*—feeling; *santoṣa*—great satisfaction.

TRANSLATION

These three were Rāmadāsa, Mādhava Ghoṣa and Vāsudeva Ghoṣa. Govinda Ghoṣa, however, remained with Śrī Caitanya Mahāprabhu at Jagannātha Purī and thus felt great satisfaction.

adi.10.119

> *bhāgavatācārya, cirañjīva śrī-raghunandana*
> *mādhavācārya, kamalākānta, śrī-yadunandana*

SYNONYMS

bhāgavatācārya—of the name Bhāgavatācārya; *cirañjīva*—of the name Cirañjīva; *śrī-raghunandana*—of the name Śrī

Raghunandana; *mādhavācārya*—of the name Mādhavācārya; *kamalākānta*—of the name Kamalākānta; *śrī-yadunandana*—of the name Śrī Yadunandana.

TRANSLATION

Bhāgavatācārya, Cirañjīva, Śrī Raghunandana, Mādhavācārya, Kamalākānta and Śrī Yadunandana were all among the branches of the Caitanya tree.

PURPORT

Śrī Mādhavācārya was the husband of Lord Nityānanda's daughter, Gaṅgādevī. He took initiation from Puruṣottama, a branch of Nityānanda Prabhu. It is said that when Nityānanda Prabhu's daughter married Mādhavācārya, the Lord gave him the village named Pāṅjinagara as a dowry. His temple is situated near the Jīrāṭ railway station on the eastern railway. According to the *Gaura-gaṇoddeśa-dīpikā* (169) Śrī Mādhavācārya was formerly the *gopī* named Mādhavī. Kamalākānta belonged to the branch of Śrī Advaita Prabhu. His full name was Kamalākānta Viśvāsa.

adi.10.120

> *mahā-kṛpā-pātra prabhura jagāi, mādhāi*
> *'patita-pāvana' nāmera sākṣī dui bhāi*

SYNONYMS

mahā-kṛpā-pātra—object of very great mercy; *prabhura*—of the Lord; *jagāimādhāi*—the two brothers Jagāi and Mādhāi; *patita-pāvana*—deliverer of the fallen; *nāmera*—of this name; *sākṣī*—witness; *dui bhāi*—these two brothers.

TRANSLATION

Jagāi and Mādhāi, the eighty-ninth and ninetieth branches of the tree, were the greatest recipients of Lord Caitanya's mercy. These two brothers were the witnesses who proved that Lord Caitanya was rightly named Patita-pāvana, "the deliverer of the fallen souls."

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā* (115) it is said that the two brothers Jagāi and Mādhāi were formerly the doorkeepers named Jaya and Vijaya, who later became Hiraṇyākṣa and Hiraṇyakaśipu. Jagāi and Mādhāi were born in respectable *brāhmaṇa* families, but they adopted the professions of thieves and rogues and thus became implicated in all kinds of undesirable activities, especially woman-hunting, intoxication and gambling. Later, by the grace of Lord Caitanya Mahāprabhu and Śrī Nityānanda Prabhu, they were initiated, and they got the chance to chant the Hare Kṛṣṇa *mahā-mantra*. As a result of chanting, both brothers became exalted devotees of Lord Caitanya Mahāprabhu. The descendants of Mādhāi still exist, and they are respectable *brāhmaṇas*. The tombs of these two

brothers, Jagāi and Mādhāi, are in a place known as Ghoṣahāṭa, or Mādhāitalā-grāma, which is situated about one mile south of Katwa. It is said that Śrī Gopīcaraṇa dāsa Bābājī established a temple of Nitāi-Gaura at this place about two hundred years ago.

adi.10.121

> *gauḍa-deśa-bhaktera kaila saṅkṣepa kathana*
> *ananta caitanya-bhakta nā yāya gaṇana*

SYNONYMS

gauḍa-deśa—in Bengal; *bhaktera*—of the devotees; *kaila*—I have described; *saṅkṣepa*—in brief; *kathana*—narration; *ananta*—unlimited; *caitanya-bhakta*—devotees of Lord Caitanya; *nā*—not; *yāya*—can be; *gaṇana*—counted.

TRANSLATION

I have given a brief description of the devotees of Lord Caitanya in Bengal. Actually His devotees are innumerable.

adi.10.122

> *nīlācale ei saba bhakta prabhu-saṅge*
> *dui sthāne prabhu-sevā kaila nānā-raṅge*

SYNONYMS

nīlācale—at Jagannātha Purī; *ei*—these; *saba*—all; *bhakta*—devotees; *prabhu-saṅge*—in the company of Lord Caitanya; *duisthāne*—in two places; *prabhu-sevā*—service of the Lord; *kaila*—executed; *nānā-raṅge*—in different ways.

TRANSLATION

I have especially mentioned all these devotees because they accompanied Lord Caitanya Mahāprabhu in Bengal and Orissa and served Him in many ways.

PURPORT

Most of the devotees of Lord Caitanya lived in Bengal and Orissa. Thus they are celebrated as Oriyās and Gauḍīyas. At present, however, by the grace of Lord Caitanya Mahāprabhu, His cult is being propagated all over the world, and it is most probable that in the future history of Lord Caitanya's movement, Europeans, Americans, Canadians, Australians, South Americans, Asians and people from all over the world will be celebrated as devotees of Lord Caitanya. The International Society for Krishna Consciousness has already constructed a big temple at Māyāpur, Navadvīpa, which is being visited by devotees from all parts of the world, as foretold by Lord Caitanya Mahāprabhu and anticipated by Śrī Bhaktivinoda Ṭhākura.

adi.10.123

> *kevala nīlācale prabhura ye ye bhakta-gaṇa*
> *saṅkṣepe kariye kichu se saba kathana*

SYNONYMS

kevala—only; *nīlācale*—in Jagannātha Purī; *prabhura*—of the Lord; *yeye*—all those; *bhakta-gaṇa*—devotees; *saṅkṣepe*—in brief; *kariye*—I do; *kichu*—some; *se saba*—all those; *kathana*—narration.

TRANSLATION

Let me briefly describe some of the devotees of Lord Caitanya Mahāprabhu in Jagannātha Purī.

adi.10.124-126

> *nīlācale prabhu-saṅge yata bhakta-gaṇa*
> *sabāra adhyakṣa prabhura marma dui-jana*

> *paramānanda-purī, āra svarūpa-dāmodara*
> *gadādhara, jagadānanda, śaṅkara, vakreśvara*

> *dāmodara paṇḍita, ṭhākura haridāsa*
> *raghunātha vaidya, āra raghunātha-dāsa*

SYNONYMS

nīlācale—in Jagannātha Purī; *prabhu-saṅge*—in the company of Lord Caitanya; *yata*—all; *bhakta-gaṇa*—devotees; *sabāra*—of all of them; *adhyakṣa*—the chief; *prabhura*—of the Lord; *marma*—heart and soul; *duijana*—two persons; *paramānanda-purī*—of the name Paramānanda Purī; *āra*—and; *svarūpa-dāmodara*—of the name Svarūpa Dāmodara; *gadādhara*—of the name Gadādhara; *jagadānanda*—of the name Jagadānanda; *śaṅkara*—of the name Śaṅkara; *vakreśvara*—of the name Vakreśvara; *dāmodara paṇḍita* —of the name Dāmodara Paṇḍita; *ṭhākuraharidāsa*—of the name Ṭhākura Haridāsa; *raghunāthavaidya*—of the name Raghunātha Vaidya; *āra*—and; *raghunātha-dāsa*—of the name Raghunātha dāsa.

TRANSLATION

Among the devotees who accompanied the Lord in Jagannātha Purī, two of them-Paramānanda Purī and Svarūpa Dāmodara-were the heart and soul of the Lord. Among the other devotees were Gadādhara, Jagadānanda, Śaṅkara, Vakreśvara, Dāmodara Paṇḍita, Ṭhākura Haridāsa, Raghunātha Vaidya and Raghunātha dāsa.

PURPORT

The *Caitanya-bhāgavata, Antya-līlā,* Chapter Five, states that Raghunātha Vaidya came to see Śrī Caitanya Mahāprabhu when the Lord was staying at Pāṇihāṭī. He was a great devotee and had

all good qualities. According to the *Caitanya-bhāgavata,* he was formerly Revatī, the wife of Balarāma. Anyone he glanced upon would immediately attain Kṛṣṇa consciousness. He lived on the seashore at Jagannātha Purī and compiled a book of the name *Sthāna-nirūpaṇa*.

adi.10.127

> *ityādika pūrva-saṅgī baḍa bhakta-gaṇa*
> *nīlācale rahi' kare prabhura sevana*

SYNONYMS

iti-ādika—all these and others; *pūrva-saṅgī*—former associates; *baḍa*—very; *bhakta-gaṇa*—great devotees; *nīlācale*—at Jagannātha Purī; *rahi'*—remaining; *kare*—do; *prabhura*—of the Lord; *sevana*—service.

TRANSLATION

All these devotees were associates of the Lord from the very beginning, and when the Lord took up residence in Jagannātha Purī they remained there to serve Him faithfully.

adi.10.128

> *āra yata bhakta-gaṇa gauḍa-deśa-vāsī*
> *pratyabde prabhure dekhe nīlācale āsi'*

SYNONYMS

āra—others; *yata*—all; *bhakta-gaṇa*—devotees; *gauḍa-deśa-vāsī*—residents of Bengal; *prati-abde*—each year; *prabhure*—the Lord; *dekhe*—see; *nīlācale*—in Jagannātha Purī; *āsi'*—coming there.

TRANSLATION

All the devotees who resided in Bengal used to visit Jagannātha Purī every year to see the Lord.

adi.10.129

> *nīlācale prabhu-saha prathama milana*
> *sei bhakta-gaṇera ebe kariye gaṇana*

SYNONYMS

nīlācale—at Jagannātha Purī; *prabhu-saha*—with the Lord; *prathama*—first; *milana*—meeting; *sei*—that; *bhakta-gaṇera*—of the devotees; *ebe*—now; *kariye*—I do; *gaṇana*—count.

TRANSLATION

Now let me enumerate the devotees of Bengal who first came to see the Lord at Jagannātha Purī.

adi.10.130

> *baḍa-śākhā eka,—sārvabhauma bhaṭṭācārya*
> *tāṅra bhagnī-pati śrī-gopīnāthācārya*

SYNONYMS

baḍa-śākhā eka—one of the biggest branches; *sārvabhaumabhaṭṭācārya*—of the name Sārvabhauma Bhaṭṭācārya; *tāṅra bhagnī-pati*—his brother-in-law (the husband of Sārvabhauma's sister); *śrī-gopīnāthācārya*—of the name Śrī Gopīnātha Ācārya.

TRANSLATION

There was Sārvabhauma Bhaṭṭācārya, one of the biggest branches of the tree of the Lord, and his sister's husband, Śrī Gopīnātha Ācārya.

PURPORT

The original name of Sārvabhauma Bhaṭṭācārya was Vāsudeva Bhaṭṭācārya. His place of birth, which is known as Vidyānagara, is about two and a half miles away from the Navadvīpa railway station, or Cāṅpāhāṭī railway station. His father was a very

celebrated man of the name Maheśvara Viśārada. It is said that Sārvabhauma Bhaṭṭācārya was the greatest logician of his time in India. At Mithilā in Bihar he became a student of a great professor named Pakṣadhara Miśra, who did not allow any student to note down his explanations of logic. Sārvabhauma Bhaṭṭācārya was so talented, however, that he learned the explanations by heart, and when he later returned to Navadvīpa he established a school for the study of logic, thus diminishing the importance of Mithilā. Students from various parts of India still come to Navadvīpa to study logic. According to some authoritative opinions, the celebrated logician Raghunātha Śiromaṇi was also a student of Sārvabhauma Bhaṭṭācārya's. In effect, Sārvabhauma Bhaṭṭācārya became the leader of all students of logic. Although he was a *gṛhastha* (householder), he even taught many *sannyāsīs* in the knowledge of logic.

He started a school at Jagannātha Purī for the study of Vedānta philosophy, of which he was a great scholar. When Sārvabhauma Bhaṭṭācārya met Śrī Caitanya Mahāprabhu, he advised the Lord to learn Vedānta philosophy from him, but later he became a student of Lord Caitanya Mahāprabhu to understand the real meaning of Vedānta. Sārvabhauma Bhaṭṭācārya was so fortunate as to see the six-armed form of Lord Caitanya known as Ṣaḍbhuja. A Ṣaḍbhuja Deity is still situated at one end of the Jagannātha temple. Daily *saṅkīrtana* performances take place in this part of the temple. The meeting of Sārvabhauma Bhaṭṭācārya with Lord Caitanya Mahāprabhu is vividly described in the *Madhya-līlā,* Chapter Six. Sārvabhauma

Bhaṭṭācārya wrote a book named *Caitanya-śataka*. In addition to the hundred verses of this book, two verses beginning with the words *vairāgya-vidyā-nija-bhakti-yoga* and *kālān naṣṭaṁ bhakti-yogaṁ nijaṁ yaḥ* are very famous among Gauḍīya Vaiṣṇavas. The *Gaura-gaṇoddeśa-dīpikā* (119) states that Sārvabhauma Bhaṭṭācārya was an incarnation of Bṛhaspati, the learned scholar from the celestial planets.

Gopīnātha Ācārya, who belonged to a respectable *brāhmaṇa* family, was also an inhabitant of Navadvīpa and a constant companion of the Lord. As mentioned in the present verse of *Śrī Caitanya-caritāmṛta,* he was the husband of Sārvabhauma Bhaṭṭācārya's sister. In the *Gaura-gaṇoddeśa-dīpikā* (178) it is described that he was formerly the *gopī* named Ratnāvalī. According to the opinion of others, he was an incarnation of Brahmā.

adi.10.131

> *kāśī-miśra, pradyumna-miśra, rāya bhavānanda*
> *yāṅhāra milane prabhu pāilā ānanda*

SYNONYMS

kāśī-miśra—of the name Kāśī Miśra; *pradyumna-miśra*—of the name Pradyumna Miśra; *rāyabhavānanda*—of the name Bhavānanda Rāya; *yāṅhāra*—of whom; *milane*—meeting; *prabhu*—the Lord; *pāilā*—got; *ānanda*—great pleasure.

TRANSLATION

In the list of devotees at Jagannātha Purī [which begins with Paramānanda Purī, Svarūpa Dāmodara, Sārvabhauma Bhaṭṭācārya and Gopīnātha Ācārya], Kāśī Miśra was the fifth, Pradyumna Miśra the sixth and Bhavānanda Rāya the seventh. Lord Caitanya took great pleasure in meeting with them.

PURPORT

In Jagannātha Purī Lord Caitanya lived at the house of Kāśī Miśra, who was the priest of the king. Later this house was inherited by Vakreśvara Paṇḍita and then by his disciple Gopālaguru Gosvāmī, who established there a Deity of Rādhākānta. The *Gaura-gaṇoddeśa-dīpikā* (193) states that Kāśī Miśra was formerly Kubjā in Mathurā.. Pradyumna Miśra, an inhabitant of Orissa, was a great devotee of Lord Caitanya Mahāprabhu. Pradyumna Miśra was born of a *brāhmaṇa* family and Rāmānanda Rāya of a non-*brāhmaṇa* family, yet Lord Caitanya Mahāprabhu advised Pradyumna Miśra to take instruction from Rāmānanda Rāya. This incident is described in the *Antya-līlā,* Chapter Five.

Bhavānanda Rāya was the father of Śrī Rāmānanda Rāya. His residence was in Ālālanātha (Brahmagiri), which is about twelve miles west of Jagannātha Purī. By caste he belonged to the *karaṇa* community of Orissa, whose members were sometimes known as *kāyasthas* and sometimes as *śūdras,* but he was the

governor of Madras under the control of King Pratāparudra of Jagannātha Purī.

adi.10.132

> *āliṅgana kari' tāṅre balila vacana*
> *tumi pāṇḍu, pañca-pāṇḍava—tomāra nandana*

SYNONYMS

āliṅgana kari'—embracing; *tāṅre*—unto him; *balila*—said; *vacana*—those words; *tumi*—you; *pāṇḍu*—were Pāṇḍu; *pañca*—five; *pāṇḍava*—the Pāṇḍavas; *tomāra*—your; *nandana*—sons.

TRANSLATION

Embracing Rāya Bhavānanda, the Lord declared to him, "You formerly appeared as Pāṇḍu, and your five sons appeared as the five Pāṇḍavas."

adi.10.133

> *rāmānanda rāya, paṭṭanāyaka gopīnātha*
> *kalānidhi, sudhānidhi, nāyaka vāṇīnātha*

SYNONYMS

rāmānanda rāya—of the name Rāmānanda Rāya; *paṭṭanāyaka gopīnātha*—of the name Paṭṭanāyaka Gopīnātha; *kalānidhi*—of the

name Kalānidhi; *sudhānidhi*—of the name Sudhānidhi; *nāyakavāṇīnātha*—of the name Nāyaka Vāṇīnātha.

TRANSLATION

The five sons of Bhavānanda Rāya were Rāmānanda Rāya, Paṭṭanāyaka Gopīnātha, Kalānidhi, Sudhānidhi and Nāyaka Vāṇīnātha.

adi.10.134

> *ei pañca putra tomāra mora priyapātra*
> *rāmānanda saha mora deha-bheda mātra*

SYNONYMS

ei—these; *pañca*—five; *putra*—sons; *tomāra*—your; *mora*—Mine; *priya-pātra*—very dear; *rāmānandasaha*—with Śrī Rāmānanda Rāya; *mora*—Mine; *deha-bheda*—bodily difference; *mātra*—only.

TRANSLATION

Śrī Caitanya Mahāprabhu told Bhavānanda Rāya, "Your five sons are all My dear devotees. Rāmānanda Rāya and I are one, although our bodies are different."

PURPORT

The *Gaura-gaṇoddeśa-dīpikā* (120-24) states that Rāmānanda Rāya was formerly Arjuna. He is also considered to have been an incarnation of the *gopī* Lalitā, although in the opinion of others

he was an incarnation of Viśākhādevī. He was a most confidential devotee of Lord Caitanya Mahāprabhu. Śrī Caitanya Mahāprabhu said, "Although I am a *sannyāsī,* My mind is sometimes perturbed when I see a woman. But Rāmānanda Rāya is greater than Me, for he is always undisturbed, even when he touches a woman." Only Rāmānanda Rāya was endowed with the prerogrative to touch a woman in this way; no one should imitate him. Unfortunately, there are rascals who imitate the activities of Rāmānanda Rāya. We need not discuss them further.

In Lord Caitanya Mahāprabhu's final pastimes, both Rāmānanda Rāya and Svarūpa Dāmodara always engaged in reciting suitable verses from *Śrīmad-Bhāgavatam* to pacify the Lord's ecstatic feelings of separation from Kṛṣṇa. It is said that when Lord Caitanya went to southern India, Sārvabhauma Bhaṭṭācārya advised Him to meet Rāmānanda Rāya, declaring that there was no devotee as advanced in understanding the conjugal love of Kṛṣṇa and the *gopīs*. While touring South India, Lord Caitanya met Rāmānanda Rāya by the bank of the Godāvarī, and in their long discourses the Lord took the position of a student, and Rāmānanda Rāya instructed Him. Caitanya Mahāprabhu concluded these discourses by saying, "My dear Rāmānanda Rāya, both you and I are madmen, and therefore we met intimately on an equal level." Lord Caitanya advised Rāmānanda Rāya to resign from his government post and come back to Jagannātha Purī to live with Him. Although Śrī Caitanya Mahāprabhu refused to see Mahārāja Pratāparudra because he was a king, Rāmānanda Rāya, by a Vaiṣṇava scheme, arranged a

meeting between the Lord and the King. This is described in the *Madhya-līlā,* Chapter Twelve, verses 41-57. Śrī Rāmānanda Rāya was present during the water sports of the Lord after the Ratha-yātrā festival.

Lord Śrī Caitanya Mahāprabhu considered Śrī Rāmānanda Rāya and Śrī Sanātana Gosvāmī to be equal in their renunciation, for although Śrī Rāmānanda Rāya was a *gṛhastha* engaged in government service and Śrī Sanātana Gosvāmī was in the renounced order of complete detachment from material activities, they were both servants of the Supreme Personality of Godhead who kept Kṛṣṇa in the center of all their activities. Śrī Rāmānanda Rāya was one of the three and a half personalities with whom Śrī Caitanya Mahāprabhu discussed the most confidential topics of Kṛṣṇa consciousness. Lord Caitanya Mahāprabhu advised Pradyumna Miśra to learn the science of Kṛṣṇa from Śrī Rāmānanda Rāya. As Subala always assisted Kṛṣṇa in His dealings with Rādhārāṇī in *kṛṣṇa-līlā,* so Rāmānanda Rāya assisted Lord Caitanya Mahāprabhu in His feelings of separation from Kṛṣṇa. Śrī Rāmānanda Rāya was the author of *Jagannātha-vallabha-nāṭaka.*

adi.10.135-136

> *pratāparudra rājā, āra oḍhra kṛṣṇānanda*
> *paramānanda mahāpātra, oḍhra śivānanda*

bhagavān ācārya, brahmānandākhya bhāratī
śrī-śikhi māhiti, āra murāri māhiti

SYNONYMS

pratāparudra rājā—King Pratāparudra of Orissa; *āra*—and; *oḍhra kṛṣṇānanda*—Kṛṣṇānanda, an Oriya devotee; *paramānandamahāpātra*—of the name Paramānanda Mahāpātra; *oḍhra śivānanda*—the Oriya Śivānanda; *bhagavānācārya*—of the name Bhagavān Ācārya; *brahmānanda-ākhya bhāratī*—of the name Brahmānanda Bhāratī; *śrī-śikhi māhiti*—of the name Śrī Śikhi Māhiti; *āra*—and; *murārimāhiti*—of the name Murāri Māhiti.

TRANSLATION

King Pratāparudra of Orissa, the Oriya devotees Kṛṣṇānanda and Śivānanda, Paramānanda Mahāpātra, Bhagavān Ācārya, Brahmānanda Bhāratī, Śrī Śikhi Māhiti and Murāri Māhiti constantly associated with Caitanya Mahāprabhu while He resided in Jagannātha Purī.

PURPORT

Pratāparudra Mahārāja, who belonged to the dynasty of the Gaṅgā kings and whose capital was in Cuttak, was the Emperor of Orissa and a great devotee of Lord Caitanya Mahāprabhu. It was by the arrangement of Rāmānanda Rāya and Sārvabhauma Bhaṭṭācārya that he was able to serve Lord Caitanya. In the

Gaura-gaṇoddeśa-dīpikā (118) it is said that King Indradyumna, who established the temple of Jagannātha thousands of years ago, later took birth again in his own family as Mahārāja Pratāparudra during the time of Śrī Caitanya Mahāprabhu. Mahārāja Pratāparudra was as powerful as King Indra. The drama named *Caitanya-candrodaya* was written under his direction.

In the *Caitanya-bhāgavata, Antya-līlā,* Chapter Five, Paramānanda Mahāpātra is described as follows: "Paramānanda Mahāpātra was among the devotees who took birth in Orissa and accepted Caitanya Mahāprabhu as their only asset. In the ecstasy of conjugal love, he always thought of Caitanya Mahāprabhu." Bhagavān Ācārya, a very learned scholar, was formerly an inhabitant of Hālisahara, but he left everything to live with Caitanya Mahāprabhu in Jagannātha Purī. His relationship with Caitanya Mahāprabhu was friendly, like that of a cowherd boy. He was always friendly to Svarūpa Gosāñi, but he was staunchly devoted to the lotus feet of Lord Caitanya Mahāprabhu. He sometimes invited Caitanya Mahāprabhu to his house.

Bhagavān Ācārya was very liberal and simple. His father, Śatānanda Khān, was completely materialistic, and his younger brother, Gopāla Bhaṭṭācārya, was a staunch Māyāvādī philosopher who had studied very elaborately. When his brother came to Jagannātha Purī, Bhagavān Ācārya wanted to hear from him about Māyāvāda philosophy, but Svarūpa Dāmodara forbade him to do so, and there the matter stopped. Once a friend of

Bhagavān Ācārya's from Bengal wanted to recite a drama that he had written that was against the principles of devotional service, and although Bhagavān Ācārya wanted to recite this drama before Lord Caitanya Mahāprabhu, Svarūpa Dāmodara, the Lord's secretary, did not allow him to do so. Later Svarūpa Dāmodara pointed out in the drama many mistakes and disagreements with the conclusion of devotional service, and the author became aware of the faults in his writing and then surrendered to Svarūpa Dāmodara, begging his mercy. This is described in the *Antya-līlā,* Chapter Five, verses 91-158.

In the *Gaura-gaṇoddeśa-dīpikā,* verse 189, it is said that Śikhi Māhiti was formerly an assistant of Śrīmatī Rādhārāṇī named Rāgalekhā. His sister Mādhavī was also an assistant of Śrīmatī Rādhārāṇī and was named Kalākelī. Śikhi Māhiti, Mādhavī and their brother Murāri Māhiti were all unalloyed devotees of Śrī Caitanya Mahāprabhu who could not forget Him for a moment of their lives. There is a book in the Oriya language called *Caitanya-carita-mahākāvya* in which there are many narrations about Śikhi Māhiti. One narration concerns his seeing an ecstatic dream. Śikhi Māhiti always engaged in serving the Lord in his mind. One night, while he was rendering such service, he fell asleep, and while he was asleep his brother and sister came to awaken him. At that time he was in full ecstasy because he was having a wonderful dream that Lord Caitanya, while visiting the temple of Jagannātha, was entering and again coming out of the body of Jagannātha and looking at the Jagannātha Deity. Thus as soon as he awakened he embraced his

brother and sister and informed them, "My dear brother and sister, I have had a wonderful dream that I shall now explain to you. The activities of Lord Caitanya Mahāprabhu, the son of Mother Śacī, are certainly most wonderful. I saw that Lord Caitanya Mahāprabhu, while visiting the temple of Jagannātha, was entering the body of Jagannātha and again coming out of His body. I am still seeing the same dream. Do you think I have become deranged? I am still seeing the same dream! And the most wonderful thing is that as soon as I came near Caitanya Mahāprabhu, He embraced me with His long arms." As he spoke to his brother and sister in this way, Śikhi Māhiti's voice faltered, and there were tears in his eyes. Thus the brothers and sister went to the temple of Jagannātha, and there they saw Lord Caitanya in the Jagamohana (the *kīrtana* hall in the Jagannātha temple), looking at the beauty of the Śrī Jagannātha Deity just as in Śikhi Māhiti's dream. The Lord was so magnanimous that immediately He embraced Śikhi Māhiti, exclaiming, "You are the elder brother of Murāri!" Being thus embraced, Śikhi Māhiti felt ecstatic transcendental bliss. Thus he and his brother and sister always engaged in rendering service to the Lord. Murāri Māhiti, the youngest brother of Śikhi Māhiti, is described in the *Madhya-līlā,* Chapter Ten, verse 44.

adi.10.137

> *mādhavī-devī—śikhi-māhitira bhaginī*
> *śrī-rādhāra dāsī-madhye yāṅra nāma gaṇi*

SYNONYMS

mādhavī-devī—of the name Mādhavīdevī; *śikhi-māhitira*—of Śikhi Māhiti; *bhaginī*—sister; *śrī-rādhāra*—of Śrīmatī Rādhārāṇī; *dāsī-madhye*—amongst the maidservants; *yāṅra*—whose; *nāma*—name; *gaṇi*—count.

TRANSLATION

Mādhavīdevī, the seventeenth of the prominent devotees, was the younger sister of Śikhi Māhiti. She is considered to have formerly been a maidservant of Śrīmatī Rādhārāṇī.

PURPORT

In the *Antya-līlā* of *Caitanya-caritāmṛta,* Chapter Two, verses 104-106, there is a description of Mādhavīdevī. Śrī Caitanya Mahāprabhu considered her one of the maidservants of Śrīmatī Rādhārāṇī. Within this world, Caitanya Mahāprabhu had three and a half very confidential devotees. The three were Svarūpa Gosāñi, Śrī Rāmānanda Rāya and Śikhi Māhiti, and Śikhi Māhiti's sister, Mādhavīdevī, being a woman, was considered the half. Thus it is known that Śrī Caitanya Mahāprabhu had three and a half confidential devotees.

adi.10.138

> *īśvara-purīra śiṣya—brahmacārī kāśīśvara*
> *śrī-govinda nāma tāṅra priya anucara*

SYNONYMS

īśvara-purīra śiṣya—disciple of Īśvara Purī; *brahmacārī kāśīśvara*—of the name Brahmacārī Kāśīśvara; *śrī-govinda*—of the name Śrī Govinda; *nāma*—name; *tāṅra*—his; *priya*—very dear; *anucara*—follower.

TRANSLATION

Brahmacārī Kāśīśvara was a disciple of Īśvara Purī, and Śrī Govinda was another of his dear disciples.

PURPORT

Govinda was the personal servant of Śrī Caitanya Mahāprabhu. In the *Gaura-gaṇoddeśa-dīpikā,* verse 137, it is stated that the servants formerly named Bhṛṅgāra and Bhaṅgura in Vṛndāvana became Kāśīśvara and Govinda in Caitanya Mahāprabhu's pastimes. Govinda always engaged in the service of the Lord, even at great risk.

adi.10.139

> *tāṅra siddhi-kāle doṅhe tāṅra ājñā pāñā*
> *nīlācale prabhu-sthāne milila āsiyā*

SYNONYMS

tāṅra siddhi-kāle—at the time of Īśvara Purī's passing away; *doṅhe*—the two of them; *tāṅra*—his; *ājñā*—order; *pāñā*—getting; *nīlācale*—at Jagannātha Purī; *prabhu-sthāne*—at the place of Lord Caitanya Mahāprabhu; *milila*—met; *āsiyā*—coming there.

TRANSLATION

In the list of prominent devotees at Nīlācala [Jagannātha Purī], Kāśīśvara was the eighteenth and Govinda the nineteenth. They both came to see Caitanya Mahāprabhu at Jagannātha Purī, being thus ordered by Īśvara Purī at the time of his passing away.

adi.10.140

> *gurura sambandhe mānya kaila duṅhākāre*
> *tāṅra ājñā māni' sevā dilena doṅhāre*

SYNONYMS

gurura sambandhe—in relationship with His spiritual master; *mānya*—honor; *kaila*—offered; *duṅhākāre*—to both of them; *tāṅra*

ājñā—his order; *māni'*—accepting; *sevā*—service; *dilena*—gave them; *doṅhāre*—the two of them.

TRANSLATION

Both Kāśīśvara and Govinda were Godbrothers of Śrī Caitanya Mahāprabhu, and thus the Lord duly honored them as soon as they arrived. But because Īśvara Purī had ordered them to give Caitanya Mahāprabhu personal service, the Lord accepted their service.

adi.10.141

> *aṅga-sevā govindere dilena īśvara*
> *jagannātha dekhite calena āge kāśīśvara*

SYNONYMS

aṅga-sevā—taking care of the body; *govindere*—unto Govinda; *dilena*—He gave; *īśvara*—the Supreme Personality of Godhead; *jagannātha*—the Jagannātha Deity; *dekhite*—while going to visit; *calena*—goes; *āge*—in front; *kāśīśvara*—of the name Kāśīśvara.

TRANSLATION

Govinda cared for the body of Śrī Caitanya Mahāprabhu, whereas Kāśīśvara went in front of the Lord when He went to see Jagannātha in the temple.

adi.10.142

> *aparaśa yāya gosāñi manuṣya-gahane*
> *manuṣya ṭheli' patha kare kāśī balavāne*

SYNONYMS

aparaśa—untouched; *yāya*—goes; *gosāñi*—Śrī Caitanya Mahāprabhu; *manuṣya-gahane*—in the crowd; *manuṣyaṭheli'*—pushing the crowd of men; *pathakare*—clears the way; *kāśī*—Kāśīśvara; *balavāne*—very strong.

TRANSLATION

When Caitanya Mahāprabhu went to the temple of Jagannātha, Kāśīśvara, being very strong, cleared the crowds aside with his hands so that Caitanya Mahāprabhu could pass untouched.

adi.10.143

> *rāmāi-nandāi—doṅhe prabhura kiṅkara*
> *govindera saṅge sevā kare nirantara*

SYNONYMS

rāmāi-nandāi—of the names Rāmāi and Nandāi; *doṅhe*—both of them; *prabhura*—Lord Caitanya's; *kiṅkara*—servants; *govindera*—

with Govinda; *saṅge*—with him; *sevā*—service; *kare*—rendered; *nirantara*—twenty-four hours a day.

TRANSLATION

Rāmāi and Nandāi, the twentieth and twenty-first among the important devotees in Jagannātha Purī, always assisted Govinda twenty-four hours a day in rendering service to the Lord.

adi.10.144

> *bāiśa ghaḍā jala dine bharena rāmāi*
> *govinda-ājñāya sevā karena nandāi*

SYNONYMS

bāiśa—twenty-two; *ghaḍā*—big waterpots; *jala*—water; *dine*—daily; *bharena*—fills; *rāmāi*—of the name Rāmāi; *govinda-ājñāya*—by the order of Govinda; *sevā*—service; *karena*—renders; *nandāi*—of the name Nandāi.

TRANSLATION

Every day Rāmāi filled twenty-two big waterpots, whereas Nandāi personally assisted Govinda.

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā* (139) it is stated that two servants who formerly supplied milk and water to Lord Kṛṣṇa

became Rāmāi and Nandāi in the pastimes of Caitanya Mahāprabhu.

adi.10.145

> *kṛṣṇadāsa nāma śuddha kulīna brāhmaṇa*
> *yāre saṅge laiyā kailā dakṣiṇa gamana*

SYNONYMS

kṛṣṇadāsa—of the name Kṛṣṇadāsa; *nāma*—name; *śuddha*—pure; *kulīna*—respectable; *brāhmaṇa*—*brāhmaṇa*; *yāre*—whom; *saṅge*—with; *laiyā*—taking; *kailā*—did; *dakṣiṇa*—southern India; *gamana*—touring.

TRANSLATION

The twenty-second devotee, Kṛṣṇadāsa, was born of a pure and respectable brāhmaṇa family. While touring southern India, Lord Caitanya took Kṛṣṇadāsa with Him.

PURPORT

Kṛṣṇadāsa is described in the *Madhya-līlā,* chapters Seven and Nine. He went with Śrī Caitanya Mahāprabhu to carry His waterpot. In the Malabar state, members of the Bhaṭṭathāri cult tried to captivate Kṛṣṇadāsa by supplying a woman to seduce him, but although Śrī Caitanya Mahāprabhu saved him from being harmed, when they returned to Jagannātha Purī He asked

Kṛṣṇadāsa to remain there, for the Lord was never favorably disposed toward an associate who was attracted by a woman. Thus Kṛṣṇadāsa lost the personal association of Lord Caitanya Mahāprabhu.

adi.10.146

> *balabhadra bhaṭṭācārya—bhakti adhikārī*
> *mathurā-gamane prabhura yeṅho brahmacārī*

SYNONYMS

ballabhadra bhaṭṭācārya—of the name Balabhadra Bhaṭṭācārya; *bhaktiadhikārī*—bona fide devotee; *mathurā-gamane*—while touring Mathurā; *prabhura*—of the Lord; *yeṅho*—who; *brahmacārī*—acted as a *brahmacārī*.

TRANSLATION

As a bona fide devotee, Balabhadra Bhaṭṭācārya, the twenty-third principal associate, acted as the brahmacārī of Śrī Caitanya Mahāprabhu when He toured Mathurā.

PURPORT

Balabhadra Bhaṭṭācārya acted as a *brahmacārī,* or personal assistant of a *sannyāsī*. A *sannyāsī* is not supposed to cook. Generally a *sannyāsī* takes *prasāda* at the house of a *gṛhastha,* and a *brahmacārī* helps in this connection. A *sannyāsī* is

supposed to be a spiritual master and a *brahmacārī* his disciple. Balabhadra Bhaṭṭācārya acted as a *brahmacārī* for Śrī Caitanya Mahāprabhu when the Lord toured Mathurā and Vṛndāvana.

adi.10.147

> *baḍa haridāsa, āra choṭa haridāsa*
> *dui kīrtanīyā rahe mahāprabhura pāśa*

SYNONYMS

baḍa haridāsa—of the name Baḍa Haridāsa; *āra*—and; *choṭaharidāsa*—of the name Choṭa Haridāsa; *duikīrtanīyā*—both of them were good singers; *rahe*—stay; *mahā-prabhura*—Lord Caitanya Mahāprabhu; *pāśa*—with.

TRANSLATION

Baḍa Haridāsa and Choṭa Haridāsa, the twenty-fourth and twenty-fifth devotees in Nīlācala, were good singers who always accompanied Lord Caitanya.

PURPORT

Choṭa Haridāsa was later banished from the company of Lord Caitanya Mahāprabhu, as stated in the *Antya-līlā,* Chapter Two.

adi.10.148

> *rāmabhadrācārya, āra oḍhra siṁheśvara*
> *tapana ācārya, āra raghu, nīlāmbara*

SYNONYMS

rāmabhadrācārya—of the name Rāmabhadra Ācārya; *āra*—and; *oḍhra*—resident of Orissa; *siṁheśvara*—of the name Siṁheśvara; *tapanaācārya*—of the name Tapana Ācārya; *āraraghu*—and another Raghunātha; *nīlāmbara*—of the name Nīlāmbara.

TRANSLATION

Among the devotees who lived with Lord Caitanya Mahāprabhu at Jagannātha Purī, Rāmabhadra Ācārya was the twenty-sixth, Siṁheśvara the twenty-seventh, Tapana Ācārya the twenty-eighth, Raghunātha the twenty-ninth and Nīlāmbara the thirtieth.

adi.10.149

> *siṅgābhaṭṭa, kāmābhaṭṭa, dantura śivānanda*
> *gauḍe pūrva bhṛtya prabhura priya kamalānanda*

SYNONYMS

siṅgābhaṭṭa—of the name Siṅgābhaṭṭa; *kāmābhaṭṭa*—of the name Kāmābhaṭṭa; *dantura śivānanda*—of the name Dantura Śivānanda;

gauḍe—in Bengal; *pūrva*—formerly; *bhṛtya*—servant; *prabhura*—of the Lord; *priya*—very dear; *kamalānanda*—of the name Kamalānanda.

TRANSLATION

Siṅgābhaṭṭa was the thirty-first, Kāmābhaṭṭa the thirty-second, Śivānanda the thirty-third and Kamalānanda the thirty-fourth. They all formerly served Śrī Caitanya Mahāprabhu in Bengal, but later these servants left Bengal to live with the Lord in Jagannātha Purī.

adi.10.150

> *acyutānanda—advaita-ācārya-tanaya*
> *nīlācale rahe prabhura caraṇa āśraya*

SYNONYMS

acyutānanda—of the name Acyutānanda; *advaita-ācārya-tanaya*—the son of Advaita Ācārya; *nīlācale*—at Jagannātha Purī; *rahe*—stays; *prabhura*—of Lord Caitanya Mahāprabhu; *caraṇa*—lotus feet; *āśraya*—taking shelter.

TRANSLATION

Acyutānanda, the thirty-fifth devotee, was the son of Advaita Ācārya. He also lived with Lord Caitanya, taking shelter of His lotus feet at Jagannātha Purī.

PURPORT

There is a statement about Acyutānanda in Chapter Twelve, verse 13, of *Ādi-līlā*.

adi.10.151

> *nirloma gaṅgādāsa, āra viṣṇudāsa*
> *ei sabera prabhu-saṅge nīlācale vāsa*

SYNONYMS

nirloma gaṅgādāsa—of the name Nirloma Gaṅgādāsa; *āra*—and; *Viṣṇudāsa*—of the name Viṣṇudāsa; *eisabera*—of all of them; *prabhu-saṅge*—with Lord Caitanya Mahāprabhu; *nīlācale*—at Jagannātha Purī; *vāsa*—residence.

TRANSLATION

Nirloma Gaṅgādāsa and Viṣṇudāsa were the thirty-sixth and thirty-seventh among the devotees who lived at Jagannātha Purī as servants of Śrī Caitanya Mahāprabhu.

adi.10.152-154

> *vārāṇasī-madhye prabhura bhakta tina jana*
> *candraśekhara vaidya, āra miśra tapana*

raghunātha bhaṭṭācārya—miśrera nandana
prabhu yabe kāśī āilā dekhi' vṛndāvana

candraśekhara-gṛhe kaila dui māsa vāsa
tapana-miśrera ghare bhikṣā dui māsa

SYNONYMS

vārāṇasī-madhye—at Vārāṇasī; *prabhura*—of Lord Caitanya Mahāprabhu; *bhakta*—devotees; *tinajana*—three persons; *candraśekhara vaidya*—the clerk of the name Candraśekhara; *āra*—and; *miśra tapana*—Tapana Miśra; *raghunātha bhaṭṭācārya*—of the name Raghunātha Bhaṭṭācārya; *miśrera nandana*—the son of Tapana Miśra; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *yabe*—when; *kāśī*—Vārāṇasī; *āilā*—came; *dekhi'*—after visiting; *vṛndāvana*—the holy place known as Vṛndāvana; *candraśekhara gṛhe*—in the house of Candraśekhara Vaidya; *kaila*—did; *duimāsa*—for two months; *vāsa*—reside; *tapana-miśrera*—of Tapana Miśra; *ghare*—in the house; *bhikṣā*—accepted *prasāda*; *duimāsa*—for two months.

TRANSLATION

The prominent devotees at Vārāṇasī were the physician Candraśekhara, Tapana Miśra and Raghunātha Bhaṭṭācārya, Tapana Miśra's son. When Lord Caitanya came to Vārāṇasī after seeing Vṛndāvana, for two months He lived at the residence of Candraśekhara

Vaidya and accepted prasāda at the house of Tapana Miśra.

PURPORT

When Śrī Caitanya Mahāprabhu was in Bengal, Tapana Miśra approached Him to discuss spiritual advancement. Thus he was favored by Lord Caitanya Mahāprabhu and received *hari-nāma* initiation. After that, by the order of the Lord, Tapana Miśra resided in Vārāṇasī, and when Lord Caitanya visited Vārāṇasī He stayed at the home of Tapana Miśra.

adi.10.155

> *raghunātha bālye kaila prabhura sevana*
> *ucchiṣṭa-mārjana āra pāda-saṁvāhana*

SYNONYMS

raghunātha—Raghunātha, the son of Tapana Miśra; *bālye*—in his boyhood; *kaila*—did; *prabhura*—of Lord Caitanya; *sevana*—rendering service; *ucchiṣṭa-mārjana*—washing the dishes; *āra*—and; *pāda-saṁvāhana*—massaging the feet.

TRANSLATION

When Śrī Caitanya Mahāprabhu stayed at the house of Tapana Miśra, Raghunātha Bhaṭṭa, who was then a boy, washed His dishes and massaged His legs.

adi.10.156

> *baḍa haile nīlācale gelā prabhura sthāne*
> *aṣṭa-māsa rahila bhikṣā dena kona dine*

SYNONYMS

baḍa haile—when he grew to be a young man; *nīlācale*—at Jagannātha Purī; *gelā*—went; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *sthāne*—at the place; *aṣṭa-māsa*—eight months; *rahila*—stayed; *bhikṣā—prasāda*; *dena*—gave; *konadine*—some days.

TRANSLATION

When Raghunātha grew to be a young man, he visited Lord Caitanya Mahāprabhu at Jagannātha Purī and stayed there for eight months. Sometimes he offered prasāda to the Lord.

adi.10.157

> *prabhura ājñā pāñā vṛndāvanere āilā*
> *āsiyā śrī-rūpa-gosāñira nikaṭe rahilā*

SYNONYMS

prabhura—of Lord Caitanya Mahāprabhu; *ājñā*—order; *pāñā*—receiving; *vṛndāvanere*—to Vṛndāvana; *āilā*—he came; *āsiyā*—

coming there; *śrī-rūpa-gosāñira*—of Śrīla Rūpa Gosvāmī; *nikaṭe*—at his shelter; *rahilā*—remained.

TRANSLATION

Later, by the order of Lord Caitanya, Raghunātha went to Vṛndāvana and remained there under the shelter of Śrīla Rūpa Gosvāmī.

adi.10.158

> *tāṅra sthāne rūpa-gosāñi śunena bhāgavata*
> *prabhura kṛpāya teṅho kṛṣṇa-preme matta*

SYNONYMS

tāṅra sthāne—in his place; *rūpa-gosāñi*—Śrīla Rūpa Gosvāmī; *śunena*—heard; *bhāgavata*—the recitation of *Śrīmad-Bhāgavatam*; *prabhura kṛpāya*—by the mercy of Lord Caitanya; *teṅho*—he; *kṛṣṇa-preme*—in love of Kṛṣṇa; *matta*—always maddened.

TRANSLATION

While he stayed with Śrīla Rūpa Gosvāmī, his engagement was to recite Śrīmad-Bhāgavatam for him to hear. As a result of this Bhāgavatam recitation, he attained perfectional love of Kṛṣṇa, by which he remained always maddened.

PURPORT

Raghunātha Bhaṭṭācārya, or Raghunātha Bhaṭṭa Gosvāmī, one of the six Gosvāmīs, was the son of Tapana Miśra. Born in approximately 1425 *śakābda* (A.D. 1504), he was expert in reciting *Śrīmad-Bhāgavatam,* and in the *Antya-līlā,* Chapter Thirteen, it is stated that he was also expert in cooking; whatever he cooked would be nectarean. Śrī Caitanya Mahāprabhu was greatly pleased to accept the food that he cooked, and Raghunātha Bhaṭṭa used to take the remnants of food left by Śri Caitanya Mahāprabhu. Raghunātha Bhaṭṭācārya lived for eight months in Jagannātha Purī, after which Lord Caitanya ordered him to go to Vṛndāvana to join Śrī Rūpa Gosvāmī. Śrī Caitanya Mahāprabhu asked Raghunātha Bhaṭṭācārya not to marry but to remain a *brahmacārī,* and He also ordered him to read *Śrīmad-Bhāgavatam* constantly. Thus he went to Vṛndāvana, where he engaged in reciting *Śrīmad-Bhāgavatam* to Śrīla Rūpa Gosvāmī. He was so expert in reciting *Śrīmad-Bhāgavatam* that he would recite each and every verse in three melodious tunes. While Raghunātha Bhaṭṭa Gosvāmī was living with Śrī Caitanya Mahāprabhu, the Lord blessed him by offering him betel nuts offered to the Jagannātha Deity and a garland of *tulasī* said to be as long as fourteen cubits. Under Raghunātha Bhaṭṭa Gosvāmī's order, one of his disciples constructed the Govinda temple. Raghunātha Bhaṭṭa Gosvāmī supplied all the ornaments of the Govinda Deity. He never talked of nonsense or worldly matters but always engaged in hearing about Kṛṣṇa twenty-four hours a day. He never cared to hear blasphemy of a Vaiṣṇava. Even when

there were points to be criticized, he used to say that since all the Vaiṣṇavas were engaged in the service of the Lord, he did not mind their faults. Later Raghunātha Bhaṭṭa Gosvāmī lived by Rādhā-kuṇḍa in a small cottage. In the *Gaura-gaṇoddeśa-dīpikā,* verse 185, it is said that Raghunātha Bhaṭṭa Gosvāmī was formerly the *gopī* named Rāga-mañjarī.

adi.10.159

> *ei-mata saṅkhyātīta caitanya-bhakta-gaṇa*
> *diṅmātra likhi, samyak nā yāya kathana*

SYNONYMS

ei-mata—in this way; *saṅkhyā-atīta*—innumerable; *caitanya-bhakta-gaṇa*—devotees of Lord Caitanya; *diṅ-mātra*—only a fractional part; *likhi*—I write; *samyak*—full; *nā*—cannot; *yāya*—be possible; *kathana*—to explain.

TRANSLATION

I list in this way only a portion of the innumerable devotees of Lord Caitanya. To describe them all fully is not possible.

adi.10.160

> *ekaika-śākhāte lāge koṭi koṭi ḍāla*
> *tāra śiṣya-upaśiṣya, tāra upaḍāla*

SYNONYMS

eka-eka—in each; *śākhāte*—branch; *lāge*—grow; *koṭi koṭi*—hundreds and thousands; *ḍāla*—twigs; *tāra*—His; *śiṣya*—disciples; *upaśiṣya*—subdisciples; *tāra*—His; *upaḍāla*—subbranches.

TRANSLATION

From each branch of the tree have grown hundreds and thouands of subbranches of disciples and granddisciples.

PURPORT

It was the desire of Lord Caitanya Mahāprabhu that His cult be spread all over the world. Therefore there is a great necessity for many, many disciples of the branches of Śrī Caitanya Mahāprabhu's disciplic succession. His cult should be spread not only in a few villages, or in Bengal, or in India, but all over the world. It is very much regrettable that complacent so-called devotees criticize the members of the International Society for Krishna Consciousness for accepting *sannyāsa* and spreading the cult of Lord Caitanya all over the world. It is not our business to criticize anyone, but because they try to find fault with this

movement, the real truth must be stated. Śrī Caitanya Mahāprabhu wanted devotees all over the world, and Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura and Śrīla Bhaktivinoda Ṭhākura also confirmed this. It is in pursuit of their will that the ISKCON movement is spreading all over the world. Genuine devotees of Lord Caitanya Mahāprabhu must take pride in the spread of the Kṛṣṇa consciousness movement instead of viciously criticizing its propaganda work.

adi.10.161

> *sakala bhariyā āche prema-phula-phale*
> *bhāsāila tri-jagat kṛṣṇa-prema-jale*

SYNONYMS

sakala—all; *bhariyā*—filled; *āche*—there is; *prema*—love of Godhead; *phula*—flowers; *phale*—fruits; *bhāsāila*—inundated; *tri-jagat*—the whole world; *kṛṣṇa-prema*—of love of Kṛṣṇa; *jale*—with water.

TRANSLATION

Every branch and subbranch of the tree is full of innumerable fruits and flowers. They inundate the world with the waters of love of Kṛṣṇa.

adi.10.162

> *eka eka śākhāra śakti ananta mahimā*
> *'sahasra vadane' yāra dite nāre sīmā*

SYNONYMS

ekaeka—of each and every; *śākhāra*—branch; *śakti*—power; *ananta*—unlimited; *mahimā*—glories; *sahasravadane*—in thousands of mouths; *yāra*—of which; *dite*—to give; *nāre*—becomes unable; *sīmā*—limit.

TRANSLATION

Each and every branch of Śrī Caitanya Mahāprabhu's devotees has unlimited spiritual power and glory. Even if one had thousands of mouths, it would be impossible to describe the limits of their activities.

adi.10.163

> *saṅkṣepe kahila mahāprabhura bhakta-gaṇa*
> *samagra balite nāre 'sahasra-vadana'*

SYNONYMS

saṅkṣepe—in brief; *kahila*—described; *mahāprabhura*—of Lord Caitanya Mahāprabhu; *bhakta-gaṇa*—the devotees; *samagra*—all;

balite—to speak; *nāre*—cannot; *sahasra-vadana*—Lord Śeṣa, who has thousands of mouths.

TRANSLATION

I have briefly described the devotees of Lord Caitanya Mahāprabhu in different places. Even Lord Śeṣa, who has thousands of mouths, could not list them all.

adi.10.164

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrī Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Tenth Chapter, in the matter of the main trunk of the Caitanya tree, its branches and its subbranches.*

Chapter 11

adi.11.1

nityānanda-padāmbhoja-
bhṛṅgān prema-madhūnmadān
natvākhilān teṣu mukhyā
likhyante katicin mayā

SYNONYMS

nityānanda—of Lord Śrī Nityānanda; *pada-ambhoja*—lotus feet; *bhṛṅgān*—the bumblebees; *prema*—of love of Godhead; *madhu*—by the honey; *unmadān*—maddened; *natvā*—offering obeisances; *akhilān*—to all of them; *teṣu*—out of them; *mukhyāḥ*—the chief; *likhyante*—being described; *katicit*—a few of them; *mayā*—by me.

TRANSLATION

After offering my obeisances unto all of the devotees of Śrī Nityānanda Prabhu, who are like bumblebees collecting honey from His lotus feet, I shall try to describe those who are the most prominent.

adi.11.2

> *jaya jaya mahāprabhu śrī-kṛṣṇa-caitanya*
> *tāṅhāra caraṇāśrita yei, sei dhanya*

SYNONYMS

jayajaya—all glories; *mahāprabhu*—unto Lord Śrī Caitanya Mahāprabhu; *śrī-kṛṣṇa-caitanya*—known as Kṛṣṇa Caitanya; *tāṅhāra caraṇa-āśrita*—all who have taken shelter at His lotus feet; *yei*—anyone; *sei*—he is; *dhanya*—glorious.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! Anyone who has taken shelter at His lotus feet is glorious.

adi.11.3

> *jaya jaya śrī-advaita, jaya nityānanda*
> *jaya jaya mahāprabhura sarva-bhakta-vṛnda*

SYNONYMS

jayajaya—all glories; *śrī-advaita*—unto Śrī Advaita Ācārya; *jaya*—all glories; *nityānanda*—unto Lord Śrī Nityānanda Prabhu; *jaya jaya*—all glories; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *sarva*—all; *bhakta-vṛnda*—devotees.

TRANSLATION

All glories to Śrī Advaita Prabhu, Nityānanda Prabhu and all the devotees of Lord Caitanya Mahāprabhu!

adi.11.4

tasya śrī-kṛṣṇa-caitanya-
sat-premāmara-śākhinaḥ
ūrdhva-skandhāvadhūtendoḥ
śākhā-rūpān gaṇān numaḥ

SYNONYMS

tasya—His; *śrī-kṛṣṇa-caitanya*—Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *sat-prema*—of eternal love of Godhead; *amara*—indestructible; *śākhinaḥ*—of the tree; *ūrdhva*—very high; *skandha*—branch; *avadhūta-indoḥ*—of Śrī Nityānanda; *śākhā-rūpān*—in the form of different branches; *gaṇān*—to the devotees; *numaḥ*—I offer my respects.

TRANSLATION

Śrī Nityānanda Prabhu is the topmost branch of the indestructible tree of eternal love of Godhead, Śrī Kṛṣṇa Caitanya Mahāprabhu. I offer my respectful obeisances to all the subbranches of that topmost branch.

adi.11.5

> *śrī-nityānanda-vṛkṣera skandha gurutara*
> *tāhāte janmila śākhā-praśākhā vistara*

SYNONYMS

śrī-nityānanda-vṛkṣera—of the tree known as Śrī Nityānanda; *skandha*—main branch; *gurutara*—extremely heavy; *tāhāte*—from that branch; *janmila*—grew; *śākhā*—branches; *praśākhā*—subbranches; *vistara*—expansively.

TRANSLATION

Śrī Nityānanda Prabhu is an extremely heavy branch of the Śrī Caitanya tree. From that branch grow many branches and subbranches.

adi.11.6

> *mālākarera icchā jale bāḍe śākhā-gaṇa*
> *prema-phula-phale bhari' chāila bhuvana*

SYNONYMS

mālā-kārera—of Śrī Caitanya Mahāprabhu; *icchā-jale*—by the water of His wish; *bāḍe*—increase; *śākhā-gaṇa*—the branches; *prema*—love of Godhead; *phula-phale*—with flowers and fruits; *bhari'*—filling; *chāila*—covered; *bhuvana*—the whole world.

TRANSLATION

Watered by the desire of Śrī Caitanya Mahāprabhu, these branches and subbranches have grown unlimitedly and covered the entire world with fruits and flowers.

adi.11.7

> *asaṅkhya ananta gaṇa ke karu gaṇana*
> *āpanā śodhite kahi mukhya mukhya jana*

SYNONYMS

asaṅkhya—innumerable; *ananta*—unlimited; *gaṇa*—devotees; *ke*—who; *karu*—can; *gaṇana*—count; *āpanā*—the self; *śodhite*—to purify; *kahi*—I speak; *mukhyamukhya*—only the chief; *jana*—persons.

TRANSLATION

These branches and subbranches of devotees are innumerable and unlimited. Who could count them? For my personal purification I shall try to enumerate only the most prominent among them.

PURPORT

One should not write books or essays on transcendental subject matter for material name, fame or profit. Transcendental

literature must be written under the direction of a superior authority because it is not meant for material purposes. If one tries to write under superior authority, he becomes purified. All Kṛṣṇa conscious activities should be undertaken for personal purification (*āpanā śodhite*), not for material gain.

adi.11.8

> *śrī-vīrabhadra gosāñi—skandha-mahāśākhā*
> *tāṅra upaśākhā yata, asaṅkhya tāra lekhā*

SYNONYMS

śrī-vīrabhadra gosāñi—of the name Śrī Vīrabhadra Gosāñi; *skandha*—of the trunk; *mahā-śākhā*—the biggest branch; *tāṅra*—his; *upaśākhā*—subbranches; *yata*—all; *asaṅkhya*—innumerable; *tāra*—of that; *lekhā*—the description.

TRANSLATION

After Nityānanda Prabhu, the greatest branch is Vīrabhadra Gosāñi, who also has innumerable branches and subbranches. It is not possible to describe them all.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura describes Vīrabhadra Gosāñi as the direct son of Śrīla Nityānanda Prabhu and a disciple of Jāhnavā-devī. His real mother was Vasudhā. In the

Gaura-gaṇoddeśa-dīpikā, verse 67, he is mentioned as an incarnation of Kṣīrodakaśāyī Viṣṇu. Therefore Vīrabhadra Gosāñi is nondifferent from Śrī Kṛṣṇa Caitanya Mahāprabhu. In a village of the name Jhāmaṭapura, in the district of Hugali, Vīrabhadra Gosāñi had a disciple named Yadunāthācārya, who had two daughters-a real daughter named Śrīmatī and a foster daughter named Nārāyaṇī. Both these daughters married, and they are mentioned in *Bhakti-ratnākara* (Thirteenth Wave). Vīrabhadra Gosāñi had three disciples who are celebrated as his sons-Gopījana-vallabha, Rāmakṛṣṇa and Rāmacandra. The youngest, Rāmacandra, belonged to the Śāṇḍilya dynasty and had the surname Vaṭavyāla. He established his family at Khaḍadaha, and its members are known as the *gosvāmīs* of Khaḍadaha. The eldest disciple, Gopījana-vallabha, was a resident of a village known as Latā, near the Mānakara railway station in the district of Burdwan. The second, Rāmakṛṣṇa, lived near Māladaha, in a village named Gayeśapura. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura notes that since these three disciples belonged to different *gotras,* or dynasties, and also had different surnames and lived in different places, it is not possible to accept them as real sons of Vīrabhadra Gosāñi. Rāmacandra had four sons, of whom the eldest was Rādhāmādhava, whose third son was named Yādavendra. Yādavendra's son was Nandakiśora, his son was Nidhikṛṣṇa, his son was Caitanyacāṇḍa, his son was Kṛṣṇamohana, his son was Jaganmohana, his son was Vrajanātha, and his son was Śyāmalāla Gosvāmī. This is the genealogical table given by

Bhaktisiddhānta Sarasvatī Ṭhākura for the descendants of Vīrabhadra Gosāñi.

adi.11.9

> *īśvara ha-iyā kahāya mahā-bhāgavata*
> *veda-dharmātīta hañā veda-dharme rata*

SYNONYMS

īśvara—the Supreme Personality of Godhead; *ha-iyā*—being; *kahāya*—calls Himself; *mahā-bhāgavata*—great devotee; *veda-dharma*—the principles of Vedic religion; *atīta*—transcendental; *hañā*—being; *veda-dharme*—in the Vedic system; *rata*—engaged.

TRANSLATION

Although Vīrabhadra Gosāñi was the Supreme Personality of Godhead, He presented Himself as a great devotee. And although the Supreme Godhead is transcendental to all Vedic injunctions, He strictly followed the Vedic rituals.

adi.11.10

> *antare īśvara-ceṣṭā, bāhire nirdambha*
> *caitanya-bhakti-maṇḍape teṅho mūla-stambha*

SYNONYMS

antare—within Himself; *īśvara-ceṣṭā*—the activities of the Supreme Personality of Godhead; *bāhire*—externally; *nirdambha*—without pride; *caitanya-bhakti-maṇḍape*—in the devotional hall of Śrī Caitanya Mahāprabhu; *teṅho*—He is; *mūla-stambha*—the main pillar.

TRANSLATION

He is the main pillar in the hall of devotional service erected by Śrī Caitanya Mahāprabhu. He knew within Himself that He acted as the Supreme Lord Viṣṇu, but externally He was prideless.

adi.11.11

> *adyāpi yāṅhāra kṛpā-mahimā ha-ite*
> *caitanya-nityānanda gāya sakala jagate*

SYNONYMS

adyāpi—until today; *yāṅhāra*—whose; *kṛpā*—mercy; *mahimā*—glorious; *ha-ite*—from; *caitanya-nityānanda*—Śrī Caitanya-Nityānanda; *gāya*—sing; *sakala*—all; *jagate*—in the world.

TRANSLATION

It is by the glorious mercy of Śrī Vīrabhadra Gosāñi that people all over the world now have the chance to chant the names of Caitanya and Nityānanda.

adi.11.12

> *sei vīrabhadra-gosāñira la-inu śaraṇa*
> *yāṅhāra prasāde haya abhīṣṭa-pūraṇa*

SYNONYMS

sei—that; *vīrabhadra-gosāñira*—of Śrī Vīrabhadra Gosāñi; *la-inu*—I take; *śaraṇa*—shelter; *yāṅhāra*—whose; *prasāde*—by mercy; *haya*—it becomes so; *abhīṣṭa-pūraṇa*—fulfillment of desire.

TRANSLATION

I therefore take shelter of the lotus feet of Vīrabhadra Gosāñi so that by His mercy my great desire to write Śrī Caitanya-caritāmṛta will be properly guided.

adi.11.13

> *śrī-rāmadāsa āra, gadādhara dāsa*
> *caitanya-gosāñira bhakta rahe tāṅra pāśa*

SYNONYMS

śrī-rāmadāsa—of the name Śrī Rāmadāsa; *āra*—and; *gadādhara dāsa*—of the name Gadādhara dāsa; *caitanya-gosāñira*—of Lord Śrī Caitanya Mahāprabhu; *bhakta*—devotees; *rahe*—stay; *tāṅra pāśa*—with Him.

TRANSLATION

Two devotees of Lord Caitanya, named Śrī Rāmadāsa and Gadādhara dāsa, always lived with Śrī Vīrabhadra Gosāñi.

PURPORT

Śrī Rāmadāsa, later known as Abhirāma Ṭhākura, was one of the twelve *gopālas,* cowherd boyfriends, of Śrī Nityānanda Prabhu. The *Gaura-gaṇoddeśa-dīpikā,* verse 126, states that Śrī Rāmadāsa was formerly Śrīdāmā. In *Bhakti-ratnākara* (Fourth Wave), there is a description of Śrīla Abhirāma Ṭhākura. By the order of Śrī Nityānanda Prabhu, Abhirāma Ṭhākura became a great *ācārya* and preacher of the Caitanya cult of devotional service. He was a very influential personality, and nondevotees were very afraid of him. Empowered by Śrī Nityānanda Prabhu, he was always in ecstasy and was extremely kind to all fallen souls. It is said that if he offered obeisances to any stone other than a *śālagrāma-śilā,* it would immediately fracture.

Ten miles southwest of the Cāṅpāḍāṅgā railway station on the narrow-gauge railway line from Howrah, in Calcutta, to Āmtā, a

village in the Hugalī district, is a small town named Khānākūla-kṛṣṇanagara, where the temple of Abhirāma Ṭhākura is situated. During the rainy season, when this area is inundated with water, people must go there by another line, which is now called the southeastern railway. On this line there is a station named Kolāghāṭa, from which one has to go by steamer to Rāṇīcaka. Seven and a half miles north of Rāṇīcaka is Khānākūla. The temple of Abhirāma Ṭhākura is situated in Kṛṣṇanagara, which is near the *kūla* (bank) of the Khānā (Dvārakeśvara River); therefore this place is celebrated as Khānākūla-kṛṣṇanagara. Outside of the temple is a *bakula* tree. This place is known as Siddha-bakula-kuñja. It is said that when Abhirāma Ṭhākura came there, he sat down under this tree. In Khānākūla-kṛṣṇanagara there is a big fair held every year in the month of Caitra (March-April) on the Kṛṣṇa-saptamī, the seventh day of the dark moon. Many hundreds and thousands of people gather for this festival. The temple of Abhirāma Ṭhākura has a very old history. The Deity in the temple is known as Gopīnātha. There are many *sevaita* families living near the temple. It is said that Abhirāma Ṭhākura had a whip and that whoever he touched with it would immediately become an elevated devotee of Kṛṣṇa. Among his many disciples, Śrīmān Śrīnivāsa Ācārya was the most famous and the most dear, but it is doubtful that he was his initiated disciple.

adi.11.14-15

nityānande ājñā dila yabe gauḍe yāite
mahāprabhu ei dui dilā tāṅra sāthe

ataeva dui-gaṇe duṅhāra gaṇana
mādhava-vāsudeva ghoṣerao ei vivaraṇa

SYNONYMS

nityānande—unto Lord Nityānanda; *ājñā*—order; *dila*—gave; *yabe*—when; *gauḍe*—to Bengal; *yāite*—to go; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *ei dui*—these two; *dilā*—gave; *tāṅra sāthe*—with Him; *ataeva*—therefore; *dui-gaṇe*—in both the parties; *duṅhāra*—two of them; *gaṇana*—are counted; *mādhava*—of the name Mādhava; *vāsudeva*—of the name Vāsudeva; *ghoṣerao*—of the surname Ghoṣa; *ei*—this; *vivaraṇa*—description.

TRANSLATION

When Nityānanda Prabhu was ordered to go to Bengal to preach, these two devotees [Śrī Rāmadāsa and Gadādhara dāsa] were ordered to go with Him. Thus they are sometimes counted among the devotees of Lord Caitanya and sometimes among the devotees of Lord Nityānanda. Similarly, Mādhava and Vāsudeva Ghoṣa belonged to both groups of devotees simultaneously.

PURPORT

There is a place named Dāṅihāṭa, near the Agradvīpa railway station and Pāṭuli in the district of Burdwan, where the Deity of Śrī Gopīnāthajī is still situated. This Deity accepted Govinda Ghoṣa as His father. Even until today, the Deity performs the *śrāddha* ceremony on the anniversary of the death of Govinda Ghoṣa. The temple of this Deity is managed by the *rāja-vaṁśa* family of Kṛṣṇanagara, whose members are descendants of Rājā Kṛṣṇacandra. Every year in the month of Vaiśākha, when there is a *bāradola* ceremony, this Gopīnātha Deity is taken to Kṛṣṇanagara. The ceremony is performed with eleven other Deities, and then Śrī Gopīnāthajī is brought back to the temple in Agradvīpa.

adi.11.16

> *rāmadāsa—mukhya-śākhā, sakhya-prema-rāśi*
> *ṣolasāṅgera kāṣṭha yei tuli' kaila vaṁśī*

SYNONYMS

rāma-dāsa—of the name Rāmadāsa; *mukhya-śākhā*—chief branch; *sakhya-prema-rāśi*—full of fraternal love; *ṣolasa-aṅgera*—of sixteen knots; *kāṣṭha*—wood; *yei*—that; *tuli'*—raising; *kaila*—made; *vāṁśī*—flute.

TRANSLATION

Rāmadāsa, one of the chief branches, was full of fraternal love of Godhead. He made a flute from a stick with sixteen knots.

adi.11.17

> *gadādhara dāsa gopībhāve pūrṇānanda*
> *yāṅra ghare dānakeli kaila nityānanda*

SYNONYMS

gadādhara dāsa—of the name Gadādhara dāsa; *gopī-bhāve*—in the ecstasy of the *gopīs*; *pūrṇa-ānanda*—fully in transcendental bliss; *yāṅra ghare*—in whose house; *dāna-keli*—performance of *dānakeli-līlā*; *kaila*—did; *nityānanda*—Lord Nityānanda Prabhu.

TRANSLATION

Śrīla Gadādhara dāsa was always fully absorbed in ecstasy as a gopī. In his house Lord Nityānanda enacted the drama Dānakeli.

adi.11.18

> *śrī-mādhava ghoṣa—mukhya kīrtanīyā-gaṇe*
> *nityānanda-prabhu nṛtya kare yāṅra gāne*

SYNONYMS

śrī-mādhava ghoṣa—of the name Śrī Mādhava Ghoṣa; *mukhya*—chief; *kīrtanīyā-gaṇe*—amongst the performers of *saṅkīrtana*; *nityānanda-prabhu*—of the name Nityānanda Prabhu; *nṛtya*—dance; *kare*—does; *yāṅra*—whose; *gāne*—in song.

TRANSLATION

Śrī Mādhava Ghoṣa was a principal performer of kīrtana. While he sang, Nityānanda Prabhu danced.

adi.11.19

> *vāsudeva gīte kare prabhura varṇane*
> *kāṣṭha-pāṣāṇa drave yāhāra śravaṇe*

SYNONYMS

vāsudeva—of the name Vāsudeva; *gīte*—while singing; *kare*—does; *prabhura*—of Nityānanda Prabhu and Śrī Caitanya Mahāprabhu; *varṇane*—in description; *kāṣṭha*—wood; *pāṣāṇa*—stone; *drave*—melt; *yāhāra*—whose; *śravaṇe*—by hearing.

TRANSLATION

When Vāsudeva Ghoṣa performed kīrtana, describing Lord Caitanya and Nityānanda, even wood and stone would melt upon hearing it.

adi.11.20

> *murāri-caitanya-dāsera alaukika līlā*
> *vyāghra-gāle caḍa māre, sarpa-sane khelā*

SYNONYMS

murāri—of the name Murāri; *caitanya-dāsera*—of the servant of Śrī Caitanya Mahāprabhu; *alaukika*—uncommon; *līlā*—pastimes; *vyāghra*—tiger; *gāle*—on the cheek; *caḍa māre*—slaps; *sarpa*—a snake; *sane*—with; *khelā*—playing.

TRANSLATION

There were many extraordinary activities performed by Murāri, a great devotee of Lord Caitanya Mahāprabhu. Sometimes in his ecstasy he would slap the cheek of a tiger, and sometimes he would play with a venomous snake.

PURPORT

Murāri Caitanya dāsa was born in the village of Sar-vṛndāvana-pura, which is situated about two miles from the Galaśī station on the Burdwan line. When Murāri Caitanya dāsa came to Navadvīpa, he settled in the village of Modadruma, or Māmagāchi-grāma. At that time he became known as Śārṅga or Sāraṅga Murāri Caitanya dāsa. The descendants of his family still reside in Sarer Pāṭa. In the *Caitanya-bhāgavata, Antya-līlā,*

Chapter Five, there is the following statement: "Murāri Caitanya dāsa had no material bodily features, for he was completely spiritual. Thus he would sometimes chase after tigers in the jungle and treat them just like cats and dogs. He would slap the cheek of a tiger and take a venomous snake on his lap. He had no fear for his external body, of which he was completely forgetful. He could spend all twenty-four hours of the day chanting the Hare Kṛṣṇa *mahā-mantra* or speaking about Lord Caitanya and Nityānanda. Sometimes he would remain submerged in water for two or three days, but he would feel no bodily inconvenience. Thus he behaved almost like stone or wood, but he always used his energy in chanting the Hare Kṛṣṇa *mahā-mantra*. No one can describe his specific characteristics, but it is understood that wherever Murāri Caitanya dāsa passed, whoever was present would be enlightened in Kṛṣṇa consciousness simply by the atmosphere he created."

adi.11.21

> *nityānandera gaṇa yata—saba vraja-sakhā*
> *śṛṅga-vetra-gopaveśa, śire śikhi-pākhā*

SYNONYMS

nityānandera—of Lord Nityānanda Prabhu; *gaṇa*—followers; *yata*—all; *saba*—all; *vraja-sakhā*—residents of Vṛndāvana; *śṛṅga*—horn; *vetra*—cane stick; *gopa-veśa*—dressed like a cowherd boy; *śire*—on the head; *śikhi-pākhā*—the plume of a peacock.

TRANSLATION

All the associates of Lord Nityānanda were formerly cowherd boys in Vrajabhūmi. Their symbolic representations were the horns and sticks they carried, their cowherd dress and the peacock plumes on their heads.

PURPORT

Jāhnavā-mātā is also within the list of Lord Nityānanda's followers. She is described in the *Gaura-gaṇoddeśa-dīpikā,* verse 66, as Anaṅga-mañjarī of Vṛndāvana. All the devotees who are followers of Jāhnavā-mātā are counted within the list of Śrī Nityānanda Prabhu's devotees.

adi.11.22

> *raghunātha vaidya upādhyāya mahāśaya*
> *yāṅhāra darśane kṛṣṇa-prema-bhakti haya*

SYNONYMS

raghunātha vaidya—the physician Raghunātha; *upādhyāya mahāśaya*—a great personality with the title Upādhyāya; *yāṅhāra*—whose; *darśane*—by visiting; *kṛṣṇa-prema*—love of Kṛṣṇa; *bhakti*—devotional service; *haya*—awakened.

TRANSLATION

The physician Raghunātha, also known as Upādhyāya, was so great a devotee that simply by seeing him one would awaken his dormant love of Godhead.

adi.11.23

> *sundarānanda—nityānandera śākhā, bhṛtya marma*
> *yāṅra saṅge nityānanda kare vraja-narma*

SYNONYMS

sundarānanda—of the name Sundarānanda; *nityānandera śākhā*—a branch of Nityānanda Prabhu; *bhṛtya marma*—very intimate servant; *yāṅra saṅge*—with whom; *nityānanda*—Lord Nityānanda; *kare*—performs; *vraja-narma*—activities of Vṛndāvana.

TRANSLATION

Sundarānanda, another branch of Śrī Nityānanda Prabhu, was Lord Nityānanda's most intimate servant. Lord Nityānanda Prabhu perceived the life of Vrajabhūmi in his company.

PURPORT

In the *Caitanya-bhagavata, Antya-līlā,* Chapter Six, it is stated that Sundarānanda was an ocean of love of Godhead and the chief associate of Śrī Nityānanda Prabhu. In the *Gaura-*

gaṇoddeśa-dīpikā he is stated to have been Sudāmā in *kṛṣṇa-līlā*. Thus he was one of the twelve cowherd boys who came down with Balarāma when He descended as Śrī Nityānanda Prabhu. The holy place where Sundarānanda lived is situated in the village known as Maheśapura, which is about fourteen miles east of the Mājadiyā railway station of the eastern railway from Calcutta to Burdwan. This place is within the district of Jeshore, which is now in Bangladesh. Among the relics of this village, only the old residential house of Sundarānanda still exists. At the end of the village resides a *bāula* (pseudo-Vaiṣṇava), and all the buildings, both the temples and the house, appear to be newly constructed. In Maheśapura there are Deities of Śrī Rādhāvallabha and Śrī Śrī Rādhāramaṇa. Near the temple is a small river of the name Vetravatī.

Sundarānanda Prabhu was a *naiṣṭhika-brahmacārī:* he never married in his life. Therefore he had no direct descendants except his disciples, but the descendants of his family still reside in the village known as Maṅgaladihi in the district of Birbhum. In that same village is a temple of Balarāma, and the Deity there is regularly worshiped. The original Deity of Maheśapura, Rādhāvallabha, was taken by the Saidābād Gosvāmīs of Berhampur, and since the present Deities were installed, a Zamindar family of Maheśapura has looked after Their worship. On the full moon day of the month of Māgha (January-February), the anniversary of Sundarānanda's disappearance is regularly celebrated, and people from the neighboring areas gather together to observe this festival.

adi.11.24

> *kamalākara pippalāi—alaukika rīta*
> *alaukika prema tāṅra bhuvane vidita*

SYNONYMS

kamalākara pippalāi—of the name Kamalākara Pippalāi; *alaukika*—uncommon; *rīta*—behavior or pastime; *alaukika*—uncommon; *prema*—love of Godhead; *tāṅra*—his; *bhuvane*—in the world; *vidita*—celebrated.

TRANSLATION

Kamalākara Pippalāi is said to have been the third gopāla. His behavior and love of Godhead were uncommon, and thus he is celebrated all over the world.

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā,* verse 128, Kamalākara Pippalāi is described as the third *gopāla*. His former name was Mahābala. The Jagannātha Deity at Māheśa in Śrī Rāmapura was installed by Kamalākara Pippalāi. This village of Māheśa is situated about two and a half miles from the Śrī Rāmapura railway station. The genealogy of the family of Kamalākara Pippalāi is given as follows. Kamalākara Pippalāi had a son named Caturbhuja, who had two sons named Nārāyaṇa and Jagannātha. Nārāyaṇa had

one son named Jagadānanda, and his son's name was Rājīvalocana. During the time of Rājīvalocana, there was a scarcity of finances for the worship of the Jagannātha Deity, and it is said that the Nawab of Dacca, whose name was Shah Sujā, donated 1,185 *bighās* of land in the Bengali year 1060 (A.D. 1653). The land being the possession of Jagannātha, the village was named Jagannātha-pura. It is said that when Kamalākara Pippalāi left home, and therefore his younger brother Nidhipati Pippalāi searched for him and in due course of time found him in the village of Māheśa. Nidhipati Pippalāi tried his best to bring his elder brother home, but he would not return. Under these circumstances, Nidhipati Pippalāi, with all his family members, came to Māheśa to reside. The members of this family still reside in the vicinity of the Māheśa village. Their family name is Adhikārī, and they are a *brāhmaṇa* family.

The history of the Jagannātha temple in Māheśa is as follows. One devotee of the name Dhruvānanda went to see Lord Jagannātha, Balarāma and Subhadrā at Jagannātha Purī, wanting to offer food to Jagannāthajī that he had cooked with his own hands. This being his desire, one night Jagannāthajī appeared to him in a dream and asked him to go to Māheśa on the bank of the Ganges and there start worship of Him in a temple. Thus Dhruvānanda went to Māheśa, where he saw the three deities-Jagannātha, Balarāma and Subhadrā-floating in the Ganges. He picked up all those deities and installed them in a small cottage, and with great satisfaction he executed the worship of Lord Jagannātha. When he became old, he was very

anxious to hand over the worship to the charge of someone reliable, and in a dream he got permission from Jagannātha Prabhu to hand it over to a person whom he would meet the next morning. The next morning he met Kamalākara Pippalāi, who was formerly an inhabitant of the village Khālijuli in the Sundaravana Forest area of Bengal and was a pure Vaiṣṇava, a great devotee of Lord Jagannātha; thus he immediately gave him charge of the worship. In this way, Kamalākara Pippalāi became the worshiper of Lord Jagannātha, and since then his family members have been designated as Adhikārī, which means "one who is empowered to worship the Lord." These Adhikārīs belong to a respectable *brāhmaṇa* family. Five types of upper-class *brāhmaṇas* are recognized by the surname Pippalāi.

adi.11.25

> *sūryadāsa sarakhela, tāṅra bhāi kṛṣṇadāsa*
> *nityānande dṛḍha viśvāsa, premera nivāsa*

SYNONYMS

sūryadāsa sarakhela—of the name Sūryadāsa Sarakhela; *tāṅra bhāi*—his brother; *kṛṣṇadāsa*—of the name Kṛṣṇadāsa; *nityānande*—unto Lord Nityānanda; *dṛḍha viśvāsa*—firm faith; *premera nivāsa*—the reservoir of all love of Godhead.

TRANSLATION

Sūryadāsa Sarakhela and his younger brother Kṛṣṇadāsa Sarakhela both possessed firm faith in Nityānanda Prabhu. They were a reservoir of love of Godhead.

PURPORT

In the *Bhakti-ratnākara* (Twelfth Wave), it is stated that a few miles from Navadvīpa is a place called Śāligrāma that was the residence of Sūryadāsa Sarakhela. He was employed as a secretary in the Muslim government of that time, and thus he amassed a good fortune. Sūryadāsa had four brothers, all of whom were pure Vaiṣṇavas. Vasudhā and Jāhnavā were two daughters of Sūryadāsa Sarakhela.

adi.11.26

> *gaurīdāsa paṇḍita yāṅra premoddaṇḍa-bhakti*
> *kṛṣṇa-premā dite, nite, dhare mahāśakti*

SYNONYMS

gaurīdāsa paṇḍita—of the name Gaurīdāsa Paṇḍita; *yāṅra*—whose; *prema-uddaṇḍa-bhakti*—the most elevated in love of Godhead and devotional service; *kṛṣṇa-premā*—love of Kṛṣṇa; *dite*—to deliver; *nite*—and to receive; *dhare*—empowered; *mahāśakti*—great potency.

TRANSLATION

Gaurīdāsa Paṇḍita, the emblem of the most elevated devotional service in love of Godhead, had the greatest potency to receive and deliver such love.

PURPORT

It is said that Gaurīdāsa Paṇḍita was always patronized by King Kṛṣṇadāsa, the son of Harihoḍa. Gaurīdāsa Paṇḍita lived in the village of Śāligrāma, which is situated a few miles from the railway station Muḍāgāchā, and later he came to reside in Ambikā-kālanā. It is stated in the *Gaura-gaṇoddeśa-dīpikā,* verse 128, that formerly he was Subala, one of the cowherd boyfriends of Kṛṣṇa and Balarāma in Vṛndāvana. Gaurīdāsa Paṇḍita was the younger brother of Sūryadāsa Sarakhela, and with the permission of his elder brother he shifted his residence to the bank of the Ganges, living there in the town known as Ambikā-kālanā. Some of the names of the descendants of Gaurīdāsa Paṇḍita are as follows: (1) Śrī Nṛsiṁha-caitanya, (2) Kṛṣṇadāsa, (3) Viṣṇudāsa, (4) Baḍa Balarāma dāsa, (5) Govinda, (6) Raghunātha, (7) Baḍu Gaṅgādāsa, (8) Āuliyā Gaṅgārāma, (9) Yādavācārya, (10) Hṛdaya-caitanya, (11) Cānda Hāladāra, (12) Maheśa Paṇḍita, (13) Mukuṭa Rāya, (14) Bhātuyā Gaṅgārāma, (15) Āuliyā Caitanya, (16) Kāliyā Kṛṣṇadāsa, (17) Pātuyā Gopāla, (18) Baḍa Jagannātha, (19) Nityānanda, (20) Bhāvi, (21) Jagadīśa, (22) Rāiyā Kṛṣṇadāsa and (22) 12) Annapūrṇā. The eldest son of Gaurīdāsa Paṇḍita was known as big Balarāma, and the youngest was known as Raghunātha. The sons of Raghunātha

were Maheśa Paṇḍita and Govinda. Gaurīdāsa Paṇḍita's daughter was known as Annapūrṇā.

The village Ambikā-kālanā, which is situated just across the river Ganges from Śāntipura, is two miles east of the Kālanā-korṭa railway station, on the eastern railway. In Ambikā-kālanā there is a temple constructed by the Zamindar of Burdwan. In front of the temple there is a big tamarind tree, and it is said that Gaurīdāsa Paṇḍita and Lord Caitanya Mahāprabhu met underneath this tree. The place where the temple is situated is known as Ambikā, and because it is in the area of Kālanā, the village is known as Ambikā-kālanā. It is said that a copy of the *Bhagavad-gītā* written by Śrī Caitanya Mahāprabhu still exists in this temple.

adi.11.27

> *nityānande samarpila jāti-kula-pāṅti*
> *śrī-caitanya-nityānande kari prāṇapati*

SYNONYMS

nityānande—to Lord Nityānanda; *samarpila*—he offered; *jāti*—caste distinction; *kula*—family; *pāṅti*—fellowship; *śrī-caitanya*—Lord Caitanya; *nityānande*—in Lord Nityānanda; *kari*—making; *prāṇa-pati*—the Lords of his life.

TRANSLATION

Making Lord Caitanya and Lord Nityānanda the Lords of his life, Gaurīdāsa Paṇḍita sacrificed everything for the service of Lord Nityānanda, even the fellowship of his own family.

adi.11.28

> *nityānanda prabhura priya—paṇḍita purandara*
> *premārṇava-madhye phire yaichana mandara*

SYNONYMS

nityānanda—Lord Nityānanda Prabhu; *prabhura*—of the Lord; *priya*—very dear; *paṇḍita purandara*—of the name Paṇḍita Purandara; *prema-arṇava-madhye*—in the ocean of love of Godhead; *phire*—moved; *yaichana*—exactly like; *mandara*—the Mandara Hill.

TRANSLATION

The thirteenth important devotee of Śrī Nityānanda Prabhu was Paṇḍita Purandara, who moved in the ocean of love of Godhead just like the Mandara Hill.

PURPORT

Paṇḍita Purandara met Śrī Nityānanda Prabhu at Khaḍadaha. When Nityānanda Prabhu visited this village, He danced very

uncommonly, and His dancing captivated Purandara Paṇḍita.The *paṇḍita* was in the top of a tree, and upon seeing the dancing of Nityānanda he jumped down on the ground proclaiming himself to be Aṅgada, one of the devotees in the camp of Hanumān during the pastimes of Lord Rāmacandra.

adi.11.29

> *parameśvara-dāsa—nityānandaika-śaraṇa*
> *kṛṣṇa-bhakti pāya, tāṅre ye kare smaraṇa*

SYNONYMS

parameśvara-dāsa—of the name Parameśvara dāsa; *nityānanda-eka-śaraṇa*—completely surrendered to the lotus feet of Nityānanda; *kṛṣṇa-bhakti pāya*—gets love of Kṛṣṇa; *tāṅre*—him; *ye*—anyone; *kare*—does; *smaraṇa*—remembering.

TRANSLATION

Parameśvara dāsa, said to be the fifth gopāla of kṛṣṇa-līlā, completely surrendered to the lotus feet of Nityānanda. Anyone who remembers his name, Parameśvara dāsa, will get love of Kṛṣṇa very easily.

PURPORT

The *Caitanya-bhāgavata* states that Parameśvara dāsa, known sometimes as Parameśvarī dāsa, was the life and soul of Śrī Nityānanda Prabhu. The body of Parameśvara dāsa was the place

of Lord Nityānanda's pastimes. Parameśvara dāsa, who lived for some time at Khaḍadaha village, was always filled with the ecstasy of a cowherd boy. Formerly he was Arjuna, a friend of Kṛṣṇa and Balarāma. He was the fifth among the twelve *gopālas*. He accompanied Śrīmatī Jāhnavā-devī when she performed the festival at Kheturi. It is stated in the *Bhakti-ratnākara* that by the order of Śrīmatī Jāhnavā-mātā, he installed Rādhā-Gopīnātha in the temple at Āṭapura in the district of Hugalī. The Āṭapura station is on the narrow-gauge railway line between Howrah and Āmatā. Another temple in Āṭapura, established by the Mitra family, is known as the Rādhā-Govinda temple. In front of the temple, in a very attractive place among two *bakula* trees and a *kadamba* tree, is the tomb of Parameśvarī Ṭhākura, and above it is an altar with a *tulasī* bush. It is said that only one flower a year comes out of the *kadamba* tree. It is offered to the Deity.

Parameśvarī Ṭhākura belonged, it is said, to a *vaidya* family. A descendant of his brother's is at present a worshiper in the temple. Some of their family members still reside in the district of Hugalī, near the post office of Caṇḍītalā. The descendants of Parameśvarī Ṭhākura took many disciples from *brāhmaṇa* families, but as these descendants gradually took to the profession of physicians, persons from *brāhmaṇa* families ceased becoming their disciples. The family titles of Parameśvarī's descendants are Adhikārī and Gupta. Unfortunately, his family members do not worship the Deity directly; they have engaged paid *brāhmaṇas* to worship the

Deity. In the temple, Baladeva and Śrī Śrī Rādhā-Gopinātha are together on the throne. It is supposed that the Deity of Baladeva was installed later because according to transcendental mellow, Baladeva, Kṛṣṇa and Rādhā cannot stay on the same throne. On the full moon day of Vaiśākha (April-May), the disappearance festival of Parameśvarī Ṭhākura is observed in this temple.

adi.11.30

> *jagadīśa paṇḍita haya jagat-pāvana*
> *kṛṣṇa-premāmṛta varṣe, yena varṣā ghana*

SYNONYMS

jagadīśa paṇḍita—of the name Jagadīśa Paṇḍita; *haya*—becomes; *jagat-pāvana*—the deliverer of the world; *kṛṣṇa-prema-amṛta varṣe*—he always pours torrents of devotional service; *yena*—like; *varṣā*—rainfall; *ghana*—heavy.

TRANSLATION

Jagadīśa Paṇḍita, the fifteenth branch of Lord Nityānanda's followers, was the deliverer of the entire world. Devotional love of Kṛṣṇa showered from him like torrents of rain.

PURPORT

Descriptions of Jagadīśa Paṇḍita are available from *Caitanya-bhāgavata, Ādi-līlā,* Chapter Six, and *Caitanya-caritāmṛta, Ādi-*

lila, Chapter Fourteen. He belonged to the village of Yaśaḍā-grāma, in the district of Nadia near the Cākadaha railway station. His father, the son of Bhaṭṭa Nārāyaṇa, was named Kamalākṣa. Both his father and mother were great devotees of Lord Viṣṇu, and after their death, Jagadīśa, with his wife Duḥkhinī and brother Maheśa, left his birthplace and came to Śrī Māyāpur to live in the company of Jagannātha Miśra and other Vaiṣṇavas. Lord Caitanya asked Jagadīśa to go to Jagannātha Purī to preach the *hari-nāma-saṅkīrtana* movement. After returning from Jagannātha Purī, on the order of Lord Jagannātha he established Deities of Jagannātha in the village of Yaśaḍā-grāma. It is said that when Jagadīśa Paṇḍita brought the Deity of Jagannātha to Yaśaḍā-grāma, he tied the heavy Deity to a stick and thus brought Him to the village. The priests of the temple still show the stick used by Jagadīśa Paṇḍita to carry the Jagannātha Deity.

adi.11.31

> *nityānanda-priyabhṛtya paṇḍita dhanañjaya*
> *atyanta virakta, sadā kṛṣṇa-premamaya*

SYNONYMS

nityānanda-priya-bhṛtya—another dear servant of Nityānanda Prabhu; *paṇḍita dhanañjaya*—of the name Paṇḍita Dhanañjaya; *atyanta*—very much; *virakta*—renounced; *sadā*—always; *kṛṣṇa-prema-maya*—merged in love of Kṛṣṇa.

TRANSLATION

The sixteenth dear servant of Nityānanda Prabhu was Dhanañjaya Paṇḍita. He was very much renounced and always merged in love of Kṛṣṇa.

PURPORT

Paṇḍita Dhanañjaya was a resident of the village in Katwa named Śītala. He was one of the twelve *gopālas*. His former name, according to *Gaura-gaṇoddeśa-dīpikā,* verse 127, was Vasudāma. Śītala-grāma is situated near the Maṅgalakoṭa police station and Kaicara post office in the district of Burdwan. On the narrow railway from Burdwan to Katwa is a railway station about nine miles from Kutwa known as Kaicara. One has to go about a mile northeast of this station to reach Śītala. The temple was a thatched house with walls made of dirt. Some time ago, the Zamindars of Bājāravana Kābāśī, the Mulliks, constructed a big house for the purpose of a temple, but for the last sixty-five years the temple has been broken down and abandoned. The foundation of the old temple is still visible. There is a *tulasī* pillar near the temple, and every year during the month of January the disappearance day of Dhanañjaya is observed. It is said that for some time Paṇḍita Dhanañjaya was in a *saṅkīrtana* party under the direction of Śrī Caitanya Mahāprabhu, and then he went to Vṛndāvana. Before going to Vṛndāvana, he lived for some time in a village named Sāṅcaḍāpāṅcaḍā, which is six miles south of the Memārī railway station. Sometimes this village is also known as "the place of Dhanañjaya" (Dhanañjayera Pāṭa). After some time,

he left the responsibility for worship with a disciple and went back to Vṛndāvana. After returning from Vṛndāvana to Śītala-grāma, he established a Deity of Gaurasundara in the temple. The descendants of Paṇḍita Dhanañjaya still live in Śītala-grāma and look after the temple worship.

adi.11.32

> *maheśa paṇḍita—vrajera udāra gopāla*
> *ḍhakkā-vādye nṛtya kare preme mātoyāla*

SYNONYMS

maheśa paṇḍita—of the name Maheśa Paṇḍita; *vrajera*—of Vṛndāvana; *udāra*—very liberal; *gopāla*—cowherd boy; *ḍhakkā-vādye*—with the beating of a kettledrum; *nṛtya kare*—used to dance; *preme*—in love; *mātoyāla*—as if a madman.

TRANSLATION

Maheśa Paṇḍita, the seventh of the twelve gopālas, was very liberal. In great love of Kṛṣṇa he danced to the beating of a kettledrum like a madman.

PURPORT

The village of Maheśa Paṇḍita, which is known as Pālapāḍā, is situated in the district of Nadia within a forest about one mile south of the Cākadaha railway station. The Ganges flows nearby. It is said that formerly Maheśa Paṇḍita lived on the eastern side

of Jirāṭ in the village known as Masipura or Yaśīpura, and when Masipura merged into the riverbed of the Ganges, the Deities there were brought to Pālapāḍā, wh ich is situated in the midst of various villages such as Beleḍāṅgā, Berigrāma, Sukhasāgara, Cānduḍe and Manasāpotā. (There are about fourteen villages, and the entire neighborhood is known as Pāñcanagara Paragaṇā.) It is mentioned that Maheśa Paṇḍita joined the festival performed by Śrī Nityānanda Prabhu at Pāṇihāṭī. Narottama dāsa Ṭhākura also joined in the festival, and Maheśa Paṇḍita saw him on that occasion. In the temple of Maheśa Paṇḍita there are Deities of Gaura-Nityānanda, Śrī Gopīnātha, Śrī Madana-mohana and Rādhā-Govinda, as well as a *śālagrāma-śilā*.

adi.11.33

> *navadvīpe puruṣottama paṇḍita mahāśaya*
> *nityānanda-nāme yāṅra mahonmāda haya*

SYNONYMS

navadvīpe puruṣottama—Puruṣottama of Navadvīpa; *paṇḍita mahāśaya*—a very learned scholar; *nityānanda-nāme*—in the name of Lord Nityānanda Prabhu; *yāṅra*—whose; *mahā-unmāda*—great ecstasy; *haya*—becomes.

TRANSLATION

Puruṣottama Paṇḍita, a resident of Navadvīpa, was the eighth gopāla. He would become almost mad as soon as he heard the holy name of Nityānanda Prabhu.

PURPORT

It is stated in the *Caitanya-bhāgavata* that Puruṣottama Paṇḍita was born in Navadvīpa and was a great devotee of Lord Nityānanda Prabhu. As one of the twelve *gopalas,* his former name was Stokakṛṣṇa.

adi.11.34

> *balarāma dāsa—kṛṣṇa-prema-rasāsvādī*
> *nityānanda-nāme haya parama unmādī*

SYNONYMS

balarāma-dāsa—of the name Balarāma dāsa; *kṛṣṇa-prema-rasa*—the nectar of always merging in love of Kṛṣṇa; *āsvādī*—fully tasting; *nityānanda-nāme*—in the name of Śrī Nityānanda Prabhu; *haya*—becomes; *parama*—greatly; *unmādī*—maddened.

TRANSLATION

Balarāma dāsa always fully tasted the nectar of love of Kṛṣṇa. Upon hearing the name of Nityānanda Prabhu, he would become greatly maddened.

adi.11.35

> *mahā-bhāgavata yadunātha kavicandra*
> *yāṅhāra hṛdaye nṛtya kare nityānanda*

SYNONYMS

mahā-bhāgavata—a great devotee; *yadunātha kavicandra*—of the name Yadunātha Kavicandra; *yāṅhāra*—whose; *hṛdaye*—in the heart; *nṛtya*—dancing; *kare*—does; *nityānanda*—Lord Nityānanda Prabhu.

TRANSLATION

Yadunātha Kavicandra was a great devotee. Lord Nityānanda Prabhu always danced in his heart.

PURPORT

In the *Caitanya-bhāgavata, Madhya-līlā,* Chapter One, it is said that a gentleman known as Ratnagarbha Ācārya was a friend of Śrī Caitanya Mahāprabhu's father. They were residents of the same village. He had three sons-Kṛṣṇānanda, Jīva and Yadunātha Kavicandra.

adi.11.36

> *rāḍhe yāṅra janma kṛṣṇadāsa dvijavara*
> *śrī-nityānandera teṅho parama kiṅkara*

SYNONYMS

rāḍhe—in West Bengal; *yāṅra*—whose; *janma*—birth; *kṛṣṇadāsa*—of the name Kṛṣṇadāsa; *dvija-vara*—the best *brāhmaṇa*; *śrī-nityānandera*—of Nityānanda Prabhu; *teṅho*—he; *parama*—first-class; *kiṅkara*—servant.

TRANSLATION

The twenty-first devotee of Śrī Nityānanda in Bengal was Kṛṣṇadāsa Brāhmaṇa, who was a first-class servant of the Lord.

PURPORT

Rāḍha-deśa refers to the part of Bengal where the Ganges does not flow.

adi.11.37

> *kālā-kṛṣṇadāsa baḍa vaiṣṇava-pradhāna*
> *nityānanda-candra vinu nahi jāne āna*

SYNONYMS

kālā-kṛṣṇadāsa—of the name Kālā Kṛṣṇadāsa; *baḍa*—great; *vaiṣṇava-pradhāna*—first-class Vaiṣṇava; *nityānanda-candra*—Lord Nityānanda; *vinu*—except; *nāhijāne*—he did not know; *āna*—of anything else.

TRANSLATION

The twenty-second devotee of Lord Nityānanda Prabhu was Kālā Kṛṣṇadāsa, who was the ninth cowherd boy. He was a first-class Vaiṣṇava and did not know anything beyond Nityānanda Prabhu.

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā,* verse 132), it is said that Kālā Kṛṣṇadāsa, who was also known as Kāliyā Kṛṣṇadāsa, was formerly a *gopa* (cowherd boy) of the name Lavaṅga. He was one of the twelve cowherd boys. Kāliyā Kṛṣṇadāsa had his headquarters in a village named Ākāihāṭa, which is situated in the district of Burdwan within the jurisdiction of the post office and police station of Katwa. It is situated on the road to Navadvīpa. To reach Akāihāṭa, one has to go from the Vyāṇḍela junction station to the Katwa railway station and then go about two miles, or one has to get off at the Dāṅihāṭa station and from there go one mile. The village of Akāihāṭa is very small. In the month of Caitra, on the day of Vāruṇī, there is a festival commemorating the disappearance day of Kālā Kṛṣṇadāsa.

adi.11.38

> *śrī-sadāśiva kavirāja—baḍa mahāśaya*
> *śrī-puruṣottama-dāsa—tāṅhāra tanaya*

SYNONYMS

śrī-sadāśiva kavirāja—of the name Śrī Sadāśiva Kavirāja; *baḍa*—great; *mahāśaya*—respectable gentleman; *śrī-puruṣottama-dāsa*—of the name Śrī Puruṣottama dāsa; *tāṅhāra tanaya*—his son.

TRANSLATION

The twenty-third and twenty-fourth prominent devotees of Nityānanda Prabhu were Sadāśiva Kavirāja and his son Puruṣottama dāsa, who was the tenth gopāla.

adi.11.39

> *ājanma nimagna nityānandera caraṇe*
> *nirantara bālya-līlā kare kṛṣṇa-sane*

SYNONYMS

ājanma—from birth; *nimagna*—merged; *nityānandera*—of Lord Nityānanda Prabhu; *caraṇe*—in the lotus feet; *nirantara*—always; *bālya-līlā*—childish play; *kare*—does; *kṛṣṇa-sane*—with Kṛṣṇa.

TRANSLATION

From birth, Puruṣottama dāsa was merged in the service of the lotus feet of Lord Nityānanda Prabhu, and he always engaged in childish play with Lord Kṛṣṇa.

PURPORT

Sadāśiva Kavirāja and Nāgara Puruṣottama, who were father and son, are described in the *Caitanya-bhāgavata* as *mahā-bhāgyavān,* greatly fortunate. They belonged to the *vaidya* caste of physicians. The *Gaura-gaṇoddeśa-dīpikā,* verse 156, says that Candrāvalī, a most beloved *gopī* of Kṛṣṇa's, later took birth as Sadāśiva Kavirāja. In verses 194 and 200 it is said that Kaṁsāri Sena, the father of Sadāśiva Kavirāja, was formerly the *gopī* named Ratnāvalī in Kṛṣṇa's pastimes. All the family members of Sadāśiva Kavirāja were great devotees of Lord Caitanya Mahāprabhu. Puruṣottama dāsa Ṭhākura sometimes lived at Sukhasāgara, near the Cākadaha and Śimurāli railway stations. All the Deities installed by Puruṣottama Ṭhākura were formerly situated in Beleḍāṅgā-grāma, but when the temple was destroyed the Deities were brought to Sukhasāgara. When that temple merged into the bed of the Ganges, the Deities were brought with Jāhnavā-mātā's Deity to Sāhebaḍāṅgā Beḍigrāma. Since that place also has been destroyed, all the Deities are now situated in the village named Cānduḍe-grāma, which is situated one mile up from Pālapāḍā, as referred to above.

adi.11.40

> *tāṅra putra—mahāśaya śrī-kānu ṭhākura*
> *yāṅra dehe rahe kṛṣṇa-premāmṛta-pūra*

SYNONYMS

tāṅra putra—his son; *mahāśaya*—a respectable gentleman; *śrī-kānu ṭhākura*—of the name Śrī Kānu Ṭhākura; *yāṅra*—whose; *dehe*—in the body; *rahe*—remained; *kṛṣṇa-prema-amṛta-pūra*—the nectar of devotional service to Kṛṣṇa.

TRANSLATION

Śrī Kānu Ṭhākura, a very respectable gentleman, was the son of Puruṣottama dāsa Ṭhākura. He was such a great devotee that Lord Kṛṣṇa always lived in his body.

PURPORT

To go to the headquarters of Kānu Ṭhākura, one has to proceed by boat from the Jhikaragāchā-ghāṭa station to the river known as Kapotākṣa. Otherwise, if one goes about two or two and a half miles from the Jhikaragāchā-ghāṭa station, he can see Bodhakhānā, the headquarters of Kānu Ṭhākura. The son of Sadāśiva was Puruṣottama Ṭhākura, and his son was Kānu Ṭhākura. The descendants of Kānu Ṭhākura know him as Nāgara Puruṣottama. He was the cowherd boy named Dāma during *kṛṣṇa-līlā*. It is said that just after the birth of Kānu Ṭhākura, his mother, Jāhnavā, died. When he was about twelve days old, Śrī Nityānanda Prabhu took him to His home at Khaḍadaha. It is ascertained that Kānu Ṭhākura was born some time in the Bengali year 942 (A.D. 1535). It is said that he took birth on the Ratha-yātrā day. Because he was a great devotee of Lord Kṛṣṇa from the very beginning of his life, Śrī Nityānanda Prabhu gave

him the name Śiśu Kṛṣṇadāsa. When he was five years old he went to Vṛndāvana with Jāhnavā-mātā, and upon seeing the ecstatic symptoms of Kānu Ṭhākura, the Gosvāmīs gave him the name Kānāi Ṭhākura.

In the family of Kānu Ṭhākura there is a Rādhā-Kṛṣṇa Deity known as Prāṇavallabha. It is said that his family worshiped this Deity long before the appearance of Lord Caitanya Mahāprabhu. When there was a Maharashtrian invasion of Bengal, the family of Kānu Ṭhākura was scattered, and after the invasion one Harikṛṣṇa Gosvāmī of that family came back to their original home, Bodhakhānā, and re-established the Prāṇavallabha Deity. The descendants of the family still engage in the service of Prāṇavallabha. Kānu Ṭhākura was present during the Kheṭari *utsava,* when Jāhnavā-devī and Vīrabhadra Gosvāmī were also present. One of Kānu Ṭhākura's family members, Mādhavācārya, married the daughter of Śrī Nityānanda Prabhu, who was named Gaṅgādevī. Both Puruṣottama Ṭhākura and Kānu Ṭhākura had many disciples from *brāhmaṇa* families. Most of the disciplic descendants of Kānu Ṭhākura now reside in the village named Gaḍabetā, by the river Śilāvatī, in the Midnapore district.

adi.11.41

> *mahā-bhāgavata-śreṣṭha datta uddhāraṇa*
> *sarva-bhāve seve nityānandera caraṇa*

SYNONYMS

mahā-bhāgavata—great devotee; *śreṣṭha*—chief; *datta*—the surname Datta; *uddhāraṇa*—of the name Uddhāraṇa; *sarva-bhāve*—in all respects; *seve*—worships; *nityānandera*—of Lord Nityānanda; *caraṇa*—lotus feet.

TRANSLATION

Uddhāraṇa Datta Ṭhākura, the eleventh among the twelve cowherd boys, was an exalted devotee of Lord Nityānanda Prabhu. He worshiped the lotus feet of Lord Nityānanda in all respects.

PURPORT

The *Gaura-gaṇoddeśa-dīpikā,* verse 129, states that Uddhāraṇa Datta Ṭhākura was formerly the cowherd boy of Vṛndāvana named Subāhu. Uddhāraṇa Datta Ṭhākura, previously known as Śrī Uddhāraṇa Datta, was a resident of Saptagrāma, which is situated on the bank of the Sarasvatī River near the Triśabighā railway station in the district of Hugalī. At the time of Uddhāraṇa Ṭhākura, Saptagrāma was a very big town, encompassing many other places such as Vāsudeva-pura, Bāṅśabeḍiyā, Kṛṣṇapura, Nityānanda-pura, Śivapura, Śaṅkhanagara and Saptagrāma.

Calcutta was developed under British rule by the influential mercantile community, and especially by the *suvarṇa-vaṇik* community who came down from Saptagrāma to establish their businesses and homes all over Calcutta. They were known as the

Saptagrāmī mercantile community of Calcutta, and most of them belonged to the Mullik and Sil families. More than half of Calcutta belonged to this community, as did Śrīla Uddhāraṇa Ṭhākura. Our paternal family also came from this district and belonged to the same community. The Mulliks of Calcutta are divided into two families, namely, the Sil family and De family. All the Mulliks of the De family originally belong to the same family and *gotra*. We also formerly belonged to the branch of the De family whose members, intimately connected with the Mohammedan rulers, received the title Mullik.

In the *Caitanya-bhāgavata, Antya-khaṇḍa,* Chapter Six, it is said that Uddhāraṇa Datta was an extremely elevated and liberal Vaiṣṇava. He was born with the right to worship Nityānanda Prabhu. It is also stated that Nityānanda Prabhu, after staying for some time in Khaḍadaha, came to Saptagrāma and stayed in the house of Uddhāraṇa Datta. The *suvarṇa-vaṇik* community to which Uddhāraṇa Datta belonged was actually a Vaiṣṇava community. Its members were bankers and gold merchants (*suvarṇa* means "gold," and *vaṇik* means "merchant"). Long ago there was a misunderstanding between Balla Sena and the *suvarṇa-vaṇik* community because of the great banker Gaurī Sena. Balla Sena was taking loans from Gaurī Sena and spending money extravagantly, and therefore Gaurī Sena stopped supplying money. Balla Sena took revenge by instigating a social conspiracy to make the *suvarṇa-vaṇiks* outcastes, and since then they have been ostracized from the higher castes, namely, the *brāhmaṇas, kṣatriyas* and *vaiśyas*. But by the grace of Śrīla

Nityānanda Prabhu, the *suvarṇa-vaṇik* community was again elevated. It is said in the *Caitanya-bhāgavata, yateka vaṇik-kula uddhāraṇa haite pavitra ha-ila dvidhā nāhika ihāte:* there is no doubt that all the community members of the *suvarṇa-vaṇik* society were again purified by Śrī Nityānanda Prabhu.

In Saptagrāma there is still a temple with a six-armed Deity of Śrī Caitanya Mahāprabhu that was personally worshiped by Śrīla Uddhāraṇa Datta Ṭhākura. On the right side of Śrī Caitanya Mahāprabhu is a Deity of Śrī Nityānanda Prabhu, and on the left side is Gadādhara Prabhu. There are also a Rādhā-Govinda *mūrti* and a *śālagrāma-śilā,* and below the throne is a picture of Śrī Uddhāraṇa Datta Ṭhākura. In front of the temple there is now a big hall, and in front of the hall is a Mādhavī-latā plant. The temple is in a very shady, cool and nicely situated location. When we returned from America in 1967, the executive committee members of this temple invited us to visit it, and thus we had the opportunity to visit this temple with some American students. Formerly, in our childhood, we visited this temple with our parents because all the members of the *suvarṇa-vaṇik* community enthusiastically take interest in this temple of Uddhāraṇa Datta Ṭhākura. In the Bengali year 1283 (A.D. 1876) one *bābājī* of the name Nitāi dāsa arranged for a donation of twelve *bighās* of land for this temple. The management of the temple later deteriorated, but then in 1306 (A.D. 1899), through the cooperation of the famous Balarāma Mullik of Hugalī, who was a subjudge, and many rich *suvarṇa-vaṇik* community members, the management of the temple improved greatly. Not

more than fifty years ago, one of the family members of Uddhāraṇa Datta Ṭhākura named Jagamohana Datta established a wooden *mūrti*(statue) of Uddhāraṇa Datta Ṭhākura in the temple, but that *mūrti* is no longer there; at present, a picture of Uddhāraṇa Datta Ṭhākura is worshiped. It is understood, however, that the wooden *mūrti* of Uddhāraṇa Ṭhākura was taken away by Śrī Madana-mohana Datta and is now being worshiped with a *śālagrāma-śilā* by Śrīnātha Datta.

Uddhāraṇa Datta Ṭhākura was the manager of the estate of a big Zamindar in Naihāṭī, about one and a half miles north of Katwa. The relics of this royal family are still visible near the Dāiṅhāṭa station. Since Uddhāraṇa Datta Ṭhākura was the manager of the estate, it was also known as Uddhāraṇa-pura. Uddhāraṇa Datta Ṭhākura installed Nitāi-Gaura Deities that were later brought to the house of the Zamindar, which was known as Vanaoyārībāda. Śrīla Uddhāraṇa Datta Ṭhākura remained a householder throughout his life. His father's name was Śrīkara Datta, his mother's name was Bhadrāvatī, and his son's name was Śrīnivāsa Datta.

adi.11.42

> *ācārya vaiṣṇavānanda bhakti-adhikārī*
> *pūrve nāma chila yāṅra 'raghunātha purī'*

SYNONYMS

ācārya—teacher; *vaiṣṇavānanda*—of the name Vaiṣṇavānanda; *bhakti*—devotional service; *adhikārī*—fit candidate; *pūrve*—previously; *nāma*—name; *chila*—was; *yāṅra*—whose; *raghunāthapurī*—of the name Raghunātha Purī.

TRANSLATION

The twenty-seventh prominent devotee of Nityānanda Prabhu was Ācārya Vaiṣṇavānanda, a great personality in devotional service. He was formerly known as Raghunātha Purī.

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā,* verse 97, it is said that Raghunātha Purī was previously very powerful in the eight mystic successes. He was an incarnation of one of the successes.

adi.11.43

> *viṣṇudāsa, nandana, gaṅgādāsa—tina bhāi*
> *pūrve yāṅra ghare chilā ṭhākura nitāi*

SYNONYMS

viṣṇudāsa—of the name Viṣṇudāsa; *nandana*—of the name Nandana; *gaṅgādāsa*—of the name Gaṅgādāsa; *tinabhāi*—three

brothers; *pūrve*—previously; *yāṅra*—whose; *ghare*—in the house; *chilā*—stayed; *ṭhākura nitāi*—Nityānanda Prabhu.

TRANSLATION

Another important devotee of Lord Nityānanda Prabhu was Viṣṇudāsa, who had two brothers, Nandana and Gaṅgādāsa. Lord Nityānanda Prabhu sometimes stayed at their house.

PURPORT

The three brothers Viṣṇudāsa, Nandana and Gaṅgādāsa were residents of Navadvīpa and belonged to the Bhaṭṭācārya *brāhmaṇa* family. Both Viṣṇudāsa and Gaṅgādāsa stayed for some time with Śrī Caitanya Mahāprabhu at Jagannātha Purī, and the *Caitanya-bhāgavata* states that formerly Nityānanda Prabhu stayed at their house.

adi.11.44

> *nityānanda-bhṛtya—paramānanda upādhyāya*
> *śrī-jīva paṇḍita nityānanda-guṇa gāya*

SYNONYMS

nityānanda-bhṛtya—servant of Nityānanda Prabhu; *paramānanda upādhyāya*—of the name Paramānanda Upādhyāya; *śrī-jīva paṇḍita*—of the name Śrī Jīva Paṇḍita; *nityānanda*—Lord Nityānanda Prabhu; *guṇa*—qualities; *gāya*—glorified.

TRANSLATION

Paramānanda Upādhyāya was Nityānanda Prabhu's great servitor. Śrī Jīva Paṇḍita glorified the qualities of Śrī Nityānanda Prabhu.

PURPORT

Śrī Paramānanda Upādhyāya was an advanced devotee. His name is mentioned in the *Caitanya-bhāgavata,* where Śrī Jīva Paṇḍita is also mentioned as the second son of Ratnagarbha Ācārya and a childhood friend of Hāḍāi Ojhā, the father of Nityānanda Prabhu. In the *Gaura-gaṇoddeśa-dīpikā,* verse 169, it is said that Śrī Jīva Paṇḍita was formerly the *gopī* named Indirā.

adi.11.45

> *paramānanda gupta—kṛṣṇa-bhakta mahāmatī*
> *pūrve yāṅra ghare nityānandera vasati*

SYNONYMS

paramānanda gupta—of the name Paramānanda Gupta; *kṛṣṇa-bhakta*—a great devotee of Lord Kṛṣṇa; *mahā-mati*—advanced in spiritual consciousness; *pūrve*—formerly; *yāṅra*—whose; *ghare*—in the house; *nityānandera*—of Lord Nityānanda Prabhu; *vasati*—residence.

TRANSLATION

The thirty-first devotee of Lord Nityānanda Prabhu was Paramānanda Gupta, who was greatly devoted to Lord Kṛṣṇa and highly advanced in spiritual consciousness. Formerly Nityānanda Prabhu also resided at his house for some time.

PURPORT

Paramānanda Gupta composed a prayer to Lord Kṛṣṇa known as *Kṛṣṇa-stavāvalī*. In the *Gaura-gaṇoddeśa-dīpikā,* verses 194 and 199, it is stated that he was formerly the *gopī* named Mañjumedhā.

adi.11.46

> *nārāyaṇa, kṛṣṇadāsa āra manohara*
> *devānanda—cāri bhāi nitāi-kiṅkara*

SYNONYMS

nārāyaṇa—of the name Nārāyaṇa; *kṛṣṇadāsa*—of the name Kṛṣṇadāsa; *āra*—and; *manohara*—of the name Manohara; *devānanda*—of the name Devānanda; *cāribhāi*—four brothers; *nitāi-kiṅkara*—servants of Lord Nityānanda Prabhu.

TRANSLATION

The thirty-second, thirty-third, thirty-fourth and thirty-fifth prominent devotees were Nārāyaṇa, Kṛṣṇadāsa, Manohara and Devānanda, who always engaged in the service of Lord Nityānanda.

adi.11.47

> *hoḍa kṛṣṇadāsa—nityānanda-prabhu-prāṇa*
> *nityānanda-pada vinu nāhi jāne āna*

SYNONYMS

hoḍa kṛṣṇadāsa—of the name Hoḍa Kṛṣṇadāsa; *nityānanda-prabhu*—of Lord Nityānanda; *prāṇa*—life and soul; *nityānanda-pada*—the lotus feet of Lord Nityānanda; *vinu*—except; *nāhi*—does not; *jāne*—know; *āna*—anything else.

TRANSLATION

The thirty-sixth devotee of Lord Nityānanda was Hoḍa Kṛṣṇadāsa, whose life and soul was Nityānanda Prabhu. He was always dedicated to the lotus feet of Nityānanda, and he knew no one else but Him.

PURPORT

The residence of Kṛṣṇadāsa Hoḍa was Baḍagāchi, which is now in Bangladesh.

adi.11.48

> *nakaḍi, mukunda, sūrya, mādhava, śrīdhara*
> *rāmānanda vasu, jagannātha, mahīdhara*

SYNONYMS

nakaḍi—of the name Nakaḍi; *mukunda*—of the name Mukunda; *sūrya*—of the name Sūrya; *mādhava*—of the name Mādhava; *śrīdhara*—of the name Śrīdhara; *rāmānandavasu*—of the name Rāmānanda Vasu; *jagannātha*—of the name Jagannātha; *mahīdhara*—of the name Mahīdhara.

TRANSLATION

Among Lord Nityānanda's devotees, Nakaḍi was the thirty-seventh, Mukunda the thirty-eighth, Sūrya the thirty-ninth, Mādhava the fortieth, Śrīdhara the forty-first, Rāmānanda the forty-second, Jagannātha the forty-third and Mahīdhara the forty-fourth.

PURPORT

Śrīdhara was the twelfth *gopāla*.

adi.11.49

> *śrīmanta, gokula-dāsa hariharānanda*
> *śivāi, nandāi, avadhūta paramānanda*

SYNONYMS

śrī-manta—of the name Śrīmanta; *gokula-dāsa*—of the name Gokula dāsa; *hariharānanda*—of the name Hariharānanda; *śivāi*—of the name Śivāi; *nandāi*—of the name Nandāi; *avadhūtaparamānanda*—of the name Avadhūta Paramānanda.

TRANSLATION

Śrīmanta was the forty-fifth, Gokula dāsa the forty-sixth, Hariharānanda the forty-seventh, Śivāi the forty-eighth, Nandāi the forty-ninth and Paramānanda the fiftieth.

adi.11.50

> *vasanta, navanī hoḍa, gopāla, sanātana*
> *viṣṇāi hājarā, kṛṣṇānanda, sulocana*

SYNONYMS

vasanta—of the name Vasanta; *navanī hoḍa*—of the name Navanī Hoḍa; *gopāla*—of the name Gopāla; *sanātana*—of the name Sanātana; *viṣṇāi hājarā*—of the name Viṣṇāi Hājarā; *kṛṣṇānanda*—of the name Kṛṣṇānanda; *sulocana*—of the name Sulocana.

TRANSLATION

Vasanta was the fifty-first, Navanī Hoḍa the fifty-second, Gopāla the fifty-third, Sanātana the fifty-fourth,

Viṣṇāi the fifty-fifth, Kṛṣṇānanda the fifty-sixth and Sulocana the fifty-seventh.

PURPORT

Navanī Hoḍa appears to have been the same person as Hoḍa Kṛṣṇadāsa, the son of the King of Baḍagāchi. His father's name was Hari Hoḍa. One can visit Baḍagāchi by taking the Lālagolā-ghāṭa railway line. Formerly the Ganges flowed by Baḍagāchi, but now it has become a canal known as the Kālśira Khāla. Near the Muḍāgāchā station is a village known as Śāligrāma in which King Kṛṣṇadāsa arranged for the marriage of Śrī Nityānanda Prabhu, as described in the *Bhakti-ratnākara*,(Twelfth Wave). It is sometimes said that Navanī Hoḍa was the son of Rāja Kṛṣṇadāsa. His descendants still live in Rukuṇapura, a village near Bahiragāchi. They belong to the *dakṣiṇa-rāḍhīya-kāyastha* community, but, having been reformed as *brāhmaṇas,* they still initiate all classes of men.

adi.11.51

> *kaṁsāri sena, rāmasena, rāmacandra kavirāja*
> *govinda, śrīraṅga, mukunda, tina kavirāja*

SYNONYMS

kaṁsāri sena—of the name Kaṁsāri Sena; *rāmasena*—of the name Rāmasena; *rāmacandrakavirāja*—of the name Rāmacandra Kavirāja; *govinda*—of the name Govinda; *śrīraṅga*—of the name

Śrīraṅga; *mukunda*—of the name Mukunda; *tinakavirāja*—all three are Kavirājas, or physicians.

TRANSLATION

The fifty-eighth great devotee of Lord Nityānanda Prabhu was Kaṁsāri Sena, the fifty-ninth was Rāmasena, the sixtieth was Rāmacandra Kavirāja, and the sixty-first, sixty-second and sixty-third were Govinda, Śrīraṅga and Mukunda, who were all physicians.

PURPORT

Śrī Rāmacandra Kavirāja, the son of Khaṇḍavāsī Cirañjīva and Sunanda, was a disciple of Śrīnivāsa Ācārya and the most intimate friend of Narottama dāsa Ṭhākura, who prayed several times for his association. His youngest brother was Govinda Kavirāja. Śrīla Jīva Gosvāmī very much appreciated Śrī Rāmacandra Kavirāja's great devotion to Lord Kṛṣṇa and therefore gave him the title Kavirāja. Śrī Rāmacandra Kavirāja, who was perpetually disinterested in family life, greatly assisted in the preaching work of Śrīnivāsa Ācārya and Narottama dāsa Ṭhākura. He resided at first in Śrīkhaṇḍa but later in the village of Kumāra-nagara on the bank of the Ganges.

Govinda Kavirāja was the brother of Rāmacandra Kavirāja and youngest son of Cirañjīva of Śrīkhaṇḍa. Although at first a *śākta,* or worshiper of Goddess Durgā, he was later initiated by Śrīnivāsa Ācārya Prabhu. Govinda Kavirāja also resided first in

Śrīkhaṇḍa and then in Kumāra-nagara, but later he moved to the village known as Teliyā Budhari, on the southern bank of the river Padmā. Since Govinda Kavirāja, the author of two books, *Saṅgīta-mādhava* and *Gītāmṛta,* was a great Vaiṣṇava *kavi,* or poet, Śrīla Jīva Gosvāmī gave him the title Kavirāja. He is described in the *Bhakti-ratnākara* (Ninth Wave).

Kaṁsāri Sena was formerly Ratnāvalī in Vraja, as described in the *Gaura-gaṇoddeśa-dīpikā,* verses 194 and 200.

adi.11.52

> *pītāmbara, mādhavācārya, dāsa dāmodara*
> *śaṅkara, mukunda, jñāna-dāsa, manohara*

SYNONYMS

pītāmbara—of the name Pītāmbara; *mādhavācārya*—of the name Mādhavācārya; *dāsa dāmodara*—of the name Dāmodara dāsa; *śaṅkara*—of the name Śaṅkara; *mukunda*—of the name Mukunda; *jñāna-dāsa*—of the name Jñāna dāsa; *manohara*—of the name Manohara.

TRANSLATION

Among the devotees of Lord Nityānanda Prabhu, Pītāmbara was the sixty-fourth, Mādhavācārya the sixty-fifth, Dāmodara dāsa the sixty-sixth, Śaṅkara the

sixty-seventh, Mukunda the sixty-eighth, Jñāna dāsa the sixty-ninth and Manohara the seventieth.

adi.11.53

> *nartaka gopāla, rāmabhadra, gaurāṅga-dāsa*
> *nṛsiṁha-caitanya, mīnaketana rāmadāsa*

SYNONYMS

nartaka gopāla—the dancer Gopāla; *rāmabhadra*—of the name Rāmabhadra; *gaurāṅga-dāsa*—of the name Gaurāṅga dāsa; *nṛsiṁha-caitanya*—of the name Nṛsiṁha-caitanya; *mīnaketana rāma-dāsa*—of the name Mīnaketana Rāmadāsa.

TRANSLATION

The dancer Gopāla was the seventy-first, Rāmabhadra the seventy-second, Gaurāṅga dāsa the seventy-third, Nṛsiṁha-caitanya the seventy-fourth and Mīnaketana Rāmadāsa the seventy-fifth.

PURPORT

The *Gaura-gaṇoddeśa-dīpikā,* verse 68, describes Mīnaketana Rāmadāsa as an incarnation of Saṅkarṣaṇa.

adi.11.54

> *vṛndāvana-dāsa—nārāyaṇīra nandana*
> *'caitanya-maṅgala' yeṅho karila racana*

SYNONYMS

vṛndāvana-dāsa—Śrīla Vṛndāvana dāsa Ṭhākura; *nārāyaṇīra nandana*—son of Nārāyaṇī; *caitanya-maṅgala*—the book of the name *Caitanya-maṅgala*; *yeṅho*—who; *karila*—did; *racana*—composition.

TRANSLATION

Vṛndāvana dāsa Ṭhākura, the son of Śrīmatī Nārāyaṇī, composed Śrī Caitanya-maṅgala [later known as Śrī Caitanya-bhāgavata].

adi.11.55

> *bhāgavate kṛṣṇa-līlā varṇilā vedavyāsa*
> *caitanya-līlāte vyāsa—vṛndāvana dāsa*

SYNONYMS

bhāgavate—in *Śrīmad-Bhāgavatam*; *kṛṣṇa-līlā*—the pastimes of Lord Kṛṣṇa; *varṇilā*—described; *veda-vyāsa*—Dvaipāyana Vyāsadeva; *caitanya-līlāte*—in the pastimes of Lord Caitanya;

vyāsa—Vedavyāsa; *vṛndāvanadāsa*—Śrīla Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Śrīla Vyāsadeva described the pastimes of Kṛṣṇa in Śrīmad-Bhāgavatam. The Vyāsa of the pastimes of Lord Caitanya Mahāprabhu was Vṛndāvana dāsa.

PURPORT

Śrīla Vṛndāvana dāsa Ṭhākura was an incarnation of Vedavyāsa and also a friendly cowherd boy named Kusumāpīḍa in *kṛṣṇa-līlā*. In other words, the author of *Śrī Caitanya-bhāgavata,* Śrīla Vṛndāvana dāsa Ṭhākura, the son of Śrīvāsa Ṭhākura's niece Nārāyaṇī, was a combined incarnation of Vedavyāsa and the cowherd boy Kusumāpīḍa. There is a descriptive statement by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura in his commentary on *Śrī Caitanya-bhāgavata* giving the biographical details of the life of Vṛndāvana dāsa Ṭhākura.

adi.11.56

> *sarvaśākhā-śreṣṭha vīrabhadra gosāñi*
> *tāṅra upaśākhā yata, tāra anta nāi*

SYNONYMS

sarva-śākhā-śreṣṭha—the best of all the branches; *vīrabhadra gosāñi*—of the name Vīrabhadra Gosāñi; *tāṅra upaśākhā*—His

subbranches; *yata*—all; *tāra*—of them; *anta*—limit; *nāi*—there is not.

TRANSLATION

Among all the branches of Śrī Nityānanda Prabhu, Vīrabhadra Gosāñi was the topmost. His subbranches were unlimited.

adi.11.57

> *ananta nityānanda-gaṇa—ke karu gaṇana*
> *ātma-pavitratā-hetu likhilāṅ kata jana*

SYNONYMS

ananta—unlimited; *nityānanda-gaṇa*—followers of Śrī Nityānanda Prabhu; *ke karu*—who can; *gaṇana*—count; *ātma-pavitratā*—of self-purification; *hetu*—for the reason; *likhilāṅ*—I have written; *kata jana*—some of them.

TRANSLATION

No one can count the unlimited followers of Nityānanda Prabhu. I have mentioned some of them just for my self-purification.

adi.11.58

> *ei sarva-śākhā pūrṇa—pakva prema-phale*
> *yāre dekhe, tāre diyā bhāsāila sakale*

SYNONYMS

ei—these; *sarva-śākhā*—all branches; *pūrṇa*—complete; *pakva prema-phale*—with ripened fruits of love of Godhead; *yāre dekhe*—whomever they see; *tāre diyā*—distributing to him; *bhāsāila*—overflooded; *sakale*—all of them.

TRANSLATION

All these branches, the devotees of Lord Nityānanda Prabhu, being full of ripened fruits of love of Kṛṣṇa, distributed these fruits to all they met, flooding them with love of Kṛṣṇa.

adi.11.59

> *anargala prema sabāra, ceṣṭā anargala*
> *prema dite, kṛṣṇa dite dhare mahābala*

SYNONYMS

anargala—unchecked; *prema*—love of Kṛṣṇa; *sabāra*—of everyone of them; *ceṣṭā*—activity; *anargala*—unchecked; *prema dite*—to give

love of Kṛṣṇa; *kṛṣṇa dite*—to deliver Kṛṣṇa; *dhare*—they possess; *mahābala*—great strength.

TRANSLATION

All these devotees had unlimited strength to deliver unobstructed, unceasing love of Kṛṣṇa. By their own strength they could offer anyone Kṛṣṇa and love of Kṛṣṇa.

PURPORT

Śrīla Bhaktivinoda Ṭhākura has sung, *kṛṣṇa se tomāra, kṛṣṇa dite pāra, tomāra śakati āche*. In this song, Bhaktivinoda Ṭhākura describes that a pure Vaiṣṇava, as the proprietor of Kṛṣṇa and love of Kṛṣṇa, can deliver both to anyone and everyone he likes. Therefore to get Kṛṣṇa and love of Kṛṣṇa one must seek the mercy of pure devotees. Śrīla Viśvanātha Cakravartī Ṭhākura also says, *yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi:* "By the mercy of the spiritual master one is blessed by the mercy of Kṛṣṇa. Without the grace of the spiritual master one cannot make any advancement." By the grace of a Vaiṣṇava or bona fide spiritual master one can get both love of Godhead, Kṛṣṇa, and Kṛṣṇa Himself.

adi.11.60

> *saṅkṣepe kahilāṅ ei nityānanda-gaṇa*
> *yāṅhāra avadhi nā pāya 'sahasra-vadana'*

SYNONYMS

saṅkṣepe—in brief; *kahilāṅ*—described; *ei*—these; *nityānanda-gaṇa*—devotees of Lord Nityānanda; *yāṅhāra*—of whom; *avadhi*—limitation; *nā*—does not; *paya*—get; *sahasra-vadana*—the thousand-mouthed Śeṣa Nāga, on whom Lord Viṣṇu lies.

TRANSLATION

I have briefly described only some of the followers and devotees of Lord Nityānanda Prabhu. Even the thousand-mouthed Śeṣa Nāga cannot describe all of these unlimited devotees.

adi.11.61

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation;

caitanya-caritāmṛta—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

With an ardent desire to serve the purpose of Śrī Rūpa and Śrī Raghunātha, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports of Śrī Caitanya-caritāmṛta, Ādi-līlā, Eleventh Chapter, in the matter of the expansions of Lord Nityānanda.*

Chapter 12

adi.12.1

advaitāṅghry-abja-bhṛṅgāṁs tān
sārāsāra-bhṛto 'khilān
hitvāsārān sāra-bhṛto
naumi caitanya-jīvanān

SYNONYMS

advaita-aṅghri—the lotus feet of Advaita Ācārya; *abja*—lotus flower; *bhṛṅgān*—bumblebees; *tān*—all of them; *sāra-asāra*—real and not real; *bhṛtaḥ*—accepting; *akhilān*—all of them; *hitvā*—giving up; *asārān*—not real; *sāra-bhṛtaḥ*—those who are real; *naumi*—offer my obeisances; *caitanya-jīvanān*—whose life and soul was Lord Caitanya Mahāprabhu.

TRANSLATION

The followers of Śrī Advaita Prabhu were of two kinds. Some were real followers, and the others were false. Rejecting the false followers, I offer my respectful obeisances to Śrī Advaita Ācārya's real followers, whose life and soul was Śrī Caitanya Mahāprabhu.

adi.12.2

> *jaya jaya mahāprabhu śrī-kṛṣṇa-caitanya*
> *jaya jaya nityānanda jayādvaita dhanya*

SYNONYMS

jayajaya—all glories; *mahāprabhu*—Mahāprabhu; *śrī-kṛṣṇa-caitanya*—of the name Śrī Kṛṣṇa Caitanya; *jayajaya*—all glories; *nityānanda*—to Lord Nityānanda Prabhu; *jayaadvaita*—all glories to Advaita Prabhu; *dhanya*—who are all very glorious.

TRANSLATION

All glories to Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Śrī Advaita Prabhu! All of Them are glorious.

adi.12.3

> *śrī-caitanyāmara-taror*
> *dvitīya-skandha-rūpiṇaḥ*
> *śrīmad-advaita-candrasya*
> *śākhā-rūpān gaṇān numaḥ*

SYNONYMS

śrī-caitanya—Lord Śrī Caitanya Mahāprabhu; *amara*—eternal; *taroḥ*—of the tree; *dvitīya*—second; *skandha*—big branch; *rūpiṇaḥ*

—in the form of; *śrīmat*—the all-glorious; *advaita-candrasya*—of Lord Advaitacandra; *śākhā-rūpān*—in the form of branches; *gaṇān*—to all the followers; *numaḥ*—I offer my respectful obeisances.

TRANSLATION

I offer my respectful obeisances to the all-glorious Advaita Prabhu, who forms the second branch of the eternal Caitanya tree, and to His followers, who form His subbranches.

adi.12.4

> *vṛkṣera dvitīya skandha—ācārya-gosāñi*
> *tāṅra yata śākhā ha-ila, tāra lekhā nāñi*

SYNONYMS

vṛkṣera—of the tree; *dvitīya skandha*—the second big branch; *ācārya-gosāñi*—Śrī Advaita Ācārya Gosvāmī; *tāṅra*—His; *yata*—all; *śākhā*—branches; *ha-ila*—became; *tāra*—of that; *lekhā*—description; *nāñi*—there is not.

TRANSLATION

Śrī Advaita Prabhu was the second big branch of the tree. There are many subbranches, but it is impossible to mention them all.

adi.12.5

> *caitanya-mālīra kṛpā-jalera secane*
> *sei jale puṣṭa skandha bāḍe dine dine*

SYNONYMS

caitanya-mālīra—of the gardener named Caitanya; *kṛpā-jalera*—of the water of His mercy; *secane*—by sprinkling; *seijale*—by that water; *puṣṭa*—nourished; *skandha*—branches; *bāḍe*—increased; *dinedine*—day after day.

TRANSLATION

Śrī Caitanya Mahāprabhu was also the gardener, and as He poured the water of His mercy on the tree, all the branches and subbranches grew, day after day.

adi.12.6

> *sei skandhe yata prema-phala upajila*
> *sei kṛṣṇa-prema-phale jagat bharila*

SYNONYMS

seiskandhe—on that branch; *yata*—all; *prema-phala*—fruits of love of Godhead; *upajila*—grew; *sei*—those; *kṛṣṇa-prema-phale*—fruits of love of Kṛṣṇa; *jagat*—the whole world; *bharila*—spread over.

TRANSLATION

The fruits of love of Godhead that grew on those branches of the Caitanya tree were so large that they flooded the entire world with love of Kṛṣṇa.

adi.12.7

> *sei jala skandhe kare śākhāte sañcāra*
> *phale-phule bāḍe,—śākhā ha-ila vistāra*

SYNONYMS

sei jala—that water; *skandhe*—on the branches; *kare*—does; *śākhāte*—on the subbranches; *sañcāra*—growing; *phale-phule*—in fruits and flowers; *bāḍe*—increases; *śākhā*—the branches; *ha-ila*—became; *vistāra*—widespread.

TRANSLATION

As the trunk and branches were watered, the branches and subbranches spread lavishly, and the tree grew full with fruits and flowers.

adi.12.8

> *prathame ta' eka-mata ācāryera gaṇa*
> *pāche dui-mata haila daivera kāraṇa*

SYNONYMS

prathame—in the beginning; *ta'*—however; *eka-mata*—one opinion; *ācāryera*—of Advaita Ācārya; *gaṇa*—followers; *pāche*—later; *dui-mata*—two opinions; *haila*—became; *daivera*—of providence; *kāraṇa*—the cause.

TRANSLATION

At first all the followers of Advaita Ācārya shared a single opinion. But later they followed two different opinions, as ordained by providence.

PURPORT

The words *daivera kāraṇa* indicate that by dint of providence, or by God's will, the followers of Advaita Ācārya divided into two parties. Such disagreement among the disciples of one *ācārya* is also found among the members of the Gauḍīya Maṭha. In the beginning, during the presence of Oṁ Viṣṇupāda Paramahaṁsa Parivrājakācārya Aṣṭottara-śata Śrī Śrīmad Bhaktisiddhānta Sarasvatī Ṭhākura Prabhupāda, all the disciples worked in agreement; but just after his disappearance, they disagreed. One party strictly followed the instructions of Bhaktisiddhānta Sarasvatī Ṭhākura, but another group created their own concoction about executing his desires. Bhaktisiddhānta Sarasvatī Ṭhākura, at the time of his departure, requested all his disciples to form a governing body and conduct missionary activities cooperatively. He did not instruct a particular man to become the next *ācārya*. But just after his passing away, his

leading secretaries made plans, without authority, to occupy the post of *ācārya,* and they split into two factions over who the next *ācārya* would be. Consequently, both factions were *asāra,* or useless, because they had no authority, having disobeyed the order of the spiritual master. Despite the spiritual master's order to form a governing body and execute the missionary activities of the Gauḍīya Maṭha, the two unauthorized factions began litigation that is still going on after forty years with no decision.

Therefore, we do not belong to any faction. But because the two parties, busy dividing the material assets of the Gauḍīya Maṭha institution, stopped the preaching work, we took up the mission of Bhaktisiddhānta Sarasvatī Ṭhākura and Bhaktivinoda Ṭhākura to preach the cult of Caitanya Mahāprabhu all over the world, under the protection of all the predecessor *ācāryas,* and we find that our humble attempt has been successful. We followed the principles especially explained by Śrīla Viśvanātha Cakravartī Ṭhākura in his commentary on the *Bhagavad-gītā* verse *vyavasāyātmikā buddhir ekeha kuru-nandana*. According to this instruction of Viśvanātha Cakravartī Ṭhākura, it is the duty of a disciple to follow strictly the orders of his spiritual master. The secret of success in advancement in spiritual life is the firm faith of the disciple in the orders of his spiritual master. The *Vedas* confirm this:

> *yasya deve parā bhaktir*
> *yathā deve tathā gurau*

> *tasyaite kathitā hy arthāḥ*
> *prakāśante mahātmanaḥ*

"To one who has staunch faith in the words of the spiritual master and the words of the Supreme Personality of Godhead, the secret of success in Vedic knowledge is revealed." The Kṛṣṇa consciousness movement is being propagated according to this principle, and therefore our preaching work is going on successfully, in spite of the many impediments offered by antagonistic demons, because we are getting positive help from our previous *ācāryas*. One must judge every action by its result. The members of the self-appointed *ācārya's* party who occupied the property of the Gauḍīya Maṭha are satisfied, but they could make no progress in preaching. Therefore by the result of their actions one should know that they are *asāra,* or useless, whereas the success of the ISKCON party, the International Society for Krishna Consciousness, which strictly follows *guru* and Gaurāṅga, is increasing daily all over the world. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura wanted to print as many books as possible and distribute them all over the world. We have tried our best in this connection, and we are getting results beyond our expectations.

adi.12.9

> *keha ta' ācārya ājñāya, keha ta' svatantra*
> *sva-mata kalpanā kare daiva-paratantra*

SYNONYMS

kehata'—some; *ācārya*—the spiritual master; *ājñāya*—upon His order; *keha ta'*—some; *sva-tantra*—independently; *sva-mata*—their own opinions; *kalpanā kare*—they concoct; *daiva-paratantra*—under the spell of *māyā*.

TRANSLATION

Some of the disciples strictly accepted the orders of the ācārya, and others deviated, independently concocting their own opinions under the spell of daivī-māyā.

PURPORT

This verse describes the beginning of a schism. When disciples do not stick to the principle of accepting the order of their spiritual master, immediately there are two opinions. Any opinion different from the opinion of the spiritual master is useless. One cannot infiltrate materially concocted ideas into spiritual advancement. That is deviation. There is no scope for adjusting spiritual advancement to material ideas.

adi.12.10

> *ācāryera mata yei, sei mata sāra*
> *tāṅra ājñā laṅghi' cale, sei ta' asāra*

SYNONYMS

ācāryera—of the spiritual master (Advaita Prabhu); *mata*—opinion; *yei*—what is; *sei*—that; *mata*—opinion; *sāra*—active principle; *tāṅra*—his; *ājñā*—order; *laṅghi'*—transgressing; *cale*—becomes; *sei*—that; *ta'*—however; *asāra*—useless.

TRANSLATION

The order of the spiritual master is the active principle in spiritual life. Anyone who disobeys the order of the spiritual master immediately becomes useless.

PURPORT

Here is the opinion of Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī. Persons who strictly follow the orders of the spiritual master are useful in executing the will of the Supreme, whereas persons who deviate from the strict order of the spiritual master are useless.

adi.12.11

> *asārera nāme ihāṅ nāhi prayojana*
> *bheda jānibāre kari ekatra gaṇana*

SYNONYMS

asārera—of the useless persons; *nāme*—in their name; *ihāṅ*—in this connection; *nāhi*—there is no; *prayojana*—use; *bheda*—differences;

jānibāre—to know; *kari*—I do; *ekatra*—in one list; *gaṇana*—counting.

TRANSLATION

There is no need to name those who are useless. I have mentioned them only to distinguish them from the useful devotees.

adi.12.12

> *dhānya-rāśi māpe yaiche pātnā sahite*
> *paścāte pātnā uḍāñā saṁskāra karite*

SYNONYMS

dhānya-rāśi—heaps of paddy; *māpe*—measures; *yaiche*—as it is; *pātnā*—useless straw; *sahite*—with; *paścāte*—later; *pātnā*—useless straw; *uḍāñā*—fanning; *saṁskāra*—purification; *karite*—to do.

TRANSLATION

Paddy is mixed with straw at first, and one must fan it to separate the paddy from the straw.

PURPORT

This example given by Kṛṣṇadāsa Kavirāja Gosvāmī is very appropriate. In the case of the Gauḍīya Maṭha members, one can apply a similar process. There are many disciples of Bhaktisiddhānta Sarasvatī Ṭhākura, but to judge who is actually

his disciple, to divide the useful from the useless, one must measure the activities of such disciples in executing the will of the spiritual master. Bhaktisiddhānta Sarasvatī Ṭhākura tried his best to spread the cult of Śrī Caitanya Mahāprabhu to countries outside India. When he was present he patronized the disciples to go outside India to preach the cult of Śrī Caitanya Mahāprabhu, but they were unsuccessful because within their minds they were not actually serious about preaching His cult in foreign countries; they simply wanted to take credit for having gone to foreign lands and utilize this recognition in India by advertising themselves as repatriated preachers. Many *svāmīs* have adopted this hypocritical means of preaching for the last eighty years or more, but no one could preach the real cult of Kṛṣṇa consciousness all over the world. They merely came back to India falsely advertising that they had converted all the foreigners to the ideas of Vedānta or Kṛṣṇa consciousness, and then they collected funds in India and lived satisfied lives of material comfort. As one fans paddy to separate the real paddy from useless straw, by accepting the criterion recommended by Kṛṣṇadāsa Kavirāja Gosvāmī one can very easily understand who is a genuine world-preacher and who is useless.

adi.12.13

> *acyutānanda—baḍa śākhā, ācārya-nandana*
> *ājanma sevilā teṅho caitanya-caraṇa*

SYNONYMS

acyutānanda—of the name Acyutānanda; *baḍa śākhā*—a big branch; *ācārya-nandana*—the son of Advaita Ācārya; *ājanma*—from the very beginning of life; *sevilā*—served; *teṅho*—he; *caitanya-caraṇa*—the lotus feet of Lord Caitanya.

TRANSLATION

A big branch of Advaita Ācārya was Acyutānanda, His son. From the beginning of his life he engaged in the service of the lotus feet of Lord Caitanya.

adi.12.14

> *caitanya-gosāñira guru—keśava bhāratī*
> *ei pitāra vākya śuni' duḥkha pāila ati*

SYNONYMS

caitanya—Lord Caitanya; *gosāñira*—the spiritual master; *guru*—His spiritual master; *keśava bhāratī*—of the name Keśava Bhāratī; *ei*—these; *pitāra*—his father's; *vākya*—words; *śuni'*—hearing; *duḥkha*—unhappiness; *pāila*—got; *ati*—very much.

TRANSLATION

When Acyutānanda heard from his father that Keśava Bhāratī was the spiritual master of Lord Caitanya Mahāprabhu, he was very unhappy.

adi.12.15

> *jagad-gurute tumi kara aiche upadeśa*
> *tomāra ei upadeśe naṣṭa ha-ila deśa*

SYNONYMS

jagat-gurute—on the spiritual master of the universe; *tumi*—You; *kara*—do; *aiche*—such; *upadeśa*—instruction; *tomāra*—Your; *ei upadeśe*—by this instruction; *naṣṭa*—spoiled; *ha-ila*—will become; *deśa*—the country.

TRANSLATION

He told his father, "Your instruction that Keśava Bhāratī is the spiritual master of Caitanya Mahāprabhu will spoil the entire country.

adi.12.16

> *caudda bhuvanera guru—caitanya-gosāñi*
> *tāṅra guru—anya, ei kona śāstre nāi*

SYNONYMS

caudda—fourteen; *bhuvanera*—planetary systems; *guru*—master; *caitanya-gosāñi*—Lord Śrī Caitanya Mahāprabhu; *tāṅra guru*—His spiritual master; *anya*—someone else; *ei*—this; *kona*—any; *śāstre*—in scripture; *nāi*—there is no mention.

TRANSLATION

"Lord Caitanya Mahāprabhu is the spiritual master of the fourteen worlds, but You say that someone else is His spiritual master. This is not supported by any revealed scripture."

adi.12.17

> *pañcama varṣera bālaka kahe siddhāntera sāra*
> *śuniyā pāilā ācārya santoṣa apāra*

SYNONYMS

pañcama—five; *varṣera*—years; *bālaka*—small boy; *kahe*—says; *siddhāntera*—conclusive; *sāra*—essence; *śuniyā*—hearing; *pāilā*—got; *ācārya*—Advaita Ācārya; *santoṣa*—satisfaction; *apāra*—very much.

TRANSLATION

When Advaita Ācārya heard this statement from His five-year-old son Acyutānanda, He felt great satisfaction because of his conclusive judgment.

PURPORT

Commenting on verses 13 through 17, Bhaktisiddhānta Sarasvatī Ṭhākura gives an extensive description of the descendants of Advaita Ācārya. The *Caitanya-bhāgavata, Antya-khaṇḍa,*

Chapter One, states that Acyutānanda was the eldest son of Advaita Ācārya. The Sanskrit book *Advaita-carita* states, "Advaita Ācārya Prabhu had three sons, named Acyuta, Kṛṣṇa Miśra and Gopāla dāsa, all born of the womb of His wife, Sītādevī, who were devotees of Lord Caitanya. Advaita Ācārya also had three more sons, whose names were Balarāma, Svarūpa and Jagadīśa. Thus there were six sons of Advaita Ācārya." Among the six sons, three were strict followers of Lord Caitanya Mahāprabhu, and of these three, Acyutānanda was the eldest.

Advaita Prabhu married in the beginning of the fifteenth century *śakābda* (late fifteenth century A.D.). When Lord Caitanya Mahāprabhu wanted to visit the village of Rāmakeli while going from Jagannātha Purī to Vṛndāvana during the *śakābda* years 1433 and 1434 (A.D. 1512 and 1513), Acyutānanda was only five years old. The *Caitanya-bhāgavata, Antya-khaṇḍa,* Fourth Chapter, describes Acyutānanda at that time as *pañca-varṣa vayasa madhura digambara,* "only five years old and standing naked." Therefore it is to be concluded that Acyutānanda was born sometime in the year 1428 (A.D. 1507). Before the birth of Acyutānanda, Advaita Prabhu's wife, Sītādevī, came to see Lord Caitanya Mahāprabhu at His birth. Thus it is not impossible that she had the other three sons by Advaita within the twenty-one years between 1407 and 1428 *śakābda* (A.D. 1486 and 1507). In an unauthorized book of the name *Sītādvaita-carita,* published in Bengali in the unauthorized newspaper *Nityānanda-dāyinī* in 1792 *śakābda* (A.D. 1871), it is mentioned that Acyutānanda was a class friend of Śrī Caitanya

Mahāprabhu. According to *Caitanya-bhāgavata,* this statement is not at all valid. When Caitanya Mahāprabhu accepted the renounced order of *sannyāsa,* He came to the house of Advaita Prabhu at Śāntipura in the year 1431 *śakābda* (A.D. 1510). At that time, as stated in *Caitanya-bhāgavata, Antya-khaṇḍa,* Chapter One, Acyutānanda was only three years old. The *Caitanya-bhāgavata* further states that the naked child, the son of Advaita Prabhu, immediately came and fell down at the lotus feet of Lord Śrī Caitanya Mahāprabhu. The Lord immediately took him on His lap, although he was not very clean, having dust all over his body. Lord Caitanya said, "My dear Acyuta, Advaita Ācārya is My father, and thus we are brothers."

Before Śrī Caitanya Mahāprabhu exhibited His spiritual forms during His residence at Navadvīpa, He asked Śrī Rāma Paṇḍita, Śrīvāsa Ṭhākura's brother, to go to Śāntipura and bring back Advaita Ācārya. Acyutānanda joined his father at that time. It is said, *advaitera tanaya 'acyutānanda' nāma parama-bālaka, seho kānde avirāma.* Acyutānanda also joined in crying in transcendental bliss. Again, when Lord Caitanya beat Advaita Ācārya for explaining *Śrīmad-Bhāgavatam* from an impersonalist viewpoint opposed to the principles of *bhakti-yoga,* Acyutānanda was also present. Therefore all these incidents must have occurred only two or three years before Lord Caitanya accepted the *sannyāsa* order. In the *Caitanya-bhāgavata, Antya-khaṇḍa,* Chapter One, it is stated that Acyutānanda, the son of Advaita Ācārya, offered his obeisances to the Lord. Therefore it should be concluded that from the very

beginning of his life Acyutānanda was a great devotee of Lord Caitanya Mahāprabhu.

There is no information that Acyutānanda ever married, but he is described as the biggest branch of the Advaita Ācārya family. From a book named *Śākhā-nirṇayāmṛta* it is understood that Acyutānanda was a disciple of Gadādhara and that he took shelter of Lord Caitanya in Jagannātha Purī and engaged in devotional service. The *Caitanya-caritāmṛta, Ādi-līlā,* Chapter Ten, states that Acyutānanda, the son of Advaita Ācārya, lived in Jagannātha Purī, taking shelter of Lord Caitanya Mahāprabhu. Gadādhara Paṇḍita, in the last years of his life, also lived with Lord Caitanya Mahāprabhu at Jagannātha Purī. There is no doubt, therefore, that Acyutānanda was a disciple of Paṇḍita Gadādhara. In the accounts of Lord Caitanya Mahāprabhu's dancing in front of the car during the Ratha-yātrā festival, Acyutānanda's name is to be found many times. It is stated that in the party of Advaita Ācārya from Śāntipura, Acyutānanda was dancing and others were singing. At that time the boy was only six years old. The *Gaura-gaṇoddeśa-dīpikā,* compiled by Śrī Kavi-karṇapūra, has described Acyutānanda as a disciple of Gadādhara Paṇḍita and a great and dear devotee of Lord Caitanya Mahāprabhu. According to the opinion of some, he was an incarnation of Kārttikeya, the son of Lord Śiva, and according to others he was formerly the *gopī* named Acyutā. The *Gaura-gaṇoddeśa-dīpikā* has supported both these opinions. Another book, *Narottama-vilāsa,* compiled by Śrī Narahari dāsa, mentions Acyutānanda's presence during the festival at Khetari.

According to Śrī Narahari dāsa, during the last days of his life Acyutānanda stayed in his house at Śāntipura, but during the presence of Lord Caitanya Mahāprabhu he lived at Jagannātha Purī with Gadādhara Paṇḍita.

Of the six sons of Advaita Ācārya, threeAcyutananda, Kṛṣṇa Miśra and Gopāla dasalived faithfully in the service of Caitanya Mahāprabhu. Since Acyutānanda did not accept a wife, he had no issue. The second son of Advaita Ācārya, Kṛṣṇa Miśra, had two sons, Raghunātha Cakravartī and Dola-govinda. The descendants of Raghunātha still live in Śāntipura in the neighborhoods of Madana-gopāla-pāḍa, Gaṇakara, Mṛjāpura and Kumārakhāli. Dola-govinda had three sons, namely, Cāṅda, Kandarpa and Gopīnātha. The descendants of Kandarpa live in Maldah in the village Jikābāḍī. Gopīnātha had three sons, Śrīvallabha, Prāṇavallabha and Keśava. The descendants of Śrīvallabha live in the villages known as Maśiyāḍārā (Mahiṣaḍerā), Dāmukadiyā and Caṇḍīpura. There is a genealogical table for the family of Śrī Vallabha beginning from his eldest son, Gaṅgā-nārāyaṇa. The descendants of Śrī Vallabha's youngest son, Rāmagopāla, still live in Dāmukadiyā, Caṇḍīpura, Śolamāri, and so on. The descendants of Prāṇavallabha and Keśava live in Uthalī. The son of Prāṇavallabha was Ratneśvara, and his son was Kṛṣṇarāma, whose youngest son was Lakṣmī-nārāyaṇa. His son was Navakiśora, and Navakiśora's second son was Rāmamohana, whose eldest son was Jagabandhu and whose third son, Vīracandra, accepted the *sannyāsa* order and established a Deity of Lord Caitanya Mahāprabhu in Katwa. These two sons of

Rāmamohana were known as Baḍa Prabhu and Choṭa Prabhu, and they inaugurated the circumambulation of Navadvīpa-dhāma. One may refer to the *Vaiṣṇava-mañjuṣā* for the complete genealogical table of Advaita Prabhu in the line of Kṛṣṇa Miśra.

adi.12.18

> *kṛṣṇa-miśra-nāma āra ācārya-tanaya*
> *caitanya-gosāñi baise yāṅhāra hṛdaya*

SYNONYMS

kṛṣṇa-miśra—of the name Kṛṣṇa Miśra; *nāma*—name; *āra*—and; *ācārya-tanaya*—the son of Advaita Ācārya; *caitanya-gosāñi*—Lord Caitanya Mahāprabhu; *baise*—sits; *yāṅhāra*—in whose; *hṛdaya*—heart.

TRANSLATION

Kṛṣṇa Miśra was a son of Advaita Ācārya. Lord Caitanya Mahāprabhu always sat in his heart.

adi.12.19

> *śrī-gopāla-nāme āra ācāryera suta*
> *tāṅhāra caritra, śuna, atyanta adbhuta*

SYNONYMS

śrī-gopāla—of the name Śrī Gopāla; *nāme*—by the name; *āra*—another; *ācāryera*—of Advaita Ācārya; *suta*—son; *tāṅhāra*—his; *caritra*—character; *śuna*—hear; *atyanta*—very; *adbhuta*—wonderful.

TRANSLATION

Śrī Gopāla was another son of Śrī Advaita Ācārya Prabhu. Now just hear about his characteristics, for they are all very wonderful.

PURPORT

Śrī Gopāla was one of the three devoted sons of Advaita Ācārya. He is described in the *Madhya-līlā* of *Caitanya-caritāmṛta,* Chapter Twelve, texts 143 through 149.

adi.12.20

> *guṇḍicā-mandire mahāprabhura sammukhe*
> *kīrtane nartana kare baḍa prema-sukhe*

SYNONYMS

guṇḍicā-mandire—in the Guṇḍicā-mandira in Jagannātha Purī; *mahāprabhura*—of Lord Caitanya Mahāprabhu; *sammukhe*—in front; *kīrtane*—in *saṅkīrtana*; *nartana*—dancing; *kare*—does; *baḍa*—very; *prema-sukhe*—in transcendental bliss.

TRANSLATION

When Lord Caitanya personally cleansed the Guṇḍicā-mandira in Jagannātha Purī, Gopāla danced in front of the Lord with great love and happiness.

PURPORT

The Guṇḍicā-mandira is situated in Jagannātha Purī, and every year Jagannātha, Balabhadra and Subhadrā come there from the Jagannātha temple to stay for eight days. When Lord Caitanya Mahāprabhu lived at Jagannātha Purī, every year He personally cleansed this temple with His principal devotees. The *Guṇḍicā-mārjana* chapter of *Caitanya-caritāmṛta* (Madhya 12) describes this vividly.

adi.12.21

> *nānā-bhāvodgama dehe adbhuta nartana*
> *dui gosāñi 'hari' bale, ānandita mana*

SYNONYMS

nānā—various; *bhāva-udgama*—ecstatic symptoms; *dehe*—in the body; *adbhuta*—wonderful; *nartana*—dancing; *duigosāñi*—the two *gosāñis* (Caitanya Mahāprabhu and Advaita Prabhu); *haribale*—chanted Hare Kṛṣṇa; *ānandita*—pleased; *mana*—mind.

TRANSLATION

While Lord Caitanya Mahāprabhu and Advaita Prabhu chanted the Hare Kṛṣṇa mantra and danced, there were various ecstatic symptoms in Their bodies, and Their minds were very pleased.

adi.12.22

> *nācite nācite gopāla ha-ila mūrcchita*
> *bhūmete paḍila, dehe nāhika saṁvita*

SYNONYMS

nācite—while dancing; *nācite*—while dancing; *gopāla*—the son of Advaita Prabhu; *ha-ila*—became; *mūrcchita*—unconscious; *bhūmete*—on the ground; *paḍila*—fell down; *dehe*—in the body; *nāhika*—there was no; *saṁvita*—knowledge (consciousness).

TRANSLATION

While all of them danced, Gopāla, dancing and dancing, fainted and fell to the ground unconscious.

adi.12.23

> *duḥkhita ha-ilā ācārya putra kole lañā*
> *rakṣā kare nṛsiṁhera mantra paḍiyā*

SYNONYMS

duḥkhita—unhappy; *ha-ilā*—became; *ācārya*—Advaita Prabhu; *putra*—His son; *kole*—on the lap; *lañā*—taking; *rakṣā*—protection; *kare*—does; *nṛsiṁhera*—of Lord Nṛsiṁha; *mantra*—the hymn; *paḍiyā*—by chanting.

TRANSLATION

Advaita Ācārya Prabhu became very unhappy. Taking His son on His lap, He began to chant the Nṛsiṁha mantra for his protection.

adi.12.24

> *nānā mantra paḍena ācārya, nā haya cetana*
> *ācāryera duḥkhe vaiṣṇava karena krandana*

SYNONYMS

nānā—various; *mantra*—hymns; *paḍena*—chants; *ācārya*—Advaita Ācārya; *nā*—not; *haya*—became; *cetana*—conscious; *ācāryera*—of Advaita Ācārya; *duḥkhe*—in unhappiness; *vaiṣṇava*—all the Vaiṣṇavas; *karena*—do; *krandana*—cry.

TRANSLATION

Advaita Ācārya chanted various mantras, but Gopāla did not come to consciousness. Thus all the Vaiṣṇavas present cried in sorrow at His plight.

adi.12.25

> *tabe mahāprabhu, tāṅra hṛde hasta dhari'*
> *'uṭhaha, gopāla,' kaila bala 'hari' 'hari'*

SYNONYMS

tabe—at that time; *mahāprabhu*—Lord Caitanya Mahāprabhu; *tāṅra*—His; *hṛde*—on the heart; *hasta*—hand; *dhari'*—keeping; *uṭhaha*—get up; *gopāla*—My dear Gopāla; *kaila*—did say; *bala*—chant; *hari hari*—the holy name of the Lord.

TRANSLATION

Lord Caitanya Mahāprabhu then put His hand on the chest of Gopāla and told him, "My dear Gopāla, get up and chant the holy name of the Lord!"

adi.12.26

> *uṭhila gopāla prabhura sparśa-dhvani śuni'*
> *ānandita hañā sabe kare hari-dhvani*

SYNONYMS

uṭhila—got up; *gopāla*—of the name Gopāla; *prabhura*—of the Lord; *sparśa*—touch; *dhvani*—sound; *śuni'*—hearing; *ānandita*—jubilant; *hañā*—becoming; *sabe*—all; *kare*—did; *hari-dhvani*—chanting of the Hare Kṛṣṇa *mahā-mantra*.

TRANSLATION

When he heard this sound and felt the touch of the Lord, Gopāla immediately got up, and all the Vaiṣṇavas chanted the Hare Kṛṣṇa mahā-mantra in jubilation.

adi.12.27

> *ācāryera āra putra—śrī-balarāma*
> *āra putra—'svarūpa'-śākhā, 'jagadīśa' nāma*

SYNONYMS

ācāryera—of Śrīla Advaita Ācārya; *āra*—another; *putra*—son; *śrī-balarāma*—of the name Śrī Balarāma; *āra putra*—another son; *svarūpa*—of the name Svarūpa; *śākhā*—branch; *jagadīśa nāma*—of the name Jagadīśa.

TRANSLATION

The other sons of Advaita Ācārya were Śrī Balarāma, Svarūpa and Jagadīśa.

PURPORT

The Sanskrit book *Advaita-carita* states that Balarāma, Svarūpa and Jagadīśa were the fourth, fifth and sixth sons of Advaita Ācārya. Therefore Śrī Advaita Ācārya had six sons. Balarāma, Svarūpa and Jagadīśa, being *smārtas,* or Māyāvādīs, were rejected by Vaiṣṇava society. Sometimes Māyāvādīs pose

themselves as Vaiṣṇavas, or worshipers of Lord Viṣṇu, but actually they do not believe in Lord Viṣṇu as the Supreme Personality of Godhead, for they consider demigods like Lord Śiva, Durgā, the sun-god and Gaṇeśa equal to Him. They are generally known as *pañcopāsaka-smārtas,* and one should not count them among the Vaiṣṇavas.

Balarāma had three wives and nine sons. The youngest son of his first wife was known as Madhusūdana Gosvāmī. He took the title Bhaṭṭācārya and accepted the path of the *smārta* or Māyāvāda philosophy. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura notes that the son of Gosvāmī Bhaṭṭācārya, Śrī Rādhāramaṇa Gosvāmī Bhaṭṭācārya, refused the title *gosvāmī* because it is generally meant for *sannyāsīs,* those who have taken the renounced order of life. One who is still in family life should not misuse the title *gosvāmī.* Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura did not recognize the caste *gosvāmīs* because they were not in the line of the six Gosvāmīs in the renounced order who were direct disciples of Lord Caitanya Mahāprabhu-namely, Śrīla Rūpa Gosvāmī, Śrīla Sanātana Gosvāmī, Śrīla Bhaṭṭa Raghunātha Gosvāmī, Śrī Gopāla Bhaṭṭa Gosvāmī, Śrī Jīva Gosvāmī and Śrīla Raghunātha dāsa Gosvāmī. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura said that the *gṛhastha āśrama,* or the status of family life, is a sort of concession for sense gratification. Therefore a *gṛhastha* should not falsely adopt the title *gosvāmī.* The ISKCON movement has never conferred the title *gosvāmī* upon a householder. Although all the *sannyāsīs* we have initiated in ISKCON are young, we have awarded them

the titles of the renounced order of life, *svāmī* and *gosvāmī,* because they have completely dedicated their lives to preach the cult of Śrī Caitanya Mahāprabhu. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura mentions that not only do the householder caste *gosvāmīs* disrespect the title *gosvāmī,* but also, following the principles of the *smārta* Raghunandana, they exhibit great foolishness by burning a straw image of Advaita Ācārya in a *śrāddha* ceremony, thus acting as Rākṣasas and disrespecting the cause of *Hari-bhakti-vilāsa,* which is the guide for Vaiṣṇavas. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura says that sometimes these *smārta* caste *gosvāmīs* write books on Vaiṣṇava philosophy or commentaries on the original scriptures, but a pure devotee should cautiously avoid reading them.

adi.12.28

> *'kamalākānta viśvāsa'-nāma ācārya-kiṅkara*
> *ācārya-vyavahāra saba—tāṅhāra gocara*

SYNONYMS

kamalākānta viśvāsa—of the name Kamalākānta Viśvāsa; *nāma*—name; *ācārya-kiṅkara*—servant of Advaita Ācārya; *ācārya-vyavahāra*—the dealings of Advaita Ācārya; *saba*—all; *tāṅhāra*—his; *gocara*—with in the knowledge.

TRANSLATION

Advaita Ācārya's very confidential servant named Kamalākānta Viśvāsa knew all the dealings of Advaita Ācārya.

PURPORT

The name Kamalānanda mentioned in the *Ādi-līlā* (10.149) and the name Kamalākānta mentioned in the *Madhya-līlā* (10.94) both refer to the same man. Kamalākānta, a very confidential servant of Lord Caitanya Mahāprabhu born in a *brāhmaṇa* family, engaged in the service of Śrī Advaita Ācārya as His secretary. When Paramānanda Purī went from Navadvīpa to Jagannātha Purī, he took Kamalākānta Viśvāsa with him, and they both went to see Lord Caitanya at Jagannātha Purī. It is mentioned in the *Madhya-līlā* (10.94) that one of the devotees of Lord Caitanya, the *brāhmaṇa* Kamalākānta, went with Paramānanda Purī to Jagannātha Purī.

adi.12.29

> *nīlācale teṅho eka patrikā likhiyā*
> *pratāparudrera pāśa dila pāṭhāiyā*

SYNONYMS

nīlācale—at Jagannātha Purī; *teṅho*—Kamalākānta; *eka*—one; *patrikā*—note; *likhiyā*—writing; *pratāparudrera*—Pratāparudra Mahārāja; *pāśa*—addressed to him; *dilapāṭhāiyā*—sent.

TRANSLATION

When Kamalākānta Viśvāsa was in Jagannātha Purī, he sent a note through someone to Mahārāja Pratāparudra.

adi.12.30

> *sei patrīra kathā ācārya nāhi jāne*
> *kona pāke sei patrī āila prabhu-sthāne*

SYNONYMS

sei patrīra—of that note; *kathā*—information; *ācārya*—Śrī Advaita Ācārya; *nāhi*—does not; *jāne*—know; *kona*—somehow or other; *pāke*—by means; *sei*—that; *patrī*—note; *āila*—came; *prabhu-sthāne*—in the hand of Lord Caitanya Mahāprabhu.

TRANSLATION

No one knew of that note, but somehow or other it reached the hands of Śrī Caitanya Mahāprabhu.

adi.12.31

> *se patrīte lekhā āche—ei ta' likhana*
> *īśvaratve ācāryere kariyāche sthāpana*

SYNONYMS

se—that; *patrīte*—in the note; *lekhā āche*—it is written; *ei ta'*—this; *likhana*—writing; *īśvaratve*—in the place of the Supreme Lord; *ācāryere*—unto Advaita Ācārya; *kariyāche*—established; *sthāpana*—situation.

TRANSLATION

That note established Advaita Ācārya as an incarnation of the Supreme Personality of Godhead.

adi.12.32

> *kintu tāṅra daive kichu ha-iyāche ṛṇa*
> *ṛṇa śodhibāre cāhi taṅkā śata-tina*

SYNONYMS

kintu—but; *tāṅra*—His; *daive*—in due course of time; *kichu*—some; *ha-iyāche*—there was; *ṛṇa*—debt; *ṛṇa*—debt; *śodhibāre*—to liquidate; *cāhi*—I want; *taṅkā*—rupees; *śata-tina*—about three hundred.

TRANSLATION

But it also mentioned that Advaita Ācārya had recently incurred a debt of about three hundred rupees that Kamalākānta Viśvāsa wanted to liquidate.

adi.12.33

> *patra paḍiyā prabhura mane haila duḥkha*
> *bāhire hāsiyā kichu bale candra-mukha*

SYNONYMS

patra—note; *paḍiyā*—reading; *prabhura*—of Lord Caitanya Mahāprabhu; *mane*—in the mind; *haila*—became; *duḥkha*—unhappiness; *bāhire*—externally; *hāsiyā*—smiling; *kichu*—something; *bale*—says; *candra-mukha*—the moon-faced.

TRANSLATION

Lord Caitanya Mahāprabhu became unhappy upon reading the note, although His face still shone as brightly as the moon. Thus, smiling, He spoke as follows.

adi.12.34

> *ācāryere sthāpiyāche kariyā īśvara*
> *ithe doṣa nāhi, ācārya—daivata īśvara*

SYNONYMS

ācāryere—unto Śrī Advaita Ācārya; *sthāpiyāche*—he established; *kariyā*—mentioning; *īśvara*—as the Supreme Personality of Godhead; *ithe*—in this; *doṣa*—fault; *nāhi*—there is not; *ācārya*—Advaita Ācārya; *daivataīśvara*—He is actually the Supreme Personality of Godhead.

TRANSLATION

"He has established Advaita Ācārya as an incarnation of the Supreme Personality of Godhead. There is nothing wrong in this, for He is indeed the Lord Himself.

adi.12.35

> *īśvarera dainya kari' kariyāche bhikṣā*
> *ataeva daṇḍa kari' karāiba śiksā*

SYNONYMS

īśvarera—of the Supreme Personality of Godhead; *dainya*—poverty; *kari'*—establishing; *kariyāche*—has done; *bhikṣā*—begging; *ataeva*—therefore; *danda*—punishment; *kari'*—giving him; *karāiba*—shall cause; *śikṣā*—instruction.

TRANSLATION

"But he has made the incarnation of Godhead a poverty-stricken beggar. Therefore I shall punish him for his correction."

PURPORT

To describe a man as an incarnation of God, or Nārāyaṇa, and at the same time present him as poverty-stricken is contradictory, and it is the greatest offense. The Māyāvādī philosophers, engaged in the missionary work of spoiling the Vedic culture by preaching that everyone is God, describe a poverty-stricken man as *daridra-nārāyaṇa,* or "poor Nārāyaṇa." Lord Caitanya Mahāprabhu never accepted such foolish and unauthorized ideas. He strictly warned, *māyāvādi-bhāṣya śunile haya sarva-nāśa:* "Anyone who follows the principles of Māyāvāda philosophy is certainly doomed." Such a fool needs to be reformed by punishment.

Although it is contradictory to say that the Supreme Personality of Godhead or His incarnation is poverty-stricken, we find in the revealed scriptures that when the Lord incarnated as Vāmana, He begged some land from Mahārāja Bali. Everyone knows, however, that Vāmanadeva was not at all poverty-stricken. His begging from Mahārāja Bali was a device to favor him. When Mahārāja Bali actually gave the land, Vāmanadeva exhibited His all-powerful position by covering the three worlds with three steps. One should not accept the so-called *daridra-*

nārāyaṇas as incarnations because they are completely unable to show the opulence of the genuine incarnations of God.

adi.12.36

> *govindere ājñā dila,—"iṅhā āji haite*
> *bāuliyā viśvāse ethā nā dibe āsite"*

SYNONYMS

govindere—unto Govinda; *ājñā dila*—ordered; *iṅhā*—to this place; *āji*—today; *haite*—from; *bāuliyā*—the Māyāvādī; *viśvāse*—unto Kamalākānta Viśvāsa; *ethā*—here; *nā*—do not; *dibe*—allow; *āsite*—to come.

TRANSLATION

The Lord ordered Govinda, "From today on, do not allow that bāuliyā Kamalākānta Viśvāsa to come here."

PURPORT

The *bāuliyās,* or *bāulas,* are one of thirteen unauthorized sects that pass as followers of Caitanya Mahāprabhu. The Lord ordered Govinda, His personal assistant, not to allow Kamalākānta Viśvāsa to come in His presence because he had become a *bāuliyā*. Thus although the *bāula-sampradāya, āula-sampradāya* and *sahajiyā-sampradāya,* as well as the *smārtas, jāta-gosāñis, atibāḍis, cūḍādhārīs* and *gaurāṅga-nāgarīs,* claim

to belong to the disciplic succession of Caitanya Mahāprabhu, the Lord actually rejected them.

adi.12.37

> *daṇḍa śuni' 'viśvāsa' ha-ila parama duḥkhita*
> *śuniyā prabhura daṇḍa ācārya harṣita*

SYNONYMS

daṇḍa—punishment; *śuni'*—hearing; *viśvāsa*—Kamalākānta Viśvāsa; *ha-ila*—became; *parama*—very; *duḥkhita*—unhappy; *śuniyā*—hearing; *prabhura*—of Lord Caitanya Mahāprabhu; *daṇḍa*—punishment; *ācārya*—Śrī Advaita Ācārya Prabhu; *harṣita*—very much pleased.

TRANSLATION

When Kamalākānta Viśvāsa heard about this punishment by Śrī Caitanya Mahāprabhu, he was very unhappy, but when Advaita Prabhu heard about it, He was greatly pleased.

PURPORT

In *Bhagavad-gītā* the Lord says, *samo 'haṁ sarva-bhūteṣu na me dveṣyo 'sti na priyaḥ:* "I envy no one, nor am I partial to anyone. I am equal to all." (Bg. 9.29) The Supreme Personality of Godhead being equal to everyone, no one can be His enemy, nor can anyone be His friend. Since everyone is a part or son of the

Supreme Personality of Godhead, the Lord cannot partially regard someone as a friend and someone as an enemy. Thus when Lord Caitanya Mahāprabhu punished Kamalākānta Viśvāsa by no longer allowing him to come in His presence, although the punishment was actually very hard on him, Śrī Advaita Prabhu, understanding the inner meaning of such punishment, was happy because He appreciated that the Lord had actually favored Kamalākānta Viśvāsa. Therefore He was not at all unhappy. Devotees should always be happy with all the dealings of their master, the Supreme Personality of Godhead. A devotee may be put into difficulty or opulence, but he should accept both as gifts of the Supreme personality of Godhead and jubilantly engage in the service of the Lord in all circumstances.

adi.12.38

> *viśvāsere kahe,—tumi baḍa bhāgyavān*
> *tomāre karila daṇḍa prabhu bhagavān*

SYNONYMS

viśvāsere—unto Kamalākānta Viśvāsa; *kahe*—said; *tumi*—you; *baḍa*—very; *bhāgyavān*—fortunate; *tomāre*—unto you; *karila*—did; *daṇḍa*—punishment; *prabhu*—the Lord; *bhagavān*—the Supreme Personality of Godhead.

TRANSLATION

Seeing Kamalākānta Viśvāsa unhappy, Advaita Ācārya Prabhu told him, "You are greatly fortunate to have been punished by the Supreme Lord, the Personality of Godhead, Lord Caitanya Mahāprabhu.

PURPORT

This is an authoritative judgment by Śrī Advaita Prabhu. He clearly advises that one should not be unhappy when reverses come upon him by the order of the Supreme Personality of Godhead. A devotee should always be happy to receive the fortune awarded him by the Supreme Lord, which seems pleasant or unpleasant according to one's judgment.

adi.12.39

> *pūrve mahāprabhu more karena sammāna*
> *duḥkha pāi' mane āmi kailuṅ anumāna*

SYNONYMS

pūrve—previously; *mahāprabhu*—Lord Caitanya Mahāprabhu; *more*—unto Me; *karena*—does; *sammāna*—respect; *duḥkha*—unhappy; *pāi'*—becoming; *mane*—in the mind; *āmi*—I; *kailuṅ*—made; *anumāna*—a plan.

TRANSLATION

"Formerly Lord Caitanya Mahāprabhu always respected Me as His senior, but I did not like such respect. Therefore, My mind being afflicted by unhappiness, I made a plan.

adi.12.40

> *mukti—śreṣṭha kari' kainu vāśiṣṭha vyākhyāna*
> *kruddha hañā prabhu more kaila apamāna*

SYNONYMS

mukti—liberation; *śreṣṭha*—the topmost; *kari'*—accepting; *kainu*—I did; *vāśiṣṭha*—the book known as *Yoga-vāśiṣṭha*; *vyākhyāna*—explanation; *kruddha*—angry; *hañā*—becoming; *prabhu*—the Lord; *more*—unto Me; *kaila*—did; *apamāna*—disrespect.

TRANSLATION

"Thus I expounded the Yoga-vāśiṣṭha, which considers liberation the ultimate goal of life. For this the Lord became angry at Me and treated Me with apparent disrespect.

PURPORT

There is a book of the name *Yoga-vāśiṣṭha* that Māyāvādīs greatly favor because it is full of impersonal misunderstandings

regarding the Supreme Personality of Godhead, with no touch of Vaiṣṇavism. Factually, all Vaiṣṇavas should avoid such a book, but Advaita Ācārya Prabhu, wanting punishment from the Lord, began to support the impersonal statements of the *Yoga-vāśiṣṭha*. Thus Lord Caitanya Mahāprabhu became extremely angry at Him and seemingly treated Him disrespectfully.

adi.12.41

> *daṇḍa pāñā haila mora parama ānanda*
> *ye daṇḍa pāila bhāgyavān śrī-mukunda*

SYNONYMS

daṇḍa pāñā—receiving the punishment; *haila*—became; *mora*—My; *parama*—very great; *ānanda*—happiness; *ye daṇḍa*—the punishment; *pāila*—got; *bhāgyavān*—the most fortunate; *śrī-mukunda*—of the name Śrī Mukunda.

TRANSLATION

"When chastised by Lord Caitanya, I was very happy to receive a punishment similar to that awarded Śrī Mukunda.

PURPORT

Śrī Mukunda, a great friend and associate of Lord Caitanya Mahāprabhu, used to visit many places where people were against the Vaiṣṇava cult. When Lord Caitanya Mahāprabhu

came to know of this, He punished Mukunda, forbidding him to see Him again. Although Caitanya Mahāprabhu was soft like a flower, He was also strict like a thunderbolt, and everyone was afraid to allow Mukunda to come again into the presence of Śrī Caitanya Mahāprabhu. Mukunda, therefore, being very sorry, asked his other friends whether he would one day be allowed to see Lord Caitanya Mahāprabhu. When the devotees brought this inquiry to Lord Caitanya, the Lord replied, "Mukunda will get permission to see Me after many millions of years." When they gave this information to Mukunda, he danced with jubilation, and when Lord Caitanya Mahāprabhu heard that Mukunda was so patiently waiting to meet Him after millions of years, He immediately asked him to return. There is a statement about this punishment of Mukunda in the *Caitanya-bhāgavata, Madhya-līlā,* Tenth Chapter.

adi.12.42

> *ye daṇḍa pāila śrī-śacī bhāgyavatī*
> *se daṇḍa prasāda anya loka pābe kati*

SYNONYMS

ye daṇḍa—the punishment; *pāila*—got; *śrī-śacī bhāgyavatī*—the most fortunate mother Śacīdevī; *se daṇḍa*—the same punishment; *prasāda*—favor; *anya*—other; *loka*—person; *pābe*—can get; *kati*—how.

TRANSLATION

"A similar punishment was awarded to mother Śacīdevī. Who could be more fortunate than she to receive such punishment?"

PURPORT

Mother Śacīdevī was similarly punished, as mentioned in the *Caitanya-bhāgavata, Madhya-līlā,* Chapter Twenty-two. Mother Śacīdevī, apparently showing her feminine nature, accused Advaita Prabhu of encouraging her son to become a *sannyāsī*. Caitanya Mahāprabhu, taking this accusation as an offense, asked Śacīdevī to touch the lotus feet of Advaita Ācārya to mitigate the offense she had supposedly committed.

adi.12.43

> *eta kahi' ācārya tāṅre kariyā āśvāsa*
> *ānandita ha-iyā āila mahāprabhu-pāśa*

SYNONYMS

eta kahi'—speaking thus; *ācārya*—Śrī Advaita Ācārya Prabhu; *tāṅre*—unto Kamalākānta Viśvāsa; *kariyā*—doing; *āśvāsa*—pacification; *ānandita*—happy; *ha-iyā*—becoming; *āila*—went; *mahāprabhu-pāśa*—to the place of Lord Caitanya Mahāprabhu.

TRANSLATION

After pacifying Kamalākānta Viśvāsa in this way, Śrī Advaita Ācārya Prabhu went to see Caitanya Mahāprabhu.

adi.12.44

> *prabhuke kahena—tomāra nā bujhi e līlā*
> *āmā haite prasāda-pātra karilā kamalā*

SYNONYMS

prabhuke—unto the Lord; *kahena*—says; *tomāra*—Your; *nā*—do not; *bujhi*—I understand; *e*—these; *līlā*—pastimes; *āmā*—Myself; *haite*—more than; *prasāda-pātra*—object of favor; *karilā*—You did; *kamalā*—unto Kamalākānta Viśvāsa.

TRANSLATION

Śrī Advaita Ācārya told Lord Caitanya, "ḷ cannot understand Your transcendental pastimes. You have shown more favor to Kamalākānta than You generally show to Me.

adi.12.45

> *āmāreha kabhu yei nā haya prasāda*
> *tomāra caraṇe āmi ki kainu aparādha*

SYNONYMS

āmāreha—even upon Me; *kabhu*—at any time; *yei*—that; *nā*—never; *haya*—becomes; *prasāda*—favor; *tomāra caraṇe*—at Your lotus feet; *āmi*—I; *ki*—what; *kainu*—have done; *aparādha*—offense.

TRANSLATION

"The favor You have shown Kamalākānta is so great that even to Me You have never shown such favor. What offense have I committed at Your lotus feet so as not to be shown such favor?"

PURPORT

This is a reference to Lord Caitanya Mahāprabhu's former punishment of Advaita Ācārya. When Advaita Ācārya Prabhu was reading *Yoga-vāśiṣṭha,* Lord Caitanya Mahāprabhu beat Him, but He never told Him not to come in His presence. But Kamalākānta was punished with the order never to come in the Lord's presence. Therefore Śrī Advaita Ācārya Prabhu wanted to impress upon Caitanya Mahāprabhu that He had shown more favor to Kamalākānta Viśvāsa because He had prohibited Kamalākānta from seeing Him, whereas He had not done so to Advaita Ācārya. Therefore the favor shown Kamalākānta Viśvāsa was greater than that shown Advaita Ācārya.

adi.12.46

> *eta śuni' mahāprabhu hāsite lāgilā*
> *bolāiyā kamalākānte prasanna ha-ilā*

SYNONYMS

eta śuni'—thus hearing; *mahāprabhu*—Lord Caitanya Mahāprabhu; *hāsite*—to laugh; *lāgilā*—began; *bolāiyā*—calling; *kamalākānte*—unto Kamalākānta; *prasanna*—satisfied; *ha-ilā*—became.

TRANSLATION

Hearing this, Lord Caitanya Mahāprabhu laughed with satisfaction and immediately called Kamalākānta Viśvāsa.

adi.12.47

> *ācārya kahe, ihāke kene dile daraśana*
> *dui prakārete kare more viḍambana*

SYNONYMS

ācārya kahe—Śrī Advaita Ācārya said; *ihāke*—unto him; *kene*—why; *dile*—You gave; *daraśana*—audience; *dui*—two; *prakārete*—in ways; *kare*—does; *more*—unto Me; *viḍambana*—cheating.

TRANSLATION

Advaita Ācārya then said to Caitanya Mahāprabhu, "Why have You called back this man and allowed him to see You? He has cheated Me in two ways."

adi.12.48

> *śuniyā prabhura mana prasanna ha-ila*
> *duṅhāra antara-kathā duṅhe se jānila*

SYNONYMS

śuniyā—hearing this; *prabhura*—of Caitanya Mahāprabhu; *mana*—mind; *prasanna*—satisfaction; *ha-ila*—felt; *duṅhāra*—of both of Them; *antara-kathā*—confidential talks; *duṅhe*—both of Them; *se*—that; *jānila*—could understand.

TRANSLATION

When Caitanya Mahāprabhu heard this, His mind was satisfied. Only They could understand each other's minds.

adi.12.49

> *prabhu kahe—bāuliyā, aiche kāhe kara*
> *ācāryera lajjā-dharma-hāni se ācara*

SYNONYMS

prabhu kahe—the Lord said; *bāuliyā*—one who does not know what is right; *aiche*—in that way; *kāhe*—why; *kara*—do; *ācāryera*—of Śrī Advaita Ācārya; *lajjā*—privacy; *dharma*—religion; *hāni*—loss; *se*—that; *ācara*—you act.

TRANSLATION

Lord Caitanya Mahāprabhu instructed Kamalākānta, "You are a bāuliyā, one who does not know things as they are. Why do you act in this way? Why do you invade the privacy of Advaita Ācārya and damage His religious principles?

PURPORT

Kamalākānta Viśvāsa, out of his ignorance, asked the King of Jagannātha Purī, Mahārāja Pratāparudra, to liquidate the three-hundred-rupee debt of Advaita Ācārya, but at the same time he established Advaita Ācārya as an incarnation of the Supreme Personality of Godhead. This is contradictory. An incarnation of the Supreme Godhead cannot be indebted to anyone in this material world. Caitanya Mahāprabhu is never satisfied by such a contradiction, which is technically called *rasābhāsa,* or overlapping of one humor (*rasa*) with another. This is the same type of idea as the contradiction that Nārāyaṇa is poverty-stricken (*daridra-nārāyaṇa*).

adi.12.50

> *pratigraha kabhu nā karibe rāja-dhana*
> *viṣayīra anna khāile duṣṭa haya mana*

SYNONYMS

pratigraha—acceptance of alms; *kabhu*—at any time; *nā*—not; *karibe*—should do; *rāja-dhana*—charity by kings; *viṣayīra*—of men who are materialistic; *anna*—food; *khāile*—by eating; *duṣṭa*—polluted; *haya*—becomes; *mana*—mind.

TRANSLATION

"Advaita Ācārya, My spiritual master, should never accept charity from rich men or kings because if a spiritual master accepts money or grains from such materialists his mind becomes polluted.

PURPORT

It is very risky to accept money or food from materialistic persons, for such acceptance pollutes the mind of the charity's recipient. According to the Vedic system, one should give charity to *sannyāsīs* and *brāhmaṇas* because one who thus gives charity becomes free from sinful activities. Formerly, therefore, *brāhmaṇas* would not accept charity from a person unless he were very pious. Lord Caitanya Mahāprabhu gave this instruction for all spiritual masters. Materialistic persons who

are not inclined to give up their sinful activities like illicit sex, intoxication, gambling and meat-eating sometimes want to become our disciples, but, unlike professional spiritual masters who accept disciples regardless of their condition, Vaiṣṇavas do not accept such cheap disciples. One must at least agree to abide by the rules and regulations for a disciple before a Vaiṣṇava *ācārya* can accept him. In fact, a Vaiṣṇava should not even accept charity or food from persons who do not follow the rules and regulations of the Vaiṣṇava principles.

adi.12.51

> *mana duṣṭa ha-ile nahe kṛṣṇera smaraṇa*
> *kṛṣṇa-smṛti vinu haya niṣphala jīvana*

SYNONYMS

mana—mind; *duṣṭa*—polluted; *ha-ile*—becoming; *nahe*—is not possible; *kṛṣṇera*—of Lord Kṛṣṇa; *smaraṇa*—remembrance; *kṛṣṇa-smṛti*—remembrance of Lord Kṛṣṇa; *vinu*—without; *haya*—becomes; *niṣphala*—without any result; *jīvana*—life.

TRANSLATION

"When one's mind is polluted, it is very difficult to remember Kṛṣṇa; and when remembrance of Lord Kṛṣṇa is hampered, one's life is unproductive.

PURPORT

A devotee should always be alert, keeping his mind in a sanguine state so that he can always remember Lord Śrī Kṛṣṇa. The *śāstras* state, *smartavyaḥ satataṁ viṣṇuḥ:* in devotional life one should always remember Lord Viṣṇu. Śrīla Śukadeva Gosvāmī also advised Mahārāja Parīkṣit, *smartavyo nityaśaḥ*. In the Second Canto, First Chapter, of *Śrīmad-Bhāgavatam,* Śukadeva Gosvāmī advised Parīkṣit Mahārāja:

> *tasmād bhārata sarvātmā*
> *bhagavān īśvaro hariḥ*
> *śrotavyaḥ kīrtitavyaś ca*
> *smartavyaś cecchatābhayam*

"O descendant of King Bharata, one who desires to be free from all miseries must hear, glorify and also remember the Supreme Personality of Godhead, who is the Supersoul, the controller and the savior from all miseries." (Bhāg. 2.1.5) This is the summary of all the activities of a Vaiṣṇava, and the same instruction is repeated here (*kṛṣṇa-smṛti vinu haya niṣphala jīvana*). Śrīla Rūpa Gosvāmī states in *Bhakti-rasāmṛta-sindhu, avyartha-kālatvam*/ A Vaiṣṇava must be very alert not to waste even a second of his valuable lifetime. This is a symptom of a Vaiṣṇava. But association with pounds-and-shillings men, or *viṣayīs,* materialists who are simply interested in sense gratification, pollutes one's mind and hampers such continuous remembrance of Lord Kṛṣṇa. Śrī Caitanya Mahāprabhu therefore advised, *asat-saṅga-tyāga—ei vaiṣṇava-ācāra:* a Vaiṣṇava

should behave in such a way as to never associate with nondevotees or materialists (Cc. Madhya 22.87). One can avoid such association simply by always remembering Kṛṣṇa within his heart.

adi.12.52

> *loka-lajjā haya, dharma-kīrti haya hāni*
> *aiche karma nā kariha kabhu ihā jāni'*

SYNONYMS

loka-lajjā—unpopularity; *haya*—becomes; *dharma*—religion; *kīrti*—reputation; *haya*—becomes; *hāni*—damaged; *aiche*—such; *karma*—work; *nā*—do not; *kariha*—execute; *kabhu*—ever; *ihā*—this; *jāni'*—knowing.

TRANSLATION

"Thus one becomes unpopular in the eyes of the people in general, for this damages his religiosity and fame. A Vaiṣṇava, especially one who acts as a spiritual master, must not act in such a way. One should always be conscious of this fact."

adi.12.53

> *ei śikṣā sabākāre, sabe mane kaila*
> *ācārya-gosāñi mane ānanda pāila*

SYNONYMS

ei—this; *śikṣā*—instruction; *sabākāre*—for all; *sabe*—all present; *mane*—in the mind; *kaila*—took it; *ācārya-gosāñi*—Advaita Ācārya; *mane*—within the mind; *ānanda*—pleasure; *pāila*—felt.

TRANSLATION

When Caitanya Mahāprabhu gave this instruction to Kamalākānta, all present considered it to be meant for everyone. Thus Advaita Ācārya was greatly pleased.

adi.12.54

> *ācāryera abhiprāya prabhu-mātra bujhe*
> *prabhura gambhīra vākya ācārya samujhe*

SYNONYMS

ācāryera—of Advaita Ācārya; *abhiprāya*—intention; *prabhu-mātra*—only Lord Caitanya Mahāprabhu; *bujhe*—can understand; *prabhura*—of Lord Caitanya Mahāprabhu; *gambhīra*—grave; *vākya*—instruction; *ācārya*—Advaita Ācārya; *samujhe*—can understand.

TRANSLATION

Only Lord Caitanya Mahāprabhu could understand the intentions of Advaita Ācārya, and Advaita Ācārya appreciated the grave instruction of Lord Caitanya Mahāprabhu.

adi.12.55

> *ei ta' prastāve āche bahuta vicāra*
> *grantha-bāhulya-bhaye nāri likhibāra*

SYNONYMS

ei ta'—in this; *prastāve*—statement; *āche*—there are; *bahuta*—many; *vicāra*—considerations; *grantha*—of the book; *bāhulya*—of the expansion; *bhaye*—out of fear; *nāri*—I do not; *likhibāra*—write.

TRANSLATION

In this statement there are many confidential considerations. I do not write of them all, fearing an unnecessary increase in the volume of the book.

adi.12.56

> *śrī-yadunandanācārya—advaitera śākhā*
> *tāṅra śākhā-upaśākhāra nāhi haya lekhā*

SYNONYMS

śrī-yadunandana-ācārya—of the name Śrī Yadunandana Ācārya; *advaitera*—of Advaita Ācārya; *śākhā*—branch; *tāṅra*—his; *śākhā*—branches; *upaśākhāra*—subbranches; *nāhi*—not; *haya*—there is; *lekhā*—writing.

TRANSLATION

The fifth branch of Advaita Ācārya was Śrī Yadunandana Ācārya, who had so many branches and subbranches that it is impossible to write of them.

PURPORT

Yadunandana Ācārya was the official initiator spiritual master of Raghunātha dāsa Gosvāmī. In other words, when Raghunātha dāsa Gosvāmī was a householder, Yadunandana Ācārya initiated him at home. Later Raghunātha dāsa Gosvāmī took shelter of Śrī Caitanya Mahāprabhu at Jagannātha Purī.

adi.12.57

> *vāsudeva dattera teṅho kṛpāra bhājana*
> *sarva-bhāve āśriyāche caitanya-caraṇa*

SYNONYMS

vāsudeva dattera—of Vāsudeva Datta; *teṅho*—he was; *kṛpāra*—of the mercy; *bhājana*—competent to receive; *sarva-bhāve*—in all

respects; *āśriyāche*—took shelter; *caitanya-caraṇa*—of the lotus feet of Lord Caitanya.

TRANSLATION

Śrī Yadunandana Ācārya was a student of Vāsudeva Datta, and he received all his mercy. Therefore he could accept Lord Caitanya's lotus feet, from all angles of vision, as the supreme shelter.

PURPORT

The *Gaura-gaṇoddeśa-dīpikā,* verse 140, describes that Vāsudeva Datta was formerly Madhuvrata, a singer in Vṛndāvana.

adi.12.58

> *bhāgavatācārya, āra viṣṇudāsācārya*
> *cakrapāṇi ācārya, āra ananta ācārya*

SYNONYMS

bhāgavata-ācārya—of the name Bhāgavata Ācārya; *āra*—and; *viṣṇudāsa-ācārya*—of the name Viṣṇudāsa Ācārya; *cakrapāṇi ācārya*—of the name Cakrapāṇi Ācārya; *āra*—and; *anantaācārya*—of the name Ananta Ācārya.

TRANSLATION

Bhāgavata Ācārya, Viṣṇudāsa Ācārya, Cakrapāṇi Ācārya and Ananta Ācārya were the sixth, seventh, eighth and ninth branches of Advaita Ācārya.

PURPORT

In his *Anubhāṣya* Śrī Bhaktisiddhānta Sarasvatī Gosvāmī Prabhupāda says that Bhāgavata Ācārya was formerly among the followers of Advaita Ācārya but was later counted among the followers of Gadādhara Paṇḍita. The sixth verse of *Śākhā-nirṇayāmṛta,* a book written by Yadunandana dāsa, states that Bhāgavata Ācārya compiled a famous book of the name *Prema-taraṅgiṇī*. According to the *Gaura-gaṇoddeśa-dīpikā,* verse 195, Bhāgavata Ācārya formerly lived in Vṛndāvana as Śveta-mañjarī. Viṣṇudāsa Ācārya was present during the Khetari-mahotsava. He went there with Acyutānanda, as stated in the *Bhakti-ratnākara,* Tenth *Taraṅga*. Ananta Ācārya was one of the eight principal *gopīs*. His former name was Sudevī. Although he was among Advaita Ācārya's followers, he later became an important devotee of Gadādhara Gosvāmī.

adi.12.59

> *nandinī, āra kāmadeva, caitanya-dāsa*
> *durlabha viśvāsa, āra vanamāli-dāsa*

SYNONYMS

nandinī—of the name Nandinī; *āra*—and; *kāmadeva*—of the name Kāmadeva; *caitanya-dāsa*—of the name Caitanya dāsa; *durlabha viśvāsa*—of the name Durlabha Viśvāsa; *āra*—and; *vanamāli-dāsa*—of the name Vanamālī dāsa.

TRANSLATION

Nandinī, Kāmadeva, Caitanya dāsa, Durlabha Viśvāsa and Vanamālī dāsa were the tenth, eleventh, twelfth, thirteenth and fourteenth branches of Śrī Advaita Ācārya.

adi.12.60

> *jagannātha kara, āra kara bhavanātha*
> *hṛdayānanda sena, āra dāsa bholānātha*

SYNONYMS

jagannātha kara—of the name Jagannātha Kara; *āra*—and; *kara bhavanātha*—of the name Bhavanātha Kara; *hṛdayānanda sena*—of the name Hṛdayānanda Sena; *āra*—and; *dāsa bholānātha*—of the name Bholānātha dāsa.

TRANSLATION

Jagannātha Kara, Bhavanātha Kara, Hṛdayānanda Sena and Bholānātha dāsa were the fifteenth, sixteenth, seventeenth and eighteenth branches of Advaita Ācārya.

adi.12.61

> *yādava-dāsa, vijaya-dāsa, dāsa janārdana*
> *ananta-dāsa, kānu-paṇḍita, dāsa nārāyaṇa*

SYNONYMS

yādava-dāsa—of the name Yādava dāsa; *vijaya-dāsa*—of the name Vijaya dāsa; *dāsajanārdana*—of the name Janārdana dāsa; *ananta-dāsa*—of the name Ananta dāsa; *kānu-paṇḍita*—of the name Kānu Paṇḍita; *dāsanārāyaṇa*—of the name Nārāyaṇa dāsa.

TRANSLATION

Yādava dāsa, Vijaya dāsa, Janārdana dāsa, Ananta dāsa, Kānu Paṇḍita and Nārāyaṇa dāsa were the nineteenth, twentieth, twenty-first, twenty-second, twentythird and twenty-fourth branches of Advaita Ācārya.

adi.12.62

> *śrīvatsa paṇḍita, brahmacārī haridāsa*
> *puruṣottama brahmacārī, āra kṛṣṇadāsa*

SYNONYMS

śrīvatsa paṇḍita—of the name Śrīvatsa Paṇḍita; *brahmacārī haridāsa*—of the name Haridāsa Brahmacārī; *puruṣottamabrahmacārī*—of the name Puruṣottama Brahmacārī; *āra*—and; *kṛṣṇadāsa*—of the name Kṛṣṇadāsa.

TRANSLATION

Śrīvatsa Paṇḍita, Haridāsa Brahmacārī, Puruṣottama Brahmacārī and Kṛṣṇadāsa were the twenty-fifth, twenty-sixth, twenty-seventh and twenty-eighth branches of Advaita Ācārya.

adi.12.63

> *puruṣottama paṇḍita, āra raghunātha*
> *vanamālī kavicandra, āra vaidyanātha*

SYNONYMS

puruṣottama paṇḍita—of the name Puruṣottama Paṇḍita; *āra raghunātha*—and Raghunātha; *vanamālī kavicandra*—of the name Vanamālī Kavicandra; *āra*—and; *vaidyanātha*—of the name Vaidyanātha.

TRANSLATION

Puruṣottama Paṇḍita, Raghunātha, Vanamālī Kavicandra and Vaidyanātha were the twenty-ninth,

thirtieth, thirty-first and thirty-second branches of Advaita Ācārya.

adi.12.64

> *lokanātha paṇḍita, āra murāri paṇḍita*
> *śrī-haricaraṇa, āra mādhava paṇḍita*

SYNONYMS

lokanātha paṇḍita—of the name Lokanātha Paṇḍita; *āra*—and; *murāri paṇḍita*—of the name Murāri Paṇḍita; *śrī-haricaraṇa*—of the name Śrī Haricaraṇa; *āra*—and; *mādhavapaṇḍita*—of the name Mādhava Paṇḍita.

TRANSLATION

Lokanātha Paṇḍita, Murāri Paṇḍita, Śrī Haricaraṇa and Mādhava Paṇḍita were the thirty-third, thirty-fourth, thirty-fifth and thirty-sixth branches of Advaita Ācārya.

adi.12.65

> *vijaya paṇḍita, āra paṇḍita śrīrāma*
> *asaṅkhya advaita-śākhā kata la-iba nāma*

SYNONYMS

vijaya-paṇḍita—of the name Vijaya Paṇḍita; *āra*—and; *paṇḍita śrīrāma*—of the name Śrīrāma Paṇḍita; *asaṅkhya*—innumerable; *advaita-śākhā*—branches of Advaita Ācārya; *kata*—how many; *la-iba*—shall I enumerate; *nāma*—their names.

TRANSLATION

Vijaya Paṇḍita and Śrīrāma Paṇḍita were two important branches of Advaita Ācārya. There are innumerable branches, but I am unable to mention them all.

PURPORT

Since Śrīvāsa Paṇḍita was an incarnation of Nārada Muni, his younger brother, Śrīrāma Paṇḍita, is accepted as an incarnation of Parvata Muni, Nārada Muni's most intimate friend.

adi.12.66

> *māli-datta jala advaita-skandha yogāya*
> *sei jale jīye śākhā,—phula-phala pāya*

SYNONYMS

māli-datta—given by the gardener; *jala*—water; *advaita-skandha*—the branch known as Advaita Ācārya; *yogāya*—supplies; *sei*—by

that; *jale*—water; *jīye*—lives; *śākhā*—branches; *phula-phala*—fruits and flowers; *pāya*—grow.

TRANSLATION

The Advaita Ācārya branch received the water supplied by the original gardener, Śrī Caitanya Mahāprabhu. In this way, the subbranches were nourished, and their fruits and flowers grew luxuriantly.

PURPORT

The branches of Advaita Ācārya nourished by the water (*jala*) supplied by Sri Caitanya Mahāprabhu are to be considered bona fide *ācāryas*. As we have discussed hereinbefore, the representatives of Advaita Ācārya later divided into two groups—the bona fide branches of the *ācārya's* disciplic succession and the pretentious branches of Advaita Ācārya. Those who followed the principles of Caitanya Mahāprabhu flourished, whereas the others, who are mentioned below in the sixty-seventh verse, dried up.

adi.12.67

> *ihāra madhye mālī pāche kona śākhā-gaṇa*
> *nā māne caitanya-mālī durdaiva kāraṇa*

SYNONYMS

ihāra—of them; *madhye*—within; *mālī*—the gardener; *pāche*—later on; *kona*—some; *śākhā-gaṇa*—branches; *nā*—does not; *māne*—accept; *caitanya-mālī*—the gardener Lord Caitanya; *durdaiva*—unfortunate; *kāraṇa*—reason.

TRANSLATION

After the disappearance of Lord Caitanya Mahāprabhu, some of the branches, for unfortunate reasons, deviated from His path.

adi.12.68

> *sṛjāila, jīyāila, tāṅre nā mānila*
> *kṛtaghna ha-ilā, tāṅre skandha kruddha ha-ila*

SYNONYMS

sṛjāila—fructified; *jīyāila*—maintained; *tāṅre*—Him; *nā*—not; *mānila*—accepted; *kṛtaghna*—ungrateful; *ha-ilā*—thus became; *tāṅre*—to them; *skandha*—trunk; *kruddha*—angry; *ha-ila*—became.

TRANSLATION

Some branches did not accept the original trunk that vitalized and maintained the entire tree. When they thus became ungrateful, the original trunk was angry at them.

adi.12.69

> *kruddha hañā skandha tāre jala nā sañcāre*
> *jalābhāve kṛśa śākhā śukāiyā mare*

SYNONYMS

kruddha hañā—being angry; *skandha*—the trunk; *tāre*—onto them; *jala*—water; *nā*—did not; *sañcāre*—sprinkle; *jala-abhāve*—for want of water; *kṛśa*—thinner; *śākhā*—branch; *śukāiyā*—dried up; *mare*—died.

TRANSLATION

Thus Lord Caitanya did not sprinkle upon them the water of His mercy, and they gradually withered and died.

adi.12.70

> *caitanya-rahita deha—śuṣkakāṣṭha-sama*
> *jīvitei mṛta sei, maile daṇḍe yama*

SYNONYMS

caitanya-rahita—without consciousness; *deha*—body; *śuṣka-kāṣṭha-sama*—exactly like dry wood; *jīvitei*—while living; *mṛta*—dead; *sei*—that; *maile*—after death; *daṇḍe*—punishes; *yama*—Yamarāja.

TRANSLATION

A person without Kṛṣṇa consciousness is no better than dry wood or a dead body. He is understood to be dead while living, and after death he is punishable by Yamarāja.

PURPORT

In the *Śrīmad-Bhāgavatam,* Sixth Canto, Third Chapter, twenty-ninth verse, Yamarāja, the superintendent of death, tells his assistants what class of men they should bring before him. There he states, "A person whose tongue never describes the qualities and holy name of the Supreme Personality of Godhead, whose heart never throbs as he remembers Kṛṣṇa and His lotus feet, and whose head never bows in obeisances to the Supreme Lord must be brought before me for punishment." In other words, nondevotees are brought before Yamarāja for punishment, and thus material nature awards them various types of bodies. After death, which is *dehāntara,* a change of body, nondevotees are brought before Yamarāja for justice. By the judgment of Yamarāja, material nature gives them bodies suitable for the reactions of their past activities. This is the process of *dehāntara,* or transmigration of the self from one body to another. Kṛṣṇa conscious devotees, however, are not subject to be judged by Yamarāja. For devotees there is an open road, as confirmed in *Bhagavad-gītā*. After giving up the body (*tyaktvā deham*), a devotee never again has to accept another material body, for in a spiritual body he goes back home, back to Godhead. The

punishments of Yamarāja are meant for persons who are not Kṛṣṇa conscious.

adi.12.71

> *kevala e gaṇa-prati nahe ei daṇḍa*
> *caitanya-vimukha yei sei ta' pāṣaṇḍa*

SYNONYMS

kevala—only; *e*—this; *gaṇa*—group; *prati*—unto them; *nahe*—it is not; *ei*—this; *daṇḍa*—punishment; *caitanya-vimukha*—against Śrī Caitanya Mahāprabhu; *yei*—anyone; *sei*—he; *ta'*—but; *pāṣaṇḍa*—atheist.

TRANSLATION

Not only the misguided descendants of Advaita Ācārya but anyone who is against the cult of Śrī Caitanya Mahāprabhu should be considered an atheist subject to be punished by Yamarāja.

adi.12.72

> *ki paṇḍita, ki tapasvī, kibā gṛhī, yati*
> *caitanya-vimukha yei, tāra ei gati*

SYNONYMS

ki paṇḍita—whether a learned scholar; *ki tapasvī*—whether a great ascetic; *kibā*—or; *gṛhī*—householder; *yati*—or *sannyāsī*; *caitanya-vimukha*—one who is against the cult of Śrī Caitanya Mahāprabhu; *yei*—anyone; *tāra*—his; *ei*—this; *gati*—destination.

TRANSLATION

Be one a learned scholar, a great ascetic, a successful householder or a famous sannyāsī, if one is against the cult of Śrī Caitanya Mahāprabhu, he is destined to suffer the punishment meted out by Yamarāja.

adi.12.73

> *ye ye laila śrī-acyutānandera mata*
> *sei ācāryera gaṇa—mahā-bhāgavata*

SYNONYMS

ye ye—anyone who; *laila*—accepted; *śrī-acyutānandera*—of Śrī Acyutānanda; *mata*—the path; *sei*—those; *ācāryera gaṇa*—descendants of Advaita Ācārya; *mahā-bhāgavata*—are all great devotees.

TRANSLATION

The descendants of Advaita Ācārya who accepted the path of Śrī Acyutānanda were all great devotees.

PURPORT

In this connection, Śrīla Bhaktivinoda Ṭhākura, in his *Amṛta-pravāha-bhāṣya,* gives this short note: "Śrī Advaita Ācārya is one of the important trunks of the *bhakti-kalpataru,* or desire tree of devotional service. Lord Śrī Caitanya Mahāprabhu, as a gardener, poured water on the root of the *bhakti* tree and thus nourished all its trunks and branches. But nevertheless, under the spell of *māyā,* the most unfortunate condition of a living entity, some of the branches, not accepting the gardener who poured water on them, considered the trunk the only cause of the great *bhakti-kalpataru*. In other words, the branches or descendants of Advaita Ācārya who considered Advaita Ācārya the original cause of the devotional creeper, and who thus neglected or disobeyed the instructions of Śrī Caitanya Mahāprabhu, deprived themselves of the effect of being watered and thus dried up and died. It is further to be understood that not only the misguided descendants of Advaita Ācārya but anyone who has no connection with Caitanya Mahāprabhu-even if he is independently a great *sannyāsī,* learned scholar or ascetic-is like a dead branch of a tree."

This analysis by Śrī Bhaktivinoda Ṭhākura, supporting the statements of Śrī Kṛṣṇadāsa Kavirāja Gosvāmī, depicts the position of the present so-called Hindu religion, which, being predominantly conducted by the Māyāvāda philosophy, has become a hodgepodge institution of various concocted ideas. Māyāvādīs greatly fear the Kṛṣṇa consciousness movement and accuse it of spoiling the Hindu religion because it accepts people

from all parts of the world and all religious sects and scientifically engages them in the *daiva-varṇāśrama-dharma*. As we have explained several times, however, we find no such word as "Hindu" in the Vedic literature. The word most probably came from Afghanistan, a predominantly Mohammedan country, and originally referred to a pass in Afghanistan known as Hindukush that is still a part of a trade route between India and various Muslim countries.

The actual Vedic system of religion is called *varṇāśrama-dharma,* as confirmed in the *Viṣṇu Purāṇa:*

> *varṇāśramācāravatā*
> *puruṣeṇa paraḥ pumān*
> *viṣṇur ārādhyate panthā*
> *nānyat tat-toṣa-kāraṇam*

(*Viṣṇu Purāṇa* 3.8.9)

The Vedic literature recommends that a human being follow the principles of *varṇāśrama-dharma*. Accepting the process of *varṇāśrama-dharma* will make a person's life successful because this will connect him with the Supreme Personality of Godhead, who is the goal of human life. Therefore the Kṛṣṇa consciousness movement is meant for all of humanity. Although human society has different sections or subdivisions, all human beings belong to one species, and therefore we accept that they all have the ability to understand their constitutional position in connection with the Supreme Personality of Godhead, Viṣṇu. Śrī

Caitanya Mahāprabhu confirms, *jīvera 'svarūpa' haya—kṛṣṇera nitya-dāsa:* "Every living entity is an eternal part, an eternal servant, of the Supreme Personality of Godhead." Every living entity who attains the human form of life can understand the importance of his position and thus become eligible to become a devotee of Lord Kṛṣṇa. We take it for granted, therefore, that all humanity should be educated in Kṛṣṇa consciousness. Indeed, in all parts of the world, in every country where we preach the *saṅkīrtana* movement, we find that people very easily accept the Hare Kṛṣṇa *mahā-mantra* without hesitation. The visible effect of this chanting is that the members of the Hare Kṛṣṇa movement, regardless of their backgrounds, all give up the four principles of sinful life and come to an elevated standard of devotion.

Although posing as great scholars, ascetics, householders and *svāmīs,* the so-called followers of the Hindu religion are all useless, dried-up branches of the Vedic religion. They are impotent; they cannot do anything to spread the Vedic culture for the benefit of human society. The essence of the Vedic culture is the message of Śrī Caitanya Mahāprabhu. Lord Caitanya instructed:

> *yāre dekha, tāre kaha 'kṛṣṇa' upadeśa*
> *āmāra ājñāya guru hañā tāra' ei deśa*

(Cc. Madhya 7.128)

One should simply instruct everyone he meets regarding the principles of *kṛṣṇa-kathā,* as expressed in *Bhagavad-gītā As It Is* and *Śrīmad-Bhāgavatam*. One who has no interest in *kṛṣṇa-kathā* or the cult of Śrī Caitanya Mahāprabhu is like dry, useless wood with no living force. The ISKCON branch, being directly watered by Śrī Caitanya Mahāprabhu, is becoming undoubtedly successful, whereas the disconnected branches of the so-called Hindu religion that are envious of ISKCON are drying up and dying.

adi.12.74

> *sei sei,—ācāryera kṛpāra bhājana*
> *anāyāse pāila sei caitanya-caraṇa*

SYNONYMS

sei sei—whoever; *ācāryera*—of Advaita Ācārya; *kṛpāra*—of the mercy; *bhājana*—eligible candidate; *anāyāse*—without difficulty; *pāila*—got; *sei*—he; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu.

TRANSLATION

By the mercy of Advaita Ācārya, the devotees who strictly followed the path of Caitanya Mahāprabhu attained the shelter of Lord Caitanya's lotus feet without difficulty.

adi.12.75

> *acyutera yei mata, sei mata sāra*
> *āra yata mata saba haila chārakhāra*

SYNONYMS

acyutera—of Acyutānanda; *yei*—which; *mata*—direction; *sei*—that; *mata*—direction; *sāra*—essential; *āra*—other; *yata*—all; *mata*—directions; *saba*—all; *haila*—became; *chārakhāra*—dismantled.

TRANSLATION

It should be concluded, therefore, that the path of Acyutānanda is the essence of spiritual life. Those who did not follow this path simply scattered.

adi.12.76

> *sei ācārya-gaṇe mora koṭi namaskāra*
> *acyutānanda-prāya, caitanya—jīvana yāṅhāra*

SYNONYMS

sei—those; *ācārya-gaṇe*—unto the spiritual masters; *mora*—my; *koṭi*—millions; *namaskāra*—obeisances; *acyutānanda-prāya*—almost as good as Acyutānanda; *caitanya*—Caitanya Mahāprabhu; *jīvana*—life; *yāṅhāra*—whose.

TRANSLATION

I therefore offer my respectful obeisances millions of times to Acyutānanda's actual followers whose life and soul was Śrī Caitanya Mahāprabhu.

adi.12.77

> *ei ta' kahilāṅ ācārya-gosāñira gaṇa*
> *tina skandha-śākhāra kaila saṅkṣepa gaṇana*

SYNONYMS

ei ta'—thus; *kahilāṅ*—I have spoken; *ācārya*—Advaita Ācārya; *gosāñira*—of the spiritual master; *gaṇa*—descendants; *tina*—three; *skandha*—of the trunk; *śākhāra*—of branches; *kaila*—was done; *saṅkṣepa*—in brief; *gaṇana*—counting.

TRANSLATION

Thus I have briefly described the three branches [Acyutānanda, Kṛṣṇa Miśra and Gopāla] of Śrī Advaita Ācārya's descendants.

adi.12.78

> *śākhā-upaśākhā, tāra nāhika gaṇana*
> *kichu-mātra kahi' kari dig-daraśana*

SYNONYMS

śākhā-upaśākhā—branches and subbranches; *tāra*—of them; *nāhika*—there is no; *gaṇana*—counting; *kichu-mātra*—something about them; *kahi'*—describing; *kari*—I am simply giving; *dig-daraśana*—a glimpse of the direction.

TRANSLATION

There are multifarious branches and subbranches of Advaita Ācārya. It is very difficult to enumerate them fully. I have simply given a glimpse of the whole trunk and its branches and subbranches.

adi.12.79

> *śrī-gadādhara paṇḍita śākhāte mahottama*
> *tāṅra upaśākhā kichu kari ye gaṇana*

SYNONYMS

śrī-gadādhara paṇḍita—Śrī Gadādhara Paṇḍita; *śākhāte*—of the branch; *mahottama*—very great; *tāṅra*—his; *upaśākhā*—branches and subbranches; *kichu*—something; *kari*—let me do; *ye*—that; *gaṇana*—counting.

TRANSLATION

After describing the branches and subbranches of Advaita Ācārya, I shall now attempt to describe some of

the descendants of Śrī Gadādhara Paṇḍita, the most important among the branches.

adi.12.80

> *śākhā-śreṣṭha dhruvānanda, śrīdhara brahmacārī*
> *bhāgavatācārya, haridāsa brahmacārī*

SYNONYMS

śākhā-śreṣṭha—the chief branch; *dhruvānanda*—of the name Dhruvānanda; *śrīdhara brahmacārī*—of the name Śrīdhara Brahmacārī; *bhāgavatācārya*—of the name Bhāgavatācārya; *haridāsa brahmacārī*—of the name Haridāsa Brahmacārī.

TRANSLATION

The chief branches of Śrī Gadādhara Paṇḍita were (1) Śrī Dhruvānanda, (2) Śrīdhara Brahmacārī, (3) Haridāsa Brahmacārī and (4) Raghunātha Bhāgavatācārya.

PURPORT

Verse 152 of the *Gaura-gaṇoddeśa-dīpikā* describes Śrī Dhruvānanda Brahmacārī as an incarnation of Lalitā, and verse 194 describes Śrīdhara Brahmacārī as the *gopī* known as Candralatikā.

adi.12.81

> *ananta ācārya, kavidatta, miśra-nayana*
> *gaṅgāmantrī māmu ṭhākura, kaṇṭhābharaṇa*

SYNONYMS

ananta ācārya—of the name Ananta Ācārya; *kavi-datta*—of the name Kavi Datta; *miśra-nayana*—of the name Nayana Miśra; *gaṅgāmantrī*—of the name Gaṅgāmantrī; *māmu ṭhākura*—of the name Māmu Ṭhākura; *kaṇṭhābharaṇa*—of the name Kaṇṭhābharaṇa.

TRANSLATION

The fifth branch was Ananta Ācārya; the sixth, Kavi Datta; the seventh, Nayana Miśra; the eighth, Gaṅgāmantrī; the ninth, Māmu Ṭhākura; and the tenth, Kaṇṭhābharaṇa.

PURPORT

Verses 197 and 207 of the *Gaura-gaṇoddeśa-dīpikā* describe Kavi Datta as the *gopī* named Kalakaṇṭhī, verses 196 and 207 describe Nayana Miśra as the *gopī* named Nitya-mañjarī, and verses 196 and 205 describe Gaṅgāmantrī as the *gopī* named Candrikā. Māmu Ṭhākura, whose real name was Jagannātha Cakravartī, was the nephew of Śrī Nīlāmbara Cakravartī, Śrī Caitanya Mahāprabhu's grandfather. In Bengal a maternal uncle

is called *māmā,* and in East Bengal and Orissa, *māmu.* Thus Jagannātha Cakravartī was known as Māmā or Māmu Ṭhākura. Māmu Ṭhākura's residence was in the district of Faridpur in the village known as Magaḍobā. After the demise of Śrī Gadādhara Paṇḍita, Māmu Ṭhākura became the priest in charge of the temple known as Ṭoṭā-gopīnātha in Jagannātha Purī. According to the opinion of some Vaiṣṇavas, Māmu Ṭhākura was formerly known as Śrī Rūpa-mañjarī. The followers of Māmu Ṭhākura were Raghunātha Gosvāmī, Rāmacandra, Rādhāvallabha, Kṛṣṇajīvana, Śyāmasundara, Śāntāmaṇi, Harinātha, Navīnacandra, Matilāla, Dayāmayī and Kuñjavihārī.

Kaṇṭhābharaṇa, whose original name was Śrī Ananta Caṭṭarāja, was the *gopī* named Gopālī in *kṛṣṇa-līlā*.

adi.12.82

> *bhūgarbha gosāñi, āra bhāgavata-dāsa*
> *yei dui āsi' kaila vṛndāvane vāsa*

SYNONYMS

bhūgarbha gosāñi—of the name Bhūgarbha Gosāñi; *āra*—and; *bhāgavata-dāsa*—of the name Bhāgavata dāsa; *yei dui*—both of them; *āsi'*—coming; *kaila*—did; *vṛndāvane vāsa*—residing in Vṛndāvana.

TRANSLATION

The eleventh branch of Gadādhara Gosvāmī was Bhūgarbha Gosāñi, and the twelfth was Bhāgavata dāsa. Both of them went to Vṛndāvana and resided there for life.

PURPORT

Bhūgarbha Gosāñi, formerly known as Prema-mañjarī, was a great friend of Lokanātha Gosvāmī, who constructed the temple of Gokulānanda, one of the seven important temples of Vṛndāvana-namely, Govinda, Gopīnātha, Madana-mohana, Rādhāramaṇa, Śyāmasundara, Rādhā-Dāmodara and Gokulānanda—that are authorized institutions of Gauḍīya Vaiṣṇavas.

adi.12.83

> *vāṇīnātha brahmacārī—baḍa mahāśaya*
> *vallabha-caitanya-dāsa—kṛṣṇa-premamaya*

SYNONYMS

vāṇīnātha brahmacārī—of the name Vāṇīnātha Brahmacārī; *baḍa mahāśaya*—very great personality; *vallabha-caitanya-dāsa*—of the name Vallabha-caitanya dāsa; *kṛṣṇa-prema-maya*—always filled with love of Kṛṣṇa.

TRANSLATION

The thirteenth branch was Vāṇīnātha Brahmacārī, and the fourteenth was Vallabha-caitanya dāsa. Both of these great personalities were always filled with love of Kṛṣṇa.

PURPORT

Śrī Vāṇīnātha Brahmacārī is described in the Tenth Chapter, verse 114, of *Ādi-līlā*. A disciple of Vallabha-caitanya named Nalinī-mohana Gosvāmī established a temple of Madana-gopāla in Navadvīpa.

adi.12.84

> *śrīnātha cakravartī, āra uddhava dāsa*
> *jitāmitra, kāṣṭhakāṭā-jagannātha-dāsa*

SYNONYMS

śrīnātha cakravartī—of the name Śrīnātha Cakravartī; *āra*—and; *uddhava dāsa*—of the name Uddhava dāsa; *jitāmitra*—of the name Jitāmitra; *kāṣṭhakāṭā jagannātha-dāsa*—of the name Kāṣṭhakāṭā Jagannātha dāsa.

TRANSLATION

The fifteenth branch was Śrīnātha Cakravartī; the sixteenth, Uddhava; the seventeenth, Jitāmitra; and the eighteenth, Jagannātha dāsa.

PURPORT

The *Śākhā-nirṇaya,* verse 13, mentions Śrīnātha Cakravartī as a reservoir of all good qualities and an expert in the service of Lord Kṛṣṇa. Similarly, verse 35 mentions Uddhava dāsa as being greatly qualified in distributing love of Godhead to everyone. The *Gaura-gaṇoddeśa-dīpikā,* verse 202, mentions Jitāmitra as the *gopī* named Śyāma-mañjarī. Jitāmitra wrote a book entitled *Kṛṣṇa-māyurya.* Jagannātha dāsa was a resident of Vikramapura, near Dacca. His birthplace was the village known as Kāṣṭhakāṭā or Kāṭhādiyā. His descendants now reside in villages known as Āḍiyala, Kāmārapāḍā and Pāikapāḍā. He established a temple of Yaśomādhava. The worshipers in this temple are the Gosvāmīs of Āḍiyala. As one of the sixty-four *sakhīs,* he was formerly an assistant of Citrādevī-gopī named Tilakinī. The following is a list of his descendants: Rāmanṛsiṁha, Rāmagopāla, Rāmacandra, Sanātana, Muktārāma, Gopīnātha, Goloka, Harimohana Śiromaṇi, Rākhālarāja, Mādhava and Lakṣmīkānta. The *Śākhā-nirṇaya* mentions that Jagannātha dāsa preached the Hare Kṛṣṇa movement in the district or state of Tripura.

adi.12.85

> *śrī-hari ācārya, sādi-puriyā gopāla*
> *kṛṣṇadāsa brahmacārī, puṣpa-gopāla*

SYNONYMS

śrī-hari ācārya—of the name Śrī Hari Ācārya; *sādi-puriyā gopāla*—of the name Sādipuriyā Gopāla; *kṛṣṇadāsa brahmacārī*—of the name Kṛṣṇadāsa Brahmacārī; *puṣpa-gopāla*—of the name Puṣpagopāla.

TRANSLATION

The nineteenth branch was Śrī Hari Ācārya; the twentieth, Sādipuriyā Gopāla; the twenty-first, Kṛṣṇadāsa Brahmacārī; and the twenty-second, Puṣpagopāla.

PURPORT

The *Gaura-gaṇoddeśa-dīpikā,* verses 196 and 207, mentions that Hari Ācārya was formerly the *gopī* named Kālākṣī. Sādipuriyā Gopāla is celebrated as a preacher of the Hare Kṛṣṇa movement in Vikramapura, in East Bengal. Kṛṣṇadāsa Brahmacārī was formerly among the group of *sakhīs* known as the *aṣṭa-sakhīs*. His name was Indulekhā. Kṛṣṇadāsa Brahmacārī lived in Vṛndāvana. There is a tomb in the Rādhā-Dāmodara temple known as Kṛṣṇadāsa's tomb. Some say that this is the

tomb of Kṛṣṇadāsa Brahmacārī and others Kṛṣṇadāsa Kavirāja Gosvāmī. In either case we offer our respects because both of them were expert in distributing love of Godhead to the fallen souls of this age. The *Śākhā-nirṇaya* mentions that Puṣpagopāla was formerly known as Svarṇagrāmaka.

adi.12.86

> *śrīharṣa, raghu-miśra, paṇḍita lakṣmīnātha*
> *baṅgavāṭī-caitanya-dāsa, śrī-raghunātha*

SYNONYMS

śrīharṣa—of the name Śrīharṣa; *raghu-miśra*—of the name Raghu Miśra; *paṇḍita lakṣmīnātha*—of the name Lakṣmīnātha Paṇḍita; *baṅgavāṭī-caitanya-dāsa*—of the name Baṅgavāṭī Caitanya dāsa; *śrī-raghunātha*—of the name Śrī Raghunātha.

TRANSLATION

The twenty-third branch was Śrīharṣa; the twenty-fourth, Raghu Miśra; the twenty-fifth, Lakṣmīnātha Paṇḍita; the twenty-sixth, Baṅgavāṭī Caitanya dāsa; and the twenty-seventh, Raghunātha.

PURPORT

Raghu Miśra is described in the *Gaura-gaṇoddeśa-dīpikā,* verses 195 and 201, as Karpūra-mañjarī. Similarly, Lakṣmīnātha Paṇḍita is mentioned as Rasonmādā, and Baṅgavāṭī Caitanya

dāsa is mentioned as Kālī. The *Śākhā-nirṇaya* states that Baṅgavāṭī Caitanya dāsa was always seen with eyes full of tears. He also had a branch of descendants. Their names were Mathurāprasāda, Rukmiṇīkānta, Jīvanakṛṣṇa, Yugalakiśora, Ratanakṛṣṇa, Rādhāmādhava, Ūṣāmaṇi, Vaikuṇṭhanātha and Lālamohana, or Lālamohana Śāhā Śaṅkhānidhi. Lālamohana was a great merchant in the city of Dacca The *Gaura-gaṇoddeśa-dīpikā,* verses 194 and 200, mentions that Raghunātha was formerly Varāṅgadā.

adi.12.87

> *amogha paṇḍita, hasti-gopāla, caitanya-vallabha*
> *yadu gāṅguli āra maṅgala vaiṣṇava*

SYNONYMS

amogha paṇḍita—of the name Amogha Paṇḍita; *hasti-gopāla*—of the name Hastigopāla; *caitanya-vallabha*—of the name Caitanya-vallabha; *yadu gāṅguli*—of the name Yadu Gāṅguli; *āra*—and; *maṅgala vaiṣṇava*—of the name Maṅgala Vaiṣṇava.

TRANSLATION

The twenty-eighth branch was Amogha Paṇḍita; the twenty-ninth, Hastigopāla; the thirtieth, Caitanya-vallabha; the thirty-first, Yadu Gāṅguli; and the thirty-second, Maṅgala Vaiṣṇava.

PURPORT

Śrī Maṅgala Vaiṣṇava was a resident of the village Ṭiṭakaṇā in the district of Murśidābāda. His forefathers were *śāktas* who worshiped the goddess Kirīṭeśvarī. It is said that Maṅgala Vaiṣṇava, formerly a staunch *brahmacārī,* left home and later married the daughter of his disciple Prāṇanātha Adhikārī in the village of Mayanāḍāla. The descendants of this family are known as the Ṭhākuras of Kāṅdaḍā, which is a village in the district of Burdwan near Katwa. Scattered descendants of Maṅgala Vaiṣṇava, thirty-six families altogether, still live there. Among the celebrated disciples of Maṅgala Ṭhākura are Prāṇanātha Adhikārī, Puruṣottama Cakravartī of the village of Kāṅdaḍā, and Nṛsiṁha-prasāda Mitra, whose family members are well-known *mṛdaṅga* players. Sudhākṛṣṇa Mitra and Nikuñjavihārī Mitra are both especially famous *mṛdaṅga* players. In the family of Puruṣottama Cakravartī there are famous persons like Kuñjavihārī Cakravartī and Rādhāvallabha Cakravartī, who now live in the district of Birbhum. They professionally recite songs from *Caitanya-maṅgala*. It is said that when Maṅgala Ṭhākura was constructing a road from Bengal to Jagannātha Purī, he found a Deity of Rādhāvallabha while digging a lake. At that time he was living in the locality of Kāṅdaḍā in the village named Rāṇīpura. The *śālagrāma-śilā* personally worshiped by Maṅgala Ṭhākura still exists in the village of Kāṅdaḍā. A temple has been constructed there for the worship of Vṛndāvana-candra. Maṅgala Ṭhākura had three sons-Rādhikāprasāda, Gopīramaṇa and Śyāmakiśora. The descendants of these three sons are still living.

adi.12.88

> *cakravartī śivānanda sadā vrajavāsī*
> *mahāśākhā-madhye teṅho sudṛḍha viśvāsī*

SYNONYMS

cakravartī śivānanda—of the name Śivānanda Cakravartī; *sadā*—always; *vraja-vāsī*—resident of Vṛndāvana; *mahā-śākhā-madhye*—amongst the great branches; *teṅho*—he is; *sudṛḍha viśvāsī*—possessing firm faith.

TRANSLATION

Śivānanda Cakravartī, the thirty-third branch, who always lived in Vṛndāvana with firm conviction, is considered an important branch of Gadādhara Paṇḍita.

PURPORT

The *Gaura-gaṇoddeśa-dīpikā,* verse 183, mentions that Śivānanda Cakravartī was formerly Lavaṅga-mañjarī. The *Śākhā-nirṇaya,* written by Yadunandana dāsa, also names other branches, of Gadādhara Paṇḍita, as follows: (1) Mādhava Ācārya, (2) Gopāla dāsa, (3) Hṛdayānanda, (4) Vallabha Bhaṭṭa (the Vallabha-sampradāya, or Puṣṭimārga-sampradāya, is very famous), (5) Madhu Paṇḍita (this famous devotee lived near Khaḍadaha in the village known as Sāṅibonā-grāma, about two miles east of the Khaḍadaha station, and constructed the temple

of Gopīnāthajī in Vṛndāvana), (6) Acyutānanda, (7) Candraśekhara, (8) Vakreśvara Paṇḍita, (9) Dāmodara, (10) Bhagavān Ācārya, (11) Ananta Ācāryavarya, (12) Kṛṣṇadāsa, (13) Paramānanda Bhaṭṭācārya, (14) Bhavānanda Gosvāmī, (15) Caitanya dāsa, (16) Lokanātha Bhaṭṭa (this devotee, who lived in the village of Tālakhaḍi in the district of Yaśohara and constructed the temple of Rādhāvinoda, was the spiritual master of Narottama dāsa Ṭhākura and a great friend of Bhūgarbha Gosvāmī), (17) Govinda Ācārya, (18) Akrūra Ṭhākura, (19) Saṅketa Ācārya, (20) Pratāpāditya, (21) Kamalākānta Ācārya, (22) Yādava Ācārya and (23) Nārāyaṇa Paḍihārī (a resident of Jagannātha Purī).

adi.12.89

> *ei ta' saṅkṣepe kahilāṅ paṇḍitera gaṇa*
> *aiche āra śākhā-upaśākhāra gaṇana*

SYNONYMS

ei ta'—thus; *saṅkṣepe*—in brief; *kahilāṅ*—I have described; *paṇḍitera gaṇa*—the branches of Śrī Gadādhara Paṇḍita; *aiche*—similarly; *āra*—another; *śākhā-upaśākhāra gaṇana*—description of branches and subbranches.

TRANSLATION

Thus I have briefly described the branches and subbranches of Gadādhara Paṇḍita. There are still many more that I have not mentioned here.

adi.12.90

> *paṇḍitera gaṇa saba,—bhāgavata dhanya*
> *prāṇa-vallabha—sabāra śrī-kṛṣṇa-caitanya*

SYNONYMS

paṇḍitera—of Gadādhara Paṇḍita; *gaṇa*—followers; *saba*—all; *bhāgavata dhanya*—glorious devotees; *prāṇa-vallabha*—the heart and soul; *sabāra*—of all of them; *śrī-kṛṣṇa-caitanya*—Lord Śrī Caitanya Mahāprabhu.

TRANSLATION

All the followers of Gadādhara Paṇḍita are considered great devotees because they have Lord Śrī Caitanya Mahāprabhu as their life and soul.

adi.12.91

> *ei tina skandhera kailuṅ śākhāra gaṇana*
> *yāṅ-sabā-smaraṇe bhava-bandha-vimocana*

SYNONYMS

ei tina—of all these three; *skandhera*—trunks; *kailuṅ*—described; *śākhāra gaṇana*—enumeration of the branches; *yāṅ-sabā*—all of them; *smaraṇe*—by remembering; *bhava-bandha*—from entanglement in the material world; *vimocana*—freedom.

TRANSLATION

Simply by remembering the names of all these branches and subbranches of the three trunks I have described [Nityānanda, Advaita and Gadādhara], one attains freedom from the entanglement of material existence.

adi.12.92

> *yāṅ-sabā-smaraṇe pāi caitanya-caraṇa*
> *yāṅ-sabā-smaraṇe haya vāñchita pūraṇa*

SYNONYMS

yāṅ-sabā—all of them; *smaraṇe*—by remembering; *pāi*—I get; *caitanya-caraṇa*—the lotus feet of Śrī Caitanya Mahāprabhu; *yāṅ-sabā*—all of them; *smaraṇe*—by remembering; *haya*—becomes; *vāñchita pūraṇa*—fulfillment of all desires.

TRANSLATION

Simply by remembering the names of all these Vaiṣṇavas, one can attain the lotus feet of Śrī Caitanya

Mahāprabhu. Indeed, simply by remembering their holy names, one achieves the fulfillment of all desires.

adi.12.93

> *ataeva tāṅ-sabāra vandiye caraṇa*
> *caitanya-mālīra kahi līlā-anukrama*

SYNONYMS

ataeva—therefore; *tāṅ-sabāra*—of all of them; *vandiye*—I offer prayers; *caraṇa*—to the lotus feet; *caitanya-mālīra*—of the gardener known as Śrī Caitanya Mahāprabhu; *kahi*—I speak; *līlā-anukrama*—the pastimes in chronological order.

TRANSLATION

Therefore, offering my obeisances at the lotus feet of them all, I shall describe the pastimes of the gardener Śrī Caitanya Mahāprabhu in chronological order.

adi.12.94

> *gaura-līlāmṛta-sindhu—apāra agādha*
> *ke karite pāre tāhāṅ avagāha-sādha*

SYNONYMS

gaura-līlāmṛta-sindhu—the ocean of the pastimes of Lord Caitanya; *apāra*—immeasurable; *agādha*—unfathomable; *ke*—who; *karite*—to do; *pāre*—is able; *tāhāṅ*—in that ocean; *avagāha*—taking a dip; *sādha*—execution.

TRANSLATION

The ocean of the pastimes of Lord Caitanya Mahāprabhu is immeasurable and unfathomable. Who can take the courage to measure that great ocean?

adi.12.95

> *tāhāra mādhurya-gandhe lubdha haya mana*
> *ataeva taṭe rahi' cāki eka kaṇa*

SYNONYMS

tāhāra—His; *mādhurya*—sweet and mellow; *gandhe*—by the fragrance; *lubdha*—attracted; *haya*—becomes; *mana*—mind; *ataeva*—therefore; *taṭe*—on the beach; *rahi'*—standing; *cāki*—I taste; *eka*—one; *kaṇa*—particle.

TRANSLATION

It is not possible to dip into that great ocean, but its sweet mellow flavor attracts my mind. I therefore stand on the shore of that ocean to try to taste but a drop of it.

adi.12.96

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at their lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports of Śrī Caitanya-caritāmṛta, Ādi-līlā, Chapter Twelve, describing the expansions of Advaita Ācārya and Gadādhara Paṇḍita.*

Chapter 13

adi.13.1

sa prasīdatu caitanya-
devo yasya prasādataḥ
tal-līlā-varṇane yogyaḥ
sadyaḥ syād adhamo 'py ayam

SYNONYMS

saḥ—He; *prasīdatu*—may bestow His blessings; *caitanya-devaḥ*—Lord Śrī Caitanya Mahāprabhu; *yasya*—of whom; *prasādataḥ*—by the grace; *tat-līlā*—His pastimes; *varṇane*—in the description; *yogyaḥ*—able; *sadyaḥ*—immediately; *syāt*—becomes possible; *adhamaḥ*—the most fallen; *api*—although; *ayam*—I am.

TRANSLATION

I wish the grace of Lord Caitanya Mahāprabhu, by whose mercy even one who is fallen can describe the pastimes of the Lord.

PURPORT

To describe Śrī Caitanya Mahāprabhu or Lord Śrī Kṛṣṇa, one needs supernatural power, which is the grace and mercy of the

Lord. Without this grace and mercy, one cannot compose transcendental literature. By dint of the grace of the Lord, however, even one who is unfit for a literary career can describe wonderful transcendental topics. Description of Kṛṣṇa is possible for one who is empowered. *Kṛṣṇa-śakti vinā nahe tāra pravartana* (Cc. Antya 7.11). Unless endowed with the mercy of the Lord, one cannot preach of the Lord's name, fame, quality, form, entourage and so on. It should be concluded, therefore, that the description of *Caitanya-caritāmṛta* by Kṛṣṇadāsa Kavirāja Gosvāmī manifests specific mercy bestowed upon the author, although he thought of himself as the most fallen. We should not consider him fallen because he describes himself as such. Rather, anyone who is able to compose such transcendental literature is our esteemed master.

adi.13.2

> *jaya jaya śrī-kṛṣṇa-caitanya gauracandra*
> *jayādvaitacandra jaya jaya nityānanda*

SYNONYMS

jaya jaya—all glories; *śrī-kṛṣṇa-caitanya*—Lord Śrī Caitanya Mahāprabhu; *gaura-candra*—Lord Gauracandra; *jaya ādvaita-candra*—all glories to Advaita Ācārya; *jaya jaya*—all glories to; *nityānanda*—Lord Nityānanda Prabhu.

TRANSLATION

All glories to Śrī Kṛṣṇa Caitanya Mahāprabhu! All glories to Advaitacandra! All glories to Lord Nityānanda Prabhu!

adi.13.3

> *jaya jaya gadādhara jaya śrīnivāsa*
> *jaya mukunda vāsudeva jaya haridāsa*

SYNONYMS

jayajayagadādhara—all glories to Gadādhara Prabhu; *jaya śrīnivāsa*—all glories to Śrīvāsa Ṭhākura; *jayamukunda*—all glories to Mukunda; *vāsudeva*—all glories to Vāsudeva; *jayaharidāsa*—all glories to Haridāsa Ṭhākura.

TRANSLATION

All glories to Gadādhara Prabhu! All glories to Śrīvāsa Ṭhākura! All glories to Mukunda Prabhu and Vāsudeva Prabhu! All glories to Haridāsa Ṭhākura!

adi.13.4

> *jaya dāmodara-svarūpa jaya murāri gupta*
> *ei saba candrodaye tamaḥ kaila lupta*

SYNONYMS

jaya—all glories; *dāmodara-svarūpa*—of the name Svarūpa Dāmodara; *jaya*—all glories; *murārigupta*—of the name Murāri Gupta; *ei saba*—of all these; *candra-udaye*—such moons having arisen; *tamaḥ*—darkness; *kaila*—made; *lupta*—dissipated.

TRANSLATION

All glories to Svarūpa Dāmodara and Murāri Gupta! All these brilliant moons have together dissipated the darkness of this material world.

adi.13.5

> *jaya śrī-caitanyacandrera bhakta candra-gaṇa*
> *sabāra prema jyotsnāya ujjvala tri-bhuvana*

SYNONYMS

jaya—all glories; *śrī-caitanya*—of Lord Caitanya Mahāprabhu; *candrera*—who is as bright as the moon; *bhakta*—devotees; *candra-gaṇa*—other moons; *sabāra*—of all of them; *prema-jyotsnāya*—by the full light of love of Godhead; *ujjvala*—bright; *tri-bhuvana*—all the three worlds.

TRANSLATION

All glories to the moons who are devotees of the principal moon, Lord Caitanyacandra! Their bright moonshine illuminates the entire universe.

PURPORT

In this verse we find the moon described as *candra-gaṇa,* which is plural in number. This indicates that there are many moons. In the *Bhagavad-gītā* the Lord says, *nakṣatrāṇām ahaṁ śaśī:* "Among the stars, I am the moon." (Bg. 10.21) All the stars are like the moon. Western astronomers consider the stars to be suns, but Vedic astronomers, following the Vedic scriptures, consider them moons. The sun has the ability to shine powerfully, and the moons reflect the sunshine and therefore look brilliant. In *Caitanya-caritāmṛta* Kṛṣṇa is described to be like the sun. The supreme powerful is the Supreme Personality of Godhead Śrī Kṛṣṇa, or Lord Śrī Caitanya Mahāprabhu, and His devotees are also bright and illuminating because they reflect the supreme sun. The *Caitanya-caritāmṛta* (Madhya 22.31) states:

> *kṛṣṇa—sūrya-sama; māyā haya andhakāra*
> *yāhāṅ kṛṣṇa, tāhāṅ nāhi māyāra adhikāra*

"Kṛṣṇa is bright like the sun. As soon as the sun appears, there is no question of darkness or nescience." Similarly, this verse also describes that by the illumination of all the moons, brightened by the reflection of the Kṛṣṇa sun, or by the grace of

all the devotees of Caitanya Mahāprabhu, the entire world will be illuminated, despite the darkness of Kali-yuga. Only the devotees of Lord Caitanya Mahāprabhu can dissipate the darkness of Kali-yuga, the ignorance of the population of this age. No one else can do so. We therefore wish that all the devotees of the Kṛṣṇa consciousness movement may reflect the supreme sun and thus dissipate the darkness of the entire world.

adi.13.6

> *ei ta' kahila granthārambhe mukha-bandha*
> *ebe kahi caitanya-līlā-krama-anubandha*

SYNONYMS

ei ta'—thus; *kahila*—I have spoken; *grantha-ārambhe*—in the beginning of the book; *mukha-bandha*—preface; *ebe*—now; *kahi*—I speak; *caitanya*—of Lord Caitanya Mahāprabhu; *līlā-krama*—the chronological order of His pastimes; *anubandha*—as they are combined together.

TRANSLATION

Thus I have spoken the preface of Caitanya-caritāmṛta. Now I shall describe Caitanya Mahāprabhu's pastimes in chronological order.

adi.13.7

> *prathame ta' sūtra-rūpe kariye gaṇana*
> *pāche tāhā vistāri kariba vivarana*

SYNONYMS

prathame—in the beginning; *ta'*—however; *sūtra-rūpe*—in the form of a synopsis; *kariye*—do; *gaṇana*—counting; *pāche*—thereafter; *tāhā*—that; *vistāri*—describing; *kariba*—I shall do; *vivaraṇa*—expansion.

TRANSLATION

First let me give a synopsis of the Lord's pastimes. Then I shall describe them in detail.

adi.13.8

> *śrī-kṛṣṇa-caitanya navadvīpe avatari*
> *āṭa-calliśa vatsara prakaṭa vihari*

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; *navadvīpe*—at Navadvīpa; *avatari*—adventing Himself; *āṭa-calliśa*—forty-eight; *vatsara*—years; *prakaṭa*—visible; *vihari*—enjoying.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu, adventing Himself in Navadvīpa, was visible for forty-eight years, enjoying His pastimes.

adi.13.9

> *caudda-śata sāta śake janmera pramāṇa*
> *caudda-śata pañcānne ha-ila antardhāna*

SYNONYMS

caudda-śata—1400 (A.D. 1479); *sāta*—and seven; *śake*—in the Śaka Era; *janmera*—of birth; *pramāṇa*—evidence; *caudda-śata pañcānne*—in the year 1455 (A.D. 1534); *ha-ila*—became; *antardhāna*—disappearance.

TRANSLATION

In the year 1407 of the Śaka Era (A.D. 1486), Lord Śrī Caitanya Mahāprabhu appeared, and in the year 1455 (A.D. 1534) He disappeared from this world.

adi.13.10

> *cabbiśa vatsara prabhu kaila gṛha-vāsa*
> *nirantara kaila kṛṣṇa-kīrtana-vilāsa*

SYNONYMS

cabbiśa—twenty-four; *vatsara*—years; *prabhu*—the Lord; *kaila*—did; *gṛha-vāsa*—residing at home; *nirantara*—always; *kaila*—did; *kṛṣṇa-kīrtana*—chanting of the Hare Kṛṣṇa *mantra*; *vilāsa*—pastimes.

TRANSLATION

For twenty-four years Lord Caitanya lived in the gṛhastha-āśrama [household life], always engaging in the pastimes of the Hare Kṛṣṇa movement.

adi.13.11

> *cabbiśa vatsara-śeṣe kariyā sannyāsa*
> *āra cabbiśa vatsara kaila nīlācale vāsa*

SYNONYMS

cabbiśa—twenty-four; *vatsara*—years; *śeṣe*—at the end of; *kariyā*—accepting; *sannyāsa*—renounced order; *āra*—another; *cabbiśa*—twenty-four; *vatsara*—years; *kaila*—did; *nīlācale*—at Jagannātha Purī; *vāsa*—reside.

TRANSLATION

After twenty-four years He accepted the renounced order of life, sannyāsa, and He resided for twenty-four years more at Jagannātha Purī.

adi.13.12

> *tāra madhye chaya vatsara—gamanāgamana*
> *kabhu dakṣiṇa, kabhu gauḍa, kabhu vṛndāvana*

SYNONYMS

tāra madhye—out of that; *chaya vatsara*—six years; *gamana-āgamana*—touring; *kabhu*—sometimes; *dakṣiṇa*—in South India; *kabhu*—sometimes; *gauḍa*—in Bengal; *kabhu*—sometimes; *vṛndāvana*—in Vṛndāvana.

TRANSLATION

Of these last twenty-four years, He spent the first six years continuously touring India, sometimes in South India, sometimes in Bengal and sometimes in Vṛndāvana.

adi.13.13

> *aṣṭādaśa vatsara rahilā nīlācale*
> *kṛṣṇa-prema-nāmāmṛte bhāsā'la sakale*

SYNONYMS

aṣṭādaśa—eighteen; *vatsara*—years; *rahilā*—remained; *nīlācale*—at Jagannātha Purī; *kṛṣṇa-prema*—love of Godhead; *nāma-amṛte*—in

the nectar of the Hare Kṛṣṇa *mantra*; *bhāsā'la*—inundated; *sakale*—everyone.

TRANSLATION

For the remaining eighteen years He continuously stayed in Jagannātha Purī. Chanting the nectarean Hare Kṛṣṇa mahā-mantra, He inundated everyone there in a flood of love of Kṛṣṇa.

adi.13.14

> *gārhasthye prabhura līlā—'ādi'-līlākhyāna*
> *'madhya'- 'antya'-līlā—śeṣa-līlāra dui nāma*

SYNONYMS

gārhasthye—in household life; *prabhura*—of the Lord; *līlā*—pastimes; *ādi*—the original; *līlā*—pastimes; *ākhyāna*—has the name of; *madhya*—middle; *antya*—last; *līlā*—pastimes; *śeṣa-līlāra*—the last part of the pastimes; *dui*—two; *nāma*—names.

TRANSLATION

The pastimes of His household life are known as ādi-līlā, or the original pastimes. His later pastimes are known as madhya-līlā and antya-līlā, or the middle and final pastimes.

adi.13.15

> *ādi-līlā-madhye prabhura yateka carita*
> *sūtra-rūpe murāri gupta karilā grathita*

SYNONYMS

ādi-līlā—the original pastimes; *madhye*—within; *prabhura*—of the Lord; *yateka*—whatever; *carita*—activities; *sūtra-rūpe*—in the form of notes; *murāri gupta*—of the name Murāri Gupta; *karilā*—has; *grathita*—recorded.

TRANSLATION

All the pastimes enacted by Lord Śrī Caitanya Mahāprabhu in His ādi-lilā were recorded in the form by Murāri Gupta.

adi.13.16

> *prabhura ye śeṣa-līlā svarūpa-dāmodara*
> *sūtra kari' granthilena granthera bhitara*

SYNONYMS

prabhura—of the Lord; *ye*—whatever; *śeṣa-līlā*—pastimes at the end; *svarūpa-dāmodara*—of the name Svarūpa Dāmodara; *sūtra kari'*—in the form of notes; *granthilena*—recorded; *granthera*—a book; *bhitara*—within.

TRANSLATION

His later pastimes [madhya-līlā and āntya-līlā] were recorded in the form of notes by His secretary, Svarūpa Dāmodara Gosvāmī, and thus kept within a book.

adi.13.17

> *ei dui janera sūtra dekhiyā śuniyā*
> *varṇanā karena vaiṣṇava krama ye kariyā*

SYNONYMS

ei—of these; *dui*—two; *janera*—persons; *sūtra*—notes; *dekhiyā*—after looking at; *śuniyā*—and hearing; *varṇanā*—description; *karena*—does; *vaiṣṇava*—the devotee; *krama*—chronological; *ye*—which; *kariyā*—making.

TRANSLATION

By seeing and hearing the notes recorded by these two great personalities, a Vaiṣṇava, a devotee of the Lord, can know these pastimes one after another.

adi.13.18

> *bālya, paugaṇḍa, kaiśora, yauvana,—cāri bheda*
> *ataeva ādi-khaṇḍe līlā cāri bheda*

SYNONYMS

bālya—childhood; *paugaṇḍa*—early boyhood; *kaiśora*—later boyhood; *yauvana*—youth; *cāri*—four; *bheda*—divisions; *ataeva*—therefore; *ādi-khaṇḍe*—in the original part; *līlā*—of the pastimes; *cāri*—four; *bheda*—divisions.

TRANSLATION

In His original pastimes there are four divisions: bālya, paugaṇḍa, kaiśora and yauvana [childhood, early boyhood, later boyhood and youth].

adi.13.19

sarva-sad-guṇa-pūrṇāṁ tāṁ
vande phālguna-pūrṇimām
yasyāṁ śrī-kṛṣṇa-caitanyo
'vatīrṇaḥ kṛṣṇa-nāmabhiḥ

SYNONYMS

sarva—all; *sat*—auspicious; *guṇa*—qualities; *pūrṇām*—filled with; *tām*—that; *vande*—I offer obeisances; *phālguna*—of the month of Phālguna; *pūrṇimām*—the full-moon evening; *yasyām*—in which; *śrī-kṛṣṇa-caitanyaḥ*—Lord Śrī Caitanya Mahāprabhu; *avatīrṇaḥ*—advented; *kṛṣṇa*—Lord Kṛṣṇa's; *nāmabhiḥ*—with the chanting of the holy names.

TRANSLATION

I offer my respectful obeisances unto the full-moon evening in the month of Phālguna, an auspicious time full of auspicious symptoms, when Lord Śrī Caitanya Mahāprabhu advented Himself with the chanting of the holy name, Hare Kṛṣṇa.

adi.13.20

> *phālguna-pūrṇimā-sandhyāya prabhura janmodaya*
> *sei-kāle daiva-yoge candra-grahaṇa haya*

SYNONYMS

phālguna-pūrṇimā—of the full moon of the month of Phālguna; *sandhyāya*—in the evening; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *janma-udaya*—at the time of His birth; *sei-kāle*—at that moment; *daiva-yoge*—accidentally; *candra-grahaṇa*—lunar eclipse; *haya*—takes place.

TRANSLATION

On the full-moon evening of the month of Phālguna when the Lord took birth, coincidentally there was also a lunar eclipse.

adi.13.21

> *'hari' 'hari' bale loka haraṣita hañā*
> *janmilā caitanya-prabhu 'nāma' janmāiyā*

SYNONYMS

hari hari—the holy names of the Lord; *bale*—speak; *loka*—the people; *haraṣita*—jubilant; *hañā*—becoming; *janmilā*—took birth; *caitanya-prabhu*—Lord Śrī Caitanya Mahāprabhu; *nāma*—the holy name; *janmāiyā*—after causing to appear.

TRANSLATION

In jubilation everyone was chanting the holy name of the Lord—"Hari! Hari!"—and Lord Śrī Caitanya Mahāprabhu then appeared, after first causing the appearance of the holy name.

adi.13.22

> *janma-bālya-paugaṇḍa-kaiśora-yuvā-kāle*
> *hari-nāma laoyāilā prabhu nānā chale*

SYNONYMS

janma—time of birth; *bālya*—childhood; *paugaṇḍa*—early boyhood; *kaiśora*—end of boyhood; *yuvā-kāle*—youth; *hari-nāma*—

the holy name of the Lord; *laoyāilā*—caused to take; *prabhu*—the Lord; *nānā*—various; *chale*—under different pleas.

TRANSLATION

At His birth, in His childhood, in His early and later boyhood as well as in His youth, Lord Caitanya Mahāprabhu, under different pleas, induced people to chant the holy name of Hari [the Hare Kṛṣṇa mahā-mantra].

adi.13.23

> *bālya-bhāva chale prabhu karena krandana*
> *'kṛṣṇa' 'hari' nāma śuni' rahaye rodana*

SYNONYMS

bālya-bhāva chale—as if in His childhood state; *prabhu*—the Lord; *karena*—does; *krandana*—crying; *kṛṣṇa*—Lord Kṛṣṇa; *hari*—Lord Hari; *nāma*—names; *śuni'*—hearing; *rahaye*—stops; *rodana*—crying.

TRANSLATION

In His childhood, when the Lord was crying, He would stop immediately upon hearing the holy names Kṛṣṇa and Hari.

adi.13.24

> *ataeva 'hari' 'hari' bale nārīgaṇa*
> *dekhite āise yebā sarva bandhu jana*

SYNONYMS

ataeva—therefore; *harihari*—the holy name of the Lord; *bale*—chant; *nārī-gaṇa*—all the ladies; *dekhite*—to see; *āise*—they come; *yebā*—whoever; *sarva*—all; *bandhu-jana*—friends.

TRANSLATION

All the friendly ladies who came to see the child would chant the holy names, "Hari, Hari!" as soon as the child would cry.

adi.13.25

> *'gaurahari' bali' tāre hāse sarva nārī*
> *ataeva haila tāṅra nāma 'gaurahari'*

SYNONYMS

gaurahari—of the name Gaurahari; *bali'*—addressing Him thus; *tāre*—unto the Lord; *hāse*—laugh; *sarva nārī*—all the ladies; *ataeva*—therefore; *haila*—became; *tāṅra*—His; *nāma*—name; *gaurahari*—of the name Gaurahari.

TRANSLATION

When all the ladies saw this fun, they enjoyed laughing and called the Lord "Gaurahari." Since then, Gaurahari became another of His names.

adi.13.26

> *bālya vayasa—yāvat hāte khaḍi dila*
> *paugaṇḍa vayasa—yāvat vivāha nā kaila*

SYNONYMS

bālya vayasa—childhood age; *yāvat*—until the time; *hāte*—in His hand; *khaḍi*—chalk; *dila*—was given; *paugaṇḍa vayasa*—the part of boyhood known as *paugaṇḍa*; *yāvat*—until; *vivāha*—marriage; *nā*—not; *kaila*—did take place.

TRANSLATION

His childhood lasted until the date of hāte khaḍi, the beginning of His education, and His age from the end of His childhood until He married is called paugaṇḍa.

adi.13.27

> *vivāha karile haila navīna yauvana*
> *sarvatra laoyāila prabhu nāma-saṅkīrtana*

SYNONYMS

vivāha karile—after getting married; *haila*—began; *navīna*—new; *yauvana*—youth; *sarvatra*—everywhere; *laoyāila*—caused to take; *prabhu*—the Lord; *nāma-saṅkīrtana*—the *saṅkīrtana* movement.

TRANSLATION

After His marriage His youth began, and in His youth He induced everyone to chant the Hare Kṛṣṇa mahā-mantra anywhere and everywhere.

adi.13.28

> *paugaṇḍa-vayase paḍena, paḍāna śiṣyagaṇe*
> *sarvatra karena kṛṣṇa-nāmera vyākhyāne*

SYNONYMS

paugaṇḍa-vayase—in the age of *paugaṇḍa*; *paḍena*—studies; *paḍāna*—teaches; *śisya-gaṇe*—disciples; *sarvatra*—everywhere; *karena*—does; *kṛṣṇa-nāmera*—the holy name of Lord Kṛṣṇa; *vyākhyāne*—description.

TRANSLATION

During His paugaṇḍa age He became a serious student and also taught disciples. In this way He used to explain the holy name of Kṛṣṇa everywhere.

adi.13.29

> *sūtra-vṛtti-pāṅji-ṭīkā kṛṣṇete tātparya*
> *śiṣyera pratīta haya,—prabhāva āścarya*

SYNONYMS

sūtra—aphorisms; *vṛtti*—explanation; *pāṅji*—application; *ṭīkā*—notes; *kṛṣṇete*—unto Kṛṣṇa; *tātparya*—culmination; *śiṣyera*—of the disciple; *pratīta*—realization; *haya*—becomes; *prabhāva*—influence; *āścarya*—wonderful.

TRANSLATION

When teaching a course in grammar [vyākaraṇa] and explaining it with notes, Śrī Caitanya Mahāprabhu taught His disciples about the glories of Lord Kṛṣṇa. All explanations culminated in Kṛṣṇa, and His disciples would understand them very easily. Thus His influence was wonderful.

PURPORT

Śrīla Jiva Gosvāmī compiled a grammar in two parts named *Laghu-hari-nāmāmṛta-vyākaraṇa* and *Bṛhad-dhari-nāmāmṛta-vyākaraṇa*. If someone studies these two texts in *vyākaraṇa,* or grammar, he learns the grammatical rules of the Sanskrit language and simultaneously learns how to become a great devotee of Lord Kṛṣṇa.

In the *Caitanya-bhāgavata,* First Chapter, there is a statement about the method by which Lord Śrī Caitanya Mahāprabhu taught grammar. Lord Caitanya Mahāprabhu explained the aphorisms of grammar to be eternal, like the holy name of Kṛṣṇa. As stated in *Bhagavad-gītā* (Bg. 15.15), *vedaiś ca sarvair aham eva vedyaḥ*. The purport of all revealed scriptures is understanding of Kṛṣṇa. Therefore if a person explains anything that is not Kṛṣṇa, he simply wastes his time laboring hard without fulfilling the aim of his life. If one simply becomes a teacher or professor of education but does not understand Kṛṣṇa, it is to be understood that he is among the lowest of mankind, as stated in *Bhagavad-gītā* (Bg. 7.15): *narādhamā māyayāpahṛta-jñānāḥ*. If one does not know the essence of all revealed scriptures but still becomes a teacher, his teaching is like the disturbing braying of an ass.

adi.13.30

> *yāre dekhe, tāre kahe,—kaha kṛṣṇa-nāma*
> *kṛṣṇa-nāme bhāsāila navadvīpa-grāma*

SYNONYMS

yāre—whomever; *dekhe*—He sees; *tāre*—to him; *kahe*—He says; *kaha*—speak; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *kṛṣṇa-nāme*—by the holy name of Lord Kṛṣṇa; *bhāsāila*—was inundated; *navadvīpa*—the place of the name Navadvīpa; *grāma*—village.

TRANSLATION

When Lord Caitanya Mahāprabhu was a student, He asked whomever He met to chant the Hare Kṛṣṇa mahā-mantra. In this way He inundated the whole town of Navadvīpa with the chanting of Hare Kṛṣṇa.

PURPORT

The present Navadvīpa-dhāma is but a part of the whole of Navadvīpa. Navadvīpa means "nine islands." These nine islands, which occupy an area of land estimated at thirty-two square miles, are surrounded by different branches of the Ganges. In all nine of those islands of the Navadvīpa area there are different places for cultivating devotional service. It is stated in the *Śrīmad-Bhāgavatam* (7.5.23) that there are *nava-vidha bhakti,* nine different activities of devotional service:

> *śravaṇaṁ kīrtanaṁ viṣṇoḥ*
> *smaraṇaṁ pāda-sevanam*
> *arcanaṁ vandanaṁ dāsyaṁ*
> *sakhyam ātma-nivedanam*

There are different islands in the Navadvīpa area for cultivation of these nine varieties of devotional service. They are as follows: (1) Antardvīpa, (2) Sīmantadvīpa, (3) Godrumadvīpa, (4) Madhyadvīpa, (5) Koladvīpa, (6) Ṛtudvīpa, (7) Jahnudvīpa, (8) Modadruma-dvīpa and (9) Rudradvīpa. According to the settlement map, our ISKCON Navadvīpa center is situated on the

Rudradvīpa island. Below Rudradvīpa, in Antardvīpa, is Māyāpur. There Śrī Jagannātha Miśra, the father of Caitanya Mahāprabhu, used to reside. In all these different islands, Lord Caitanya Mahāprabhu, as a young man, used to lead His *saṅkīrtana* party. He thus inundated the entire area with the waves of love of Kṛṣṇa.

adi.13.31

> *kiśora vayase ārambhilā saṅkīrtana*
> *rātra-dine preme nṛtya, saṅge bhakta-gaṇa*

SYNONYMS

kiśora vayase—just before the beginning of His youthful life; *ārambhilā*—began; *saṅkīrtana*—the saṅkīrtana movement; *rātra-dine*—night and day; *preme*—in ecstasy; *nṛtya*—dancing; *saṅge*—along with; *bhakta-gaṇa*—the devotees.

TRANSLATION

Just prior to His youthful life, He began the saṅkīrtana movement. Day and night He used to dance in ecstasy with His devotees.

adi.13.32

> *nagare nagare bhrame kīrtana kariyā*
> *bhāsāila tri-bhuvana prema-bhakti diyā*

SYNONYMS

nagarenagare—in different parts of the town; *bhrame*—wanders; *kīrtana*—chanting; *kariyā*—performing; *bhāsāila*—inundated; *tri-bhuvana*—all the three worlds; *prema-bhakti*—love of Godhead; *diyā*—distributing.

TRANSLATION

The saṅkīrtana movement went on from one part of the town to another, as the Lord wandered everywhere performing kīrtana. In this way He inundated the whole world by distributing love of Godhead.

PURPORT

One may raise the question how all three worlds became inundated with love of Kṛṣṇa since Caitanya Mahāprabhu performed *kīrtana* only in the Navadvīpa area. The answer is that Lord Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself. The entire cosmic manifestation results from the Lord's first setting it in motion. Similarly, since the *saṅkīrtana* movement was first set in motion five hundred years ago by Śrī Caitanya Mahāprabhu's desire that it spread all over the universe, the Kṛṣṇa

consciousness movement, in continuity of that same motion, is now spreading all over the world, and in this way it will gradually spread all over the universe. With the spread of the Kṛṣṇa consciousness movement, everyone will merge in an ocean of love of Kṛṣṇa.

adi.13.33

> *cabbiśa vatsara aiche navadvīpa-grāme*
> *laoyāilā sarva-loke kṛṣṇa-prema-nāme*

SYNONYMS

cabbiśa—twenty-four; *vatsara*—years; *aiche*—in that way; *navadvīpa*—of the name Navadvīpa; *grāme*—in the village; *laoyāilā*—induced; *sarva-loke*—every man; *kṛṣṇa-prema*—love of Kṛṣṇa; *nāme*—in the holy name.

TRANSLATION

Lord Caitanya Mahāprabhu lived in the Navadvīpa area for twenty-four years, and He induced every person to chant the Hare Kṛṣṇa mahā-mantra and thus merge in love of Kṛṣṇa.

adi.13.34

cabbiśa vatsara chilā kariyā sannyāsa
bhakta-gaṇa lañā kailā nīlācale vāsa

SYNONYMS

cabbiśa—twenty-four; *vatsara*—years; *chilā*—remained; *kariyā*—accepting; *sannyāsa*—the renounced order; *bhakta-gaṇa*—devotees; *lañā*—taking with Him; *kailā*—did; *nīlācale*—in Jagannātha Purī; *vāsa*—reside.

TRANSLATION

For His remaining twenty-four years, Śrī Caitanya Mahāprabhu, after accepting the renounced order of life, stayed at Jagannātha Purī with His devotees.

adi.13.35

tāra madhye nīlācale chaya vatsara
nṛtya, gīta, premabhakti-dāna nirantara

SYNONYMS

tāra madhye—out of those twenty-four years; *nīlācale*—while He was staying at Jagannātha Purī; *chaya vatsara*—continuously for six years; *nṛtya*—dancing; *gīta*—chanting; *prema-bhakti*—love of Kṛṣṇa; *dāna*—distribution; *nirantara*—always.

TRANSLATION

For six of these twenty-four years in Nīlācala [Jagannātha Purī], He distributed love of Godhead by always chanting and dancing.

adi.13.36

> *setubandha, āra gauḍa-vyāpi vṛndāvana*
> *prema-nāma pracāriyā karilā bhramaṇa*

SYNONYMS

setubandha—Cape Comorin; *āra*—and; *gauḍa*—Bengal; *vyāpi*—extending; *vṛndāvana*—to Vṛndāvana; *prema-nāma*—love of Kṛṣṇa and the holy name of Kṛṣṇa; *pracāriyā*—distributing; *karilā*—performed; *bhramaṇa*—touring.

TRANSLATION

Beginning from Cape Comorin and extending through Bengal to Vṛndāvana, during these six years He toured all of India, chanting, dancing and distributing love of Kṛṣṇa.

adi.13.37

> *ei 'madhya-līlā' nāma—līlā-mukhyadhāma*
> *śeṣa aṣṭādaśa varṣa—'antya-līlā' nāma*

SYNONYMS

ei—these; *madhya-līlānāma*—named the middle pastimes; *līlā*—pastimes; *mukhya-dhāma*—principal place; *śeṣa*—last; *aṣṭādaśa*—eighteen; *varṣa*—years; *antya-līlā*—the final pastimes; *nāma*—named.

TRANSLATION

The activities of Lord Caitanya Mahāprabhu in His travels after He accepted sannyāsa are His principal pastimes. His activities during His remaining eighteen years are called antya-līlā, or the final portion of His pastimes.

adi.13.38

> *tāra madhye chaya vatsara bhaktagaṇa-saṅge*
> *prema-bhakti laoyāila nṛtya-gīta-raṅge*

SYNONYMS

tāra madhye—out of that; *chayavatsara*—six years; *bhakta-gaṇa-saṅge*—along with devotees; *prema-bhakti*—love of Kṛṣṇa; *laoyāila*—induced; *nṛtya*—dancing; *gīta*—chanting; *raṅge*—in transcendental bliss.

TRANSLATION

For six of the eighteen years He continuously stayed in Jagannātha Purī, He regularly performed kīrtana, inducing all the devotees to love Kṛṣṇa simply by chanting and dancing.

adi.13.39

> *dvādaśa vatsara śeṣa rahilā nīlācale*
> *premāvasthā śikhāilā āsvādana-cchale*

SYNONYMS

dvādaśa—twelve; *vatsara*—years; *śeṣa*—balance; *rahilā*—remained; *nīlācale*—at Jagannātha Purī; *prema-avasthā*—a state of ecstasy; *śikhāilā*—instructed everyone; *āsvādana-chale*—under the plea of tasting it Himself.

TRANSLATION

For the remaining twelve years He stayed in Jagannātha Purī, He taught everyone how to taste the transcendental mellow ecstasy of love of Kṛṣṇa by tasting it Himself.

PURPORT

A person who is advanced in Kṛṣṇa consciousness always feels separation from Kṛṣṇa because such a feeling of separation

excels the feeling of meeting Kṛṣṇa. Śrī Caitanya Mahāprabhu, in His last twelve years of existence within this world at Jagannātha Purī, taught the people of the world how, with a feeling of separation, one can develop His dormant love of Kṛṣṇa. Such feelings of separation or meeting with Kṛṣṇa are different stages of love of Godhead. These feelings develop in time when a person seriously engages in devotional service. The highest stage is called *prema-bhakti,* but this stage is attained by executing *sādhana-bhakti*. One should not try to elevate himself artificially to the stage of *prema-bhakti* without seriously following the regulative principles of *sādhana-bhakti*. *prema-bhakti* is the stage of relishing, whereas *sādhana-bhakti* is the stage of improving in devotional service. Śrī Caitanya Mahāprabhu taught this cult of devotional service in full detail by practical application in His own life. It is said, therefore, *āpani ācari' bhakti śikhāimu sabāre*. Śrī Caitanya Mahāprabhu is Kṛṣṇa Himself, and in the role of a *kṛṣṇa-bhakta,* a devotee of Kṛṣṇa, He instructed the entire world how one can execute devotional service and thus go back home, back to Godhead, in due course of time.

adi.13.40

> *rātri-divase kṛṣṇa-viraha-sphuraṇa*
> *unmādera ceṣṭā kare pralāpa-vacana*

SYNONYMS

rātri-divase—day and night; *kṛṣṇa-viraha*—feelings of separation from Kṛṣṇa; *sphuraṇa*—awakening; *unmādera*—of a madman; *ceṣṭā*—activities; *kare*—performs; *pralāpa*—talking inconsistently; *vacana*—words.

TRANSLATION

Day and night Lord Caitanya Mahāprabhu felt separation from Kṛṣṇa. Manifesting symptoms of this separation, He cried and talked very inconsistently, like a madman.

adi.13.41

> *śrī-rādhāra pralāpa yaiche uddhava-darśane*
> *seimata unmāda-pralāpa kare rātri-dine*

SYNONYMS

śrī-rādhāra—of Śrīmatī Rādhārāṇī; *pralāpa*—talking; *yaiche*—as She did; *uddhava-darśane*—by meeting Uddhava; *sei-mata*—exactly like that; *unmāda*—madness; *pralāpa*—talking inconsistently; *kare*—does; *rātri-dine*—day and night.

TRANSLATION

As Śrīmatī Rādhārāṇī talked inconsistently when She met Uddhava, so also Śrī Caitanya Mahāprabhu

relished, both day and night, such ecstatic talk in the mood of Śrīmatī Rādhārāṇī.

PURPORT

In this connection one should refer to Śrīmatī Rādhārāṇī's soliloquy after meeting Uddhava in Vṛndāvana. Śrī Caitanya Mahāprabhu presented a similar picture of such ecstatic imaginary talking. Full of jealousy and madness symptomizing neglect by Kṛṣṇa, Śrīmatī Rādhārāṇī, criticizing a bumblebee, talked just like a madwoman. Śrī Caitanya Mahāprabhu, in the last days of His pastimes, exhibited all the symptoms of such ecstasy. In this connection one should refer to the Fourth Chapter of *Ādi-līlā,* verses 107 and 108.

adi.13.42

> *vidyāpati, jayadeva, caṇḍīdāsera gīta*
> *āsvādena rāmānanda-svarūpa-sahita*

SYNONYMS

vidyāpati—the author of the name Vidyāpati; *jayadeva*—of the name Jayadeva; *caṇḍīdāsera*—of the name Caṇḍīdāsa; *gīta*—their songs; *āsvādena*—tastes; *rāmānanda*—of the name Rāmānanda; *svarūpa*—of the name Svarūpa; *sahita*—along with.

TRANSLATION

The Lord used to read the books of Vidyāpati, Jayadeva and Caṇḍīdāsa, relishing their songs with His confidential associates like Śrī Rāmānanda Rāya and Svarūpa Dāmodara Gosvāmī.

PURPORT

Vidyāpati was a famous composer of songs about the pastimes of Rādhā-Kṛṣṇa. He was an inhabitant of Mithilā, born in a *brāhmaṇa* family. It is calculated that he composed his songs during the reign of King Śivasiṁha and Queen Lachimādevī in the beginning of the fourteenth century of the Śaka Era, almost one hundred years before the appearance of Lord Caitanya Mahāprabhu. The twelfth generation of Vidyāpati's descendants is still living. Vidyāpati's songs about the pastimes of Lord Kṛṣṇa express intense feelings of separation from Kṛṣṇa, and Śrī Caitanya Mahāprabhu relished all those songs in His ecstasy of separation from Kṛṣṇa.

Jayadeva was born during the reign of Mahārāja Lakṣmaṇa Sena of Bengal in the eleventh or twelfth century of the Śaka Era. His father was Bhojadeva, and his mother was Vāmādevī. For many years he lived in Navadvīpa, then the capital of Bengal. His birthplace was in the Birbhum district in the village Kendubilva. In the opinion of some authorities, however, he was born in Orissa, and still others say that he was born in southern India. He passed the last days of his life in Jagannātha Purī. One of his

famous books is *Gīta-govinda,* which is full of transcendental mellow feelings of separation from Kṛṣṇa. The *gopīs* felt separation from Kṛṣṇa before the *rāsa* dance, as mentioned in the *Śrīmad-Bhāgavatam,* and the *Gīta-govinda* expresses such feelings. There are many commentaries on the *Gīta-govinda* by many Vaiṣṇavas.

Caṇḍīdāsa was born in the village of Nānnura, which is also in the Birbhum district of Bengal. He was born of a *brāhmaṇa* family, and it is said that he also took birth in the beginning of the fourteenth century, Śakābda Era. It has been suggested that Caṇḍīdāsa and Vidyāpati were great friends because the writings of both express the transcendental feelings of separation profusely. The feelings of ecstasy described by Caṇḍīdāsa and Vidyāpati were actually exhibited by Śrī Caitanya Mahāprabhu. He relished all those feelings in the role of Śrīmatī Rādhārāṇī, and His appropriate associates for this purpose were Śrī Rāmānanda Rāya and Śrī Svarūpa Dāmodara Gosvāmī. These intimate associates of Lord Caitanya Mahāprabhu helped the Lord very much in the pastimes in which He felt like Rādhārāṇī.

Śrī Bhaktisiddhānta Sarasvatī Ṭhākura comments in this connection that such feelings of separation as Lord Caitanya Mahāprabhu enjoyed from the books of Vidyāpati, Caṇḍīdāsa and Jayadeva are especially reserved for persons like Śrī Rāmānanda Rāya and Svarūpa Dāmodara, who were *paramahaṁsas,* men of the topmost perfection, because of their advanced spiritual consciousness. Such topics are not to be

discussed by ordinary persons imitating the activities of Lord Caitanya Mahāprabhu. For critical students of mundane poetry and literary men without God consciousness who are after bodily sense gratification, there is no need to read such a high standard of transcendental literature. Persons who are after sense gratification should not try to imitate *rāgānuga* devotional service. In their songs, Caṇḍīdāsa, Vidyāpati and Jayadeva have described the transcendental activities of the Supreme Personality of Godhead. Mundane reviewers of the songs of Vidyāpati, Jayadeva and Caṇḍīdāsa simply help people in general become debauchees, and this leads only to social scandals and atheism in the world. One should not misunderstand the pastimes of Rādhā and Kṛṣṇa to be the activities of a mundane young boy and girl. The mundane sexual activities of young boys and girls are most abominable. Therefore, those who are in bodily consciousness and who desire sense gratification are forbidden to indulge in discussions of the transcendental pastimes of Śrī Rādhā and Kṛṣṇa.

adi.13.43

> *kṛṣṇera viyoge yata prema-ceṣṭita*
> *āsvādiyā pūrṇa kaila āpana vāñchita*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *viyoge*—in separation; *yata*—as many; *prema*—loving affairs; *ceṣṭita*—activities; *āsvādiyā*—tasting them; *pūrṇa*—fulfilled; *kaila*—made; *āpana*—own; *vāñchita*—desires.

TRANSLATION

In separation from Kṛṣṇa, Śrī Caitanya Mahāprabhu relished all these ecstatic activities, and thus He fulfilled His own desires.

PURPORT

In the beginning of *Caitanya-caritāmṛta* it is said that Lord Caitanya appeared in order to taste the feelings Rādhārāṇī felt upon seeing Kṛṣṇa. Kṛṣṇa Himself could not understand the ecstatic feelings of Rādhārāṇī toward Him, and therefore He desired to accept the role of Rādhārāṇī and thereby taste these feelings. Lord Caitanya is Kṛṣṇa with the feelings of Rādhārāṇī; in other words, He is a combination of Rādhā and Kṛṣṇa. It is therefore said, *śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya*. By worshiping Śrī Caitanya Mahāprabhu alone, one can relish the loving affairs of Rādhā and Kṛṣṇa together. One should therefore try to understand Rādhā-Kṛṣṇa not directly but through Śrī Caitanya Mahāprabhu and through His devotees. Śrīla Narottama dāsa Ṭhākura therefore says, *rūpa-raghunātha-pade haibe ākuti, kabe hāma bujhaba se yugala-pīriti:* "When shall I develop a mentality of service toward Śrī Rūpa Gosvāmī, Sanātana Gosvāmī, Raghunātha dāsa Gosvāmī and the other

devotees of Lord Caitanya and thus become eligible to understand the pastimes of Śrī Rādhā and Kṛṣṇa?"

adi.13.44

> *ananta caitanya-līlā kṣudra jīva hañā*
> *ke varṇite pāre, tāhā vistāra kariyā*

SYNONYMS

ananta—unlimited; *caitanya-līlā*—the pastimes of Lord Caitanya; *kṣudra*—a small; *jīva*—living entity; *hañā*—being; *ke*—who; *varṇite*—describe; *pāre*—can; *tāhā*—that; *vistāra*—expanding; *kariyā*—doing so.

TRANSLATION

The pastimes of Lord Caitanya Mahāprabhu are unlimited. How much can a small living entity elaborate about those transcendental pastimes?

adi.13.45

> *sūtra kari' gaṇe yadi āpane ananta*
> *sahasra-vadane teṅho nāhi pāya anta*

SYNONYMS

sūtra—aphorisms; *kari'*—making; *gaṇe*—counts; *yadi*—if; *āpane*—personally; *ananta*—Śeṣa Nāga, the Personality of Godhead; *sahasra-vadane*—by thousands of mouths; *teṅho*—He also; *nāhi*—does not; *pāya*—get; *anta*—the limit.

TRANSLATION

If Śeṣaṇāga Ananta personally were to make the pastimes of Lord Caitanya into *sūtras*, even with His thousands of mouths there is no possibility that He could find their limit.

adi.13.46

> *dāmodara-svarūpa, āra gupta murāri*
> *mukhya-mukhya-līlā sūtre likhiyāche vicāri'*

SYNONYMS

dāmodara-svarūpa—of the name Svarūpa Dāmodara; *āra*—and; *gupta murāri*—of the name Murāri Gupta; *mukhya-mukhya*—most important; *līlā*—pastimes; *sūtre*—in notes; *likhiyāche*—have written; *vicāri'*—by mature deliberation.

TRANSLATION

Devotees like Śrī Svarūpa Dāmodara and Murāri Gupta have recorded all the principal pastimes of Lord

Caitanya in the form of notes, after deliberate consideration.

adi.13.47

> *sei, anusāre likhi līlā-sūtragaṇa*
> *vistāri' varṇiāchena tāhā dāsa-vṛndāvana*

SYNONYMS

sei—that; *anusāre*—following; *likhi*—I write; *līlā*—pastimes; *sūtra-gaṇa*—notes; *vistāri'*—very explicitly; *varṇiyāchena*—has described; *tāhā*—that; *dāsa-vṛndāvana*—Vṛndāvana dāsa Ṭhākura.

TRANSLATION

The notes kept by Śrī Svarūpa Dāmodara and Murāri Gupta are the basis of this book. Following those notes, I write of all the pastimes of the Lord. The notes have been described elaborately by Vṛndāvana dāsa Ṭhākura.

adi.13.48

> *caitanya-līlāra vyāsa,—dāsa vṛndāvana*
> *madhura kariyā līlā karilā racana*

SYNONYMS

caitanya-līlāra—of the pastimes of Lord Caitanya; *vyāsa*—the authorized writer Vyāsadeva; *dāsa vṛndāvana*—Vṛndāvana dāsa Ṭhākura; *madhura*—sweet; *kariyā*—making it; *līlā*—pastimes; *karilā*—did; *racana*—compilation.

TRANSLATION

Śrīla Vṛndāvana dāsa Ṭhākura, the authorized writer of the pastimes of Śrī Caitanya Mahāprabhu, is as good as Śrīla Vyāsadeva. He has described the pastimes in such a way as to make them sweeter and sweeter.

adi.13.49

> *grantha-vistāra-bhaye chāḍilā ye ye sthāna*
> *sei sei sthāne kichu kariba vyākhyāna*

SYNONYMS

grantha—of the book; *vistāra*—of expansion; *bhaye*—being afraid; *chāḍilā*—gave up; *ye ye sthāna*—which different places; *sei sei sthāne*—in those places; *kichu*—something; *kariba*—I shall make; *vyākhyāna*—description.

TRANSLATION

Being afraid of his book's becoming too voluminous, he left some places without vivid descriptions. I shall try to fill those places as far as possible.

adi.13.50

> *prabhura līlāmṛta teṅho kaila āsvādana*
> *tāṅra bhukta-śeṣa kichu kariye carvaṇa*

SYNONYMS

prabhura—of the Lord; *līlāmṛta*—the nectar of the pastimes; *teṅho*—he (Vṛndāvana dāsa Ṭhākura); *kaila*—did; *āsvādana*—taste; *tāṅra*—his; *bhukta*—of food; *śeṣa*—remnants; *kichu*—something; *kariye*—I do; *carvaṇa*—chew.

TRANSLATION

The transcendental pastimes of Lord Caitanya have actually been relished by Śrīla Vṛndāvana dāsa Ṭhākura. I am simply trying to chew the remnants of food left by him.

adi.13.51

> *ādi-līlā-sūtra likhi, śuna, bhakta-gaṇa*
> *saṅkṣepe likhiye samyak nā yāya likhana*

SYNONYMS

ādi-līlā—the first part of His pastimes; *sūtra likhi*—I write a synopsis; *śuna*—hear; *bhakta-gaṇa*—all you devotees; *saṅkṣepe*—in brief; *likhiye*—I write; *samyak*—full; *nā*—not; *yāya*—possible; *likhana*—to write.

TRANSLATION

My dear devotees of Lord Caitanya, let me now write a synopsis of the ādi-līlā; I write of these pastimes in brief because it is not possible to describe them in full.

adi.13.52

> *kona vāñchā pūraṇa lāgi' vrajendra-kumāra*
> *avatīrṇa haite mane karilā vicāra*

SYNONYMS

kona—some; *vāñchā*—desire; *pūraṇa*—fulfillment; *lāgi'*—for the matter of; *vrajendra-kumāra*—Lord Kṛṣṇa; *avatīrṇa haite*—to descend as an incarnation; *mane*—in the mind; *karilā*—did; *vicāra*—consideration.

TRANSLATION

To fulfill a particular desire within His mind, Lord Kṛṣṇa, Vrajendra-kumāra, decided to descend on this planet after mature contemplation.

adi.13.53

> *āge avatārilā ye ye guru-parivāra*
> *saṅkṣepe kahiye, kahā nā yāya vistāra*

SYNONYMS

āge—first of all; *avatārilā*—allowed to descend; *ye ye*—all those; *guru-parivāra*—family of spiritual masters; *saṅkṣepe*—in brief; *kahiye*—I describe; *kahā*—to describe; *nā*—not; *yāya*—possible; *vistāra*—expansively.

TRANSLATION

Lord Kṛṣṇa therefore first allowed His family of superiors to descend on the earth. I shall try to describe them in brief because it is not possible to describe them fully.

adi.13.54-55

> *śrī-śacī-jagannātha, śrī-mādhava-purī*
> *keśava bhāratī, āra śrī-īśvara purī*

> *advaita ācārya, āra paṇḍita śrīvāsa*
> *ācāryaratna, vidyānidhi, ṭhākura haridāsa*

SYNONYMS

śrī-śacī-jagannātha—Śrīmatī Śacidevī and Jagannātha Miśra; *śrī-mādhava purī*—Śrī Mādhavendra Purī; *keśava bhāratī*—of the name Keśava Bhāratī; *āra*—and; *śrī-īśvara purī*—of the name Śrī Īśvara Purī; *advaitaācārya*—of the name Advaita Ācārya; *āra*—and; *paṇḍita śrīvāsa*—of the name Śrīvāsa Paṇḍita; *ācārya-ratna*—of the name Ācāryaratna; *vidyānidhi*—of the name Vidyānidhi; *ṭhākura haridāsa*—of the name Ṭhākura Haridāsa.

TRANSLATION

Lord Śrī Kṛṣṇa, before appearing as Lord Caitanya, requested these devotees to precede Him: Śrī Śacīdevī, Jagannātha Miśra, Mādhavendra Purī, Keśava Bhāratī, Īśvara Purī, Advaita Ācārya, Śrīvāsa Paṇḍita, Ācāryaratna, Vidyānidhi and Ṭhākura Haridāsa.

adi.13.56

> *śrīhaṭṭa-nivāsī śrī-upendra-miśra-nāma*
> *vaiṣṇava, paṇḍita, dhanī, sad-guṇa-pradhāna*

SYNONYMS

śrī-haṭṭa-nivāsī—a resident of Śrīhaṭṭa; *śrī-upendra-miśra-nāma*—by the name of Upendra Miśra; *vaiṣṇava*—a devotee of Lord Viṣṇu; *paṇḍita*—learned; *dhanī*—rich; *sat-guṇa-pradhāna*—qualified with all good qualities.

TRANSLATION

There was also Śrī Upendra Miśra, a resident of the district of Śrīhaṭṭa. He was a great devotee of Lord Viṣṇu, a learned scholar, a rich man and a reservoir of all good qualities.

PURPORT

Upendra Miśra is described in the *Gaura-gaṇoddeśa-dīpikā,* verse 35, as the *gopāla* named Parjanya. The same personality who was formerly the grandfather of Lord Kṛṣṇa appeared as Upendra Miśra at Śrīhaṭṭa and begot seven sons. He was a resident of Dhākā-dakṣiṇa-grāma in the district of Śrīhaṭṭa. There are still many residents of that part of the country who introduce themselves as belonging to the Miśra family of Śrī Caitanya Mahāprabhu.

adi.13.57-58

> *sapta miśra tāṅra putra—sapta ṛṣīśvara*
> *kaṁsāri, paramānanda, padmanābha, sarveśvara*
>
> *jagannātha, janārdana, trailokyanātha*
> *nadīyāte gaṅgā-vāsa kaila jagannātha*

SYNONYMS

sapta miśra—seven Miśras; *tāṅra*—his; *putra*—sons; *sapta*—seven; *ṛṣi*—great saintly persons; *īśvara*—most influential; *kaṁsāri*—of the name Kaṁsāri; *paramānanda*—of the name Paramānanda; *padmanābha*—of the name Padmanābha; *sarveśvara*—of the name Sarveśvara; *jagannātha*—of the name Jagannātha; *janārdana*—of the name Janārdana; *trailokyanātha*—of the name Trailokyanātha; *nadīyāte*—at Navadvīpa; *gaṅgā-vāsa*—living on the bank of the Ganges; *kaila*—did; *jagannātha*—the fifth son of Upendra Miśra.

TRANSLATION

Upendra Miśra had seven sons, who were all saintly and most influential: (1) Kaṁsāri, (2) Paramānanda, (3) Padmanābha, (4) Sarveśvara, (5) Jagannātha, (6) Janārdana and (7) Trailokyanātha. Jagannātha Miśra, the fifth son, decided to reside on the bank of the Ganges at Nadia.

adi.13.59

> *jagannātha miśravara—padavī 'purandara'*
> *nanda-vasudeva-rūpa sadguṇa-sāgara*

SYNONYMS

jagannātha miśra-vara—Jagannātha Miśra, who was the chief among the seven; *padavī*—designation; *purandara*—another name

of Vasudeva; *nanda*—Nanda, the father of Kṛṣṇa; *vasudeva*—the father of Kṛṣṇa; *rūpa*—like; *sat-guṇa*—good qualities; *sāgara*—ocean.

TRANSLATION

Jagannātha Miśra was designated as Purandara. Exactly like Nanda Mahārāja and Vasudeva, he was an ocean of all good qualities.

adi.13.60

> *tāṅra patnī 'śacī'-nāma, pativratā satī*
> *yāṅra pitā 'nīlāmbara' nāma cakravartī*

SYNONYMS

tāṅra patnī—his wife; *śacī*—of the name Śacī; *nāma*—named; *pati-vratā*—devoted to her husband; *satī*—chaste; *yāṅra*—whose; *pitā*—father; *nīlāmbara*—of the name Nīlāmbara; *nāma*—named; *cakravartī*—with the title Cakravartī.

TRANSLATION

His wife, Śrīmatī Śacīdevī, was a chaste woman highly devoted to her husband. Śacīdevī's father's name was Nīlāmbara, and his surname was Cakravartī.

PURPORT

In the *Gaura-gaṇoddeśa-dīpikā,* verse 104, it is mentioned that Nīlāmbara Cakravartī was formerly Garga Muni. Some of the family descendants of Nīlāmbara Cakravartī still live in the village of the name Magḍobā in the district of Faridpur in Bangladesh. His nephew was Jagannātha Cakravartī, also known as Māmu Ṭhākura, who became a disciple of Paṇḍita Gosvāmī and stayed at Jagannātha Purī as the priest of Ṭoṭā-gopīnātha. Nīlāmbara Cakravartī lived at Navadvīpa in the neighborhood of Belapukuriyā. This fact is mentioned in the book *Prema-vilāsa*. Because he lived near the house of the Kazi, the Kazi was also considered one of the maternal uncles of Lord Caitanya Mahāprabhu. The Kazi used to address Nīlāmbara Cakravartī as *kākā,* or "uncle." One cannot separate the residence of the Kazi from Vāmanapukura because the tomb of the Kazi is still existing there. Formerly the place was known as Belapukuriyā, and now it is called Vāmanapukura. This has been ascertained by archeological evidence.

adi.13.61

> *rāḍhadeśe janmilā ṭhākura nityānanda*
> *gaṅgādāsa paṇḍita, gupta murāri, mukunda*

SYNONYMS

rāḍha-deśe—the place where there is no Ganges; *janmilā*—took birth; *ṭhākura nityānanda*—Nityānanda Prabhu; *gaṅgādāsa*

paṇḍita—of the name Gaṅgādāsa Paṇḍita; *gupta murāri*—of the name Murāri Gupta; *mukunda*—of the name Mukunda.

TRANSLATION

In Rāḍhadeśa, the part of Bengal where the Ganges is not visible, Nityānanda Prabhu, Gaṅgādāsa Paṇḍita, Murāri Gupta and Mukunda took birth.

PURPORT

Here *rāḍha-deśe* refers to the village of the name Ekacakrā in the district of Birbhum, next to Burdwan. After the Burdwan railway station there is another branch line, which is called the Loop Line of the eastern railway, and there is a railway station of the name Mallārapura. Eight miles east of this railway station Ekacakrā Village is still situated. Ekacakrā Village extends north and south for an area of about eight miles. Other villages, namely Vīracandra-pura and Vīrabhadra-pura, are situated within the area of the village of Ekacakrā. In honor of the holy name of Vīrabhadra Gosvāmī, these places are renowned as Vīracandra-pura and Vīrabhadra-pura.

In the Bengali year 1331 (A.D. 1924) a thunderbolt struck the temple of Ekacakrā-grāma. Therefore the temple is now in a broken state. Before this, there were no such accidents in that quarter. Within the temple there is a Deity of Śrī Kṛṣṇa established by Śrī Nityānanda Prabhu. The name of the Deity is Baṅkima Rāya or Bāṅkā Ray a. The Advent of Lord Caitanya

On the right side of Baṅkima Rāya is a Deity of Jāhnavā, and on His left side is Śrīmatī Rādhārāṇī. The priests of the temple describe that Lord Nityānanda Prabhu entered within the body of Baṅkima Rāya and that the Deity of Jāhnavā-mātā was therefore later placed on the right side of Baṅkima Rāya. Afterwards, many other Deities were installed within the temple. On another throne within the temple are Deities of Muralīdhara and Rādhā-Mādhava. On another throne are Deities of Manomohana, Vṛndāvana-candra and Gaura-Nitāi. But Baṅkima Rāya is the Deity originally installed by Nityānanda Prabhu.

On the eastern side of the temple is a *ghāṭa* known as Kadamba-khaṇḍī on the bank of the Yamunā, and it is said that the Deity of Baṅkima Rāya was floating in the water and Lord Nityānanda Prabhu picked Him up and then installed Him in the temple. Thereafter, in a place known as Bhaḍḍāpura, in the village of Vīracandra-pura, about half a mile west, in a place underneath a *nima* tree, Śrīmatī Rādhārāṇī was found. For this reason, the Rādhārāṇī of Baṅkima Rāya was known as Bhaḍḍāpurera Ṭhākurāṇī, the mistress of Bhaḍḍāpura. On another throne, on the right side of Baṅkima Rāya, is a Deity of Yogamāyā.

Now the temple and temple corridor rest on a high plinth, and on a concrete structure in front of the temple is a meeting hall. It is also said that on the northern side of the temple there was a Deity of Lord Śiva named Bhāṇḍīśvara and that the father of Nityānanda Prabhu, Hāḍāi Paṇḍita, used to worship that Deity.

At present, however, the Bhāṇḍīśvara Deity is missing, and in his place a Jagannātha Svāmī Deity has been installed. Lord Nityānanda Prabhu did not factually construct any temples. The temple was constructed at the time of Vīrabhadra Prabhu. In the Bengali year 1298 (A.D. 1891), the temple being in a dilapidated condition, a *brahmacārī* of the name Śivānanda Svāmī repaired it.

In this temple there is an arrangement to offer foodstuffs to the Deity on the basis of seventeen seers of rice and necessary vegetables. The present priestly order of the temple belongs to the family of Gopījana-vallabhānanda, one of the branches of Nityānanda Prabhu. There is a land settlement in the name of the temple, and income from this land finances the expenditures for the temple. There are three parties of priestly *gosvāmīs* who take charge of the temple management, one after another. A few steps onward from the temple is a place known as Viśrāmatalā, where it is said that Nityānanda Prabhu in His childhood used to enjoy sporting with His boyfriends by enacting the *rāsa-līlā* and various other pastimes of Vṛndāvana.

Near the temple is a place named Āmalītalā, which is so named because of a big tamarind tree there. According to a party named the Neḍādi-sampradāya, Vīrabhadra Prabhu, with the assistance of twelve hundred Neḍās, dug a great lake of the name Śvetagaṅgā. Outside of the temple are tombs of the Gosvāmīs, and there is a small river known as the Mauḍeśvara, which is called the water of Yamunā. Within half a mile from this small

river is the birthplace of Śrī Nityānanda Prabhu. It appears that there was a big meeting hall in front of the temple, but later it became dilapidated. It is now covered by banyan trees. Later on, a temple was constructed within which Gaura-Nityānanda Deities are existing. The temple was constructed by the late Prasannakumāra Kārapharmā. A tablet was installed in his memory in the Bengali year 1323 (A.D. 1916), in the month of Vaiśākha (April-May).

The place where Nityānanda Prabhu appeared is called Garbhavāsa. There is an allotment of about forty-three *bighās* (fourteen acres) of land to continue the worship in a temple there. The Mahārāja of Dinājapura donated twenty *bighās* (6.5 acres) of land in this connection. It is said that near the place known as Garbhavāsa, Hāḍāi Paṇḍita conducted a primary school. The priests of this place, listed in a genealogical table, were as follows: (1) Śrī Rāghavacandra, (2) Jagadānanda dāsa, (3) Kṛṣṇadāsa, (4) Nityānanda dāsa, (5) Rāmadāsa, (6) Vrajamohana dāsa, (7) Kānāi dāsa, (8) Gauradāsa, (9) Śivānanda dāsa and (10) Haridāsa. Kṛṣṇadāsa belonged to the Ciḍiyā-kuñja at Vṛndāvana. The date of his disappearance is Kṛṣṇa-janmāṣṭamī. Ciḍiyā-kuñja is a place now managed by the *gosvāmīs* of Śiṅgāra-ghāṭa in Vṛndāvana. They are also known as belonging to the Nityānanda family, most probably on the basis of their relationship with Kṛṣṇadāsa.

Near Garbhavāsa is a place called Bakulatalā, where Śrī Nityānanda Prabhu and His boyfriends used to take part in

sporting activities known as *jhāla-jhapeṭā*. There is a *bakula* tree there that is wonderful because all its branches and subbranches look like the hoods of serpents. It has been suggested that by the desire of Śrī Nityānanda Prabhu, Anantadeva manifested Himself in that way. The tree is very old. It is said that formerly it had two trunks, but later on, when the playmates of Nityānanda Prabhu felt inconvenience in jumping from the branches of one branch to another, Nityānanda Prabhu, by His mercy, merged the two trunksinto one.

Another place nearby is named Hāṅṭugāḍā. It is said that Lord Nityānanda Prabhu brought all the holy places there. Therefore the people in the surrounding villages go there instead of to the Ganges to take bath. It is named Hāṅṭugāḍā because Śrīla Nityānanda Prabhu used to perform the *dadhi-ciḍā* festival of distributing chipped rice with yogurt *prasāda* there and He took the *prasāda* kneeling down. A sanctified lake in this place is always full of water throughout the year. A great fair is held there during Goṣṭhāṣṭamī, and there is another big fair on the birthday of Śrī Nityānanda Prabhu. In the *Gaura-gaṇoddeśa-dīpikā* it is described that Halāyudha, Baladeva, Viśvarūpa and Saṅkarṣaṇa appeared as Nityānanda Avadhūta.

adi.13.62

> *asaṅkhya bhaktera karāilā avatāra*
> *śeṣe avatīrṇa hailā vrajendra-kumāra*

SYNONYMS

asaṅkhya—unlimited; *bhaktera*—of devotees; *karāilā*—made into being; *avatāra*—incarnation; *śeṣe*—at last; *avatīrṇa*—descended; *hailā*—became; *vrajendra-kumāra*—Lord Kṛṣṇa, the son of Nanda Mahārāja.

TRANSLATION

Lord Kṛṣṇa, Vrajendra-kumāra, first caused countless devotees to appear, and at last He appeared Himself.

adi.13.63

> *prabhura āvirbhāva-pūrve yata vaiṣṇava-gaṇa*
> *advaita-ācāryera sthāne karena gamana*

SYNONYMS

prabhura—of the Lord; *āvirbhāva*—appearance; *pūrve*—before; *yata*—all; *vaiṣṇava-gaṇa*—devotees; *advaita-ācāryera*—of Advaita Ācārya; *sthāne*—place; *karena*—do; *gamana*—go.

TRANSLATION

Before the appearance of Lord Caitanya Mahāprabhu, all the devotees of Navadvīpa used to gather in the house of Advaita Ācārya.

adi.13.64

> *gītā-bhhāgavata kahe ācārya-gosāñi*
> *jñāna-karma nindi' kare bhaktira baḍāi*

SYNONYMS

gītā—*Bhagavad-gītā*; *bhāgavata*—*Śrīmad-Bhāgavatam*; *kahe*—recites; *ācārya-gosāñi*—Advaita Ācārya; *jñāna*—the path of philosophical speculation; *karma*—fruitive activity; *nindi'*—decrying; *kare*—establishes; *bhaktira*—of devotional service; *baḍāi*—excellence.

TRANSLATION

In these meetings of the Vaiṣṇavas, Advaita Ācārya used to recite Bhagavad-gītā and Śrīmad-Bhāgavatam, decrying the paths of philosophical speculation and fruitive activity and establishing the superexcellence of devotional service.

adi.13.65

> *sarva-śāstre kahe kṛṣṇa-bhaktira vyākhyāna*
> *jñāna, yoga, tapo-dharma nāhi māne āna*

SYNONYMS

sarva-śāstre—in all revealed scriptures; *kahe*—says; *kṛṣṇa-bhaktira*—of devotional service to Lord Kṛṣṇa; *vyākhyāna*—explanation; *jñāna*—philosophical speculation; *yoga*—mystic *haṭha-yoga*; *tapas*—austerities; *dharma*—religious procedures; *nāhi*—does not; *māne*—accept; *āna*—other.

TRANSLATION

In all the revealed scriptures of Vedic culture, devotional service to Lord Kṛṣṇa is explained throughout. Therefore devotees of Lord Kṛṣṇa do not recognize the processes of philosophical speculation, mystic yoga, unnecessary austerity and so-called religious rituals. They do not accept any process but devotional service.

PURPORT

Our Kṛṣṇa consciousness movement follows this principle. We do not recognize any method for spiritual realization other than Kṛṣṇa consciousness, devotional service. Sometimes we are criticized by groups following *jñāna, yoga, tapas* or *dharma,* but fortunately we are unable to make any compromises with them. We simply stand on the platform of devotional service and preach the same principles all over the world.

adi.13.66

> *tāṅra saṅge ānanda kare vaiṣṇavera gaṇa*
> *kṛṣṇa-kathā, kṛṣṇa-pūjā, nāma-saṅkīrtana*

SYNONYMS

tāṅra saṅge—with Him (Advaita Ācārya); *ānanda*—pleasure; *kare*—takes; *vaiṣṇavera*—of the devotees; *gaṇa*—assembly; *kṛṣṇa-kathā*—topics of Lord Kṛṣṇa; *kṛṣṇa-pūjā*—worship of Kṛṣṇa; *nāma-saṅkīrtana*—chanting of the Hare Kṛṣṇa *mahā-mantra*.

TRANSLATION

In the house of Advaita Ācārya, all the Vaiṣṇavas took pleasure in always talking of Kṛṣṇa, always worshiping Kṛṣṇa and always chanting the Hare Kṛṣṇa mahā-mantra.

PURPORT

On these principles only does the Kṛṣṇa consciousness movement go on. We have no business other than to talk of Kṛṣṇa, worship Kṛṣṇa and chant the Hare Kṛṣṇa *mahā-mantra*.

adi.13.67

> *kintu sarva-loka dekhi' kṛṣṇa-bahirmukha*
> *viṣaye nimagna loka dekhi' pāya duḥkha*

SYNONYMS

kintu—but; *sarva-loka*—all people; *dekhi'*—seeing; *kṛṣṇa-bahirmukha*—without Kṛṣṇa consciousness; *viṣaye*—material enjoyment; *nimagna*—merged; *loka*—all people; *dekhi'*—seeing; *pāya duḥkha*—felt pained.

TRANSLATION

But Śrī Advaita Ācārya Prabhu felt pained to see all the people without Kṛṣṇa consciousness simply merging in material sense enjoyment.

PURPORT

A bona fide devotee of Lord Kṛṣṇa is always pained to see the fallen condition of the whole world. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura used to say, "There is no scarcity of anything within this world. The only scarcity is of Kṛṣṇa consciousness." That is the vision of all pure devotees. Because of this lack of Kṛṣṇa consciousness in human society, people are suffering terribly, being merged in an ocean of nescience and sense gratification. A devotee onlooker is very much aggrieved to see such a situation in the world.

adi.13.68

> *lokera nistāra-hetu karena cintana*
> *kemate e saba lokera ha-ibe tāraṇa*

SYNONYMS

lokera—of all people; *nistāra-hetu*—for the matter of deliverance; *karena*—does; *cintana*—contemplation; *kemate*—how; *e*—these; *saba*—all; *lokera*—of people in general; *ha-ibe*—will become; *tāraṇa*—liberation.

TRANSLATION

Seeing the condition of the world, He began to think seriously of how all these people could be delivered from the clutches of māyā.

adi.13.69

> *kṛṣṇa avatari' karena bhaktira vistāra*
> *tabe ta' sakala lokera ha-ibe nistāra*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *avatari'*—descending; *karena*—does; *bhaktira*—of devotional service; *vistāra*—expansion; *tabe*—then; *ta'*—certainly; *sakala*—all; *lokera*—of the people; *ha-ibe*—there will be; *nistāra*—liberation.

TRANSLATION

Śrīla Advaita Ācārya Prabhu thought, "If Kṛṣṇa Himself appears in order to distribute the cult of devotional

service, then only will liberation be possible for all people."

PURPORT

Just as a condemned person can be relieved by a special favor of the chief executive head, the president or king, so the condemned people of this Kali-yuga can be delivered only by the Supreme Personality of Godhead Himself or a person especially empowered for this purpose. Śrīla Advaita Ācārya Prabhu desired that the Supreme Personality of Godhead advent Himself to deliver the fallen souls of this age.

adi.13.70

> *kṛṣṇa avatārite ācārya pratijñā kariyā*
> *kṛṣṇa-pūjā kare tulasī-gaṅgājala diyā*

SYNONYMS

kṛṣṇa—Lord Kṛṣṇa; *avatārite*—to cause His advent; *ācārya*—Advaita Ācārya; *pratijñā*—promise; *kariyā*—making; *kṛṣṇa-pūjā*—worship of Lord Kṛṣṇa; *kare*—does; *tulasī*—*tulasī* leaves; *gaṅgā-jala diyā*—with the water of the Ganges.

TRANSLATION

With this consideration, Advaita Ācārya Prabhu, promising to cause Lord Kṛṣṇa to descend, began to

worship the Supreme Personality of Godhead, Kṛṣṇa, with tulasī leaves and water of the Ganges.

PURPORT

Tulasī leaves and Ganges water, with, if possible, a little pulp of sandalwood, is sufficient paraphernalia to worship the Supreme Personality of Godhead. The Lord says in *Bhagavad-gītā:*

> *patraṁ puspaṁ phalaṁ toyaṁ*
> *yo me bhaktyā prayacchati*
> *tad ahaṁ bhakty-upahṛtam*
> *aśnāmi prayatātmanaḥ*

"If one offers Me with love and devotion a leaf, a flower, a fruit or water, I will accept it." (Bg. 9.26) Following this principle, Advaita Prabhu pleased the Supreme personality of Godhead with *tulasī* leaves and water of the Ganges.

adi.13.71

> *kṛṣṇera āhvāna kare saghana huṅkāra*
> *huṅkāre ākṛṣṭa hailā vrajendra-kumāra*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *āhvāna*—invitation; *kare*—does; *saghana*—with great gravity; *huṅkāra*—vibration; *huṅkāre*—and by such

loud cries; *ākṛṣṭa*—attracted; *hailā*—became; *vrajendra-kumāra*—the son of Vrajendra, Lord Kṛṣṇa.

TRANSLATION

By loud cries He invited Kṛṣṇa to appear, and this repeated invitation attracted Lord Kṛṣṇa to descend.

adi.13.72

> *jagannāthamiśra-patnī śacīra udare*
> *aṣṭa kanyā krame haila, janmi' janmi' mare*

SYNONYMS

jagannātha-miśra—of the name Jagannātha Miśra; *patnī*—his wife; *śacīra*—of Śacīmātā; *udare*—within the womb; *aṣṭa*—eight; *kanyā*—daughters; *krame*—one after another; *haila*—appeared; *janmi'*—after taking birth; *janmi'*—after taking birth; *mare*—all died.

TRANSLATION

Before the birth of Lord Caitanya Mahāprabhu, eight daughters took birth one after another from the womb of Śacīmātā, the wife of Jagannātha Miśra. But just after their birth, they all died.

adi.13.73

> *apatya-virahe miśrera duḥkhī haila mana*
> *putra lāgi' ārādhila viṣṇura caraṇa*

SYNONYMS

apatya—of children; *virahe*—in separation; *miśrera*—of Jagannātha Miśra; *duḥkhī*—unhappy; *haila*—became; *mana*—mind; *putra*—son; *lāgi'*—for the matter of; *ārādhila*—worshiped; *viṣṇura*—of Lord Viṣṇu; *caraṇa*—lotus feet.

TRANSLATION

Jagannātha Miśra was very unhappy at the death of his children one after another. Therefore, desiring a son, he worshiped the lotus feet of Lord Viṣṇu.

adi.13.74

> *tabe putra janamilā 'viśvarūpa' nāma*
> *mahā-guṇavān teṅha—'baladeva'-dhāma*

SYNONYMS

tabe—thereafter; *putra*—son; *janamilā*—took birth; *viśvarūpa*—Viśvarūpa; *nāma*—named; *mahā-guṇavān*—highly qualified; *teṅha*—He; *baladeva*—of Lord Baladeva; *dhāma*—incarnation.

TRANSLATION

After this, Jagannātha Miśra got a son of the name Viśvarūpa, who was most powerful and highly qualified because He was an incarnation of Baladeva.

PURPORT

Viśvarūpa was the elder brother of Gaurahari, Lord Śrī Caitanya Mahāprabhu. When arrangements were being made for His marriage, He took *sannyāsa* and left home. He took the *sannyāsa* name of Śaṅkarāraṇya. In 1431 Śakābda Era (A.D. 1510), He disappeared in Pāṇḍerapura in the district of Sholapur. As an incarnation of Saṅkarṣaṇa, He is both the ingredient and immediate cause of the creation of this material world. He is nondifferent from Śrī Caitanya Mahāprabhu, as *aṁśa* and *aṁśī,* or the part and the whole, are not different. He belongs to the quadruple manifestation of *catur-vyūha* as an incarnation of Saṅkarṣaṇa. In the *Gaura-candrodaya* it is said that Viśvarūpa, after His so-called demise, remained mixed within Śrī Nityānanda Prabhu.

adi.13.75

> *baladeva-prakāśa—parama-vyome 'saṅkarṣaṇa'*
> *teṅha—viśvera upādāna-nimitta-kāraṇa*

SYNONYMS

baladeva-prakāśa—manifestation of Baladeva; *parama-vyome*—in the spiritual sky; *saṅkarṣaṇa*—of the name Saṅkarṣaṇa; *teṅha*—He; *viśvera*—the cosmic manifestation; *upādāna*—ingredient; *nimitta-kāraṇa*—immediate cause.

TRANSLATION

The expansion of Baladeva known as Saṅkarṣaṇa in the spiritual world is the ingredient and immediate cause of this material cosmic manifestation.

adi.13.76

> *tāṅhā ba-i viśve kichu nāhi dekhi āra*
> *ataeva 'viśvarūpa' nāma ye tāṅhāra*

SYNONYMS

tāṅhā ba-i—except Him; *viśve*—within this cosmic manifestation; *kichu*—something; *nāhi*—there is none; *dekhi*—I see; *āra*—further; *ataeva*—therefore; *viśvarūpa*—universal form; *nāma*—name; *ye*—that; *tāṅhāra*—His.

TRANSLATION

The gigantic universal form is called the Viśvarūpa incarnation of Mahā-saṅkarṣaṇa. Thus we do not find

anything within this cosmic manifestation except the Lord Himself.

adi.13.77

> *naitac citraṁ bhagavati*
> *hy anante jagad-īśvare*
> *otaṁ protam idaṁ yasmin*
> *tantuṣv aṅga yathā paṭaḥ*

SYNONYMS

na—not; *etat*—this; *citram*—wonderful; *bhagavati*—in the Supreme Personality of Godhead; *hi*—certainly; *anante*—in the unlimited; *jagat-īśvare*—the master of the universe; *otam*—lengthwise; *protam*—breadthwise; *idam*—this universe; *yasmin*—in whom; *tantuṣu*—in the threads; *aṅga*—O King; *yathā*—as much as; *paṭaḥ*—a cloth.

TRANSLATION

"As the thread in a cloth spreads both lengthwise and breadthwise, so everything we see within this cosmic manifestation is directly and indirectly existing in the Supreme Personality of Godhead. This is not very wonderful for Him."

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.15.35).

adi.13.78

> *ataeva prabhu tāṅre bale, 'baḍa bhāi'*
> *kṛṣṇa, balarāma dui—caitanya, nitāi*

SYNONYMS

ataeva—therefore; *prabhu*—Lord Caitanya; *tāṅre*—unto Viśvarūpa; *bale*—says; *baḍabhāi*—elder brother; *kṛṣṇa*—Lord Kṛṣṇa; *balarāma*—and Baladeva; *dui*—two; *caitanya*—Lord Caitanya Mahāprabhu; *nitāi*—and Lord Nityānanda Prabhu.

TRANSLATION

Because Mahā-saṅkarṣaṇa is the ingredient and efficient cause of the cosmic manifestation, He is present in every detail of it. Lord Caitanya therefore called Him His elder brother. The two brothers are known as Kṛṣṇa and Balarāma in the spiritual world, but at the present moment they are Caitanya and Nitāi. Therefore the conclusion is that Nityānanda Prabhu is the original Saṅkarṣaṇa, Baladeva.

adi.13.79

> *putra pāñā dampati hailā ānandita mana*
> *viśeṣe sevana kare govinda-caraṇa*

SYNONYMS

putra—son; *pāñā*—having gotten; *dampati*—husband and wife; *hailā*—became; *ānandita*—pleased; *mana*—mind; *viśeṣe*—specifically; *sevana*—service; *kare*—render; *govinda-caraṇa*—the lotus feet of Lord Govinda.

TRANSLATION

The husband and wife [Jagannātha Miśra and Śacīmātā], having gotten Viśvarūpa as their son, were very pleased within their minds. Because of their pleasure, they specifically began to serve the lotus feet of Govinda.

PURPORT

There is a common saying in India that everyone goes to worship the Supreme Personality of Godhead when he is in distress, but when a person is in an opulent position, he forgets God. In *Bhagavad-gītā* (Bg. 7.16) this is also confirmed:

> *catur-vidhā bhajante māṁ*
> *janāḥ sukṛtino 'rjuna*
> *ārto jijñāsur arthārthī*
> *jñānī ca bharatarṣabha*

"If backed by pious activities in the past, four kinds of men-namely, those who are distressed, those in need of money, those searching after knowledge and those who are inquisitive-become

interested in devotional service." The husband and wife, Jagannātha Miśra and Śacīmātā, were very unhappy because their eight daughters had passed away. Now, when they got Viśvarūpa as their son, certainly they became extremely happy. They knew that it was by the grace of the Lord that they were endowed with such happiness and opulence. Therefore instead of forgetting the Lord, they became more and more adherent in rendering service to the lotus feet of Govinda. When a common man becomes opulent, he forgets God; but the more opulent a devotee becomes by the grace of the Lord, the more he becomes attached to the service of the Lord.

adi.13.80

> *caudda-śata chaya śake śeṣa māgha māse*
> *jagannātha-śacīra dehe kṛṣṇera praveśe*

SYNONYMS

caudda-śata—1400; *chaya*—6; *śake*—in the year of the Śaka Era; *śeṣa*—last; *māgha*—Māgha; *māse*—in the month; *jagannātha*—of Jagannātha Miśra; *śacīra*—and of Śacīdevī; *dehe*—in the bodies; *kṛṣṇera*—of Lord Kṛṣṇa; *praveśe*—by the entrance.

TRANSLATION

In the month of January in the year 1406 of the Śaka Era (A.D. 1485), Lord Kṛṣṇa entered the bodies of both Jagannātha Miśra and Śacī.

PURPORT

Lord Caitanya Mahāprabhu took His birth in the year 1407 Śaka Era, in the month of Phālguna. But here we see that He entered the bodies of His parents in the year 1406 in the month of Māgha. Therefore, the Lord entered the bodies of His parents thirteen full months before His birth. Generally a common child remains within the womb of his mother for ten lunar months, but here we see that the Lord remained within the body of His mother for thirteen lunar months.

adi.13.81

> *miśra kahe śacī-sthāne,—dekhi āna rīta*
> *jyotirmaya deha, geha lakṣmī-adhiṣṭhita*

SYNONYMS

miśra kahe—Jagannātha Miśra began to speak; *śacī-sthāne*—in the presence of Śacīdevī-mātā; *dekhi*—I see; *āna*—extraordinary; *rīta*—behavior; *jyotir-maya*—effulgent; *deha*—body; *geha*—home; *lakṣmī*—the goddess of fortune; *adhiṣṭhita*—situated.

TRANSLATION

Jagannātha Miśra said to Śacīmātā, "I see wonderful things! Your body is effulgent, and it appears as if the goddess of fortune were now staying personally in my home.

adi.13.82

> *yāhāṅ tāhāṅ sarva-loka karaye sammāna*
> *ghare pāṭhāiyā deya dhana, vastra, dhāna*

SYNONYMS

yāhāṅ—wherever; *tāhāṅ*—anywhere; *sarva-loka*—all people; *karaye*—show; *sammāna*—respect; *ghare*—at home; *pāṭhāiyā*—sending; *deya*—give; *dhana*—riches; *vastra*—cloth; *dhāna*—paddy.

TRANSLATION

"Anywhere and everywhere I go, all people offer me respect. Even without my asking, they voluntarily give me riches, clothing and paddy."

PURPORT

A *brāhmaṇa* does not become anyone's servant. To render service to someone else is the business of the *śūdras*. A *brāhmaṇa* is always independent because he is a teacher, spiritual master and advisor to society. The members of society provide him with all the necessities for life. In the *Bhagavad-gītā* the Lord has divided society into four divisions—*brāhmaṇa, kṣatriya, vaiśya* and *śūdra*. A society cannot run smoothly without this scientific division. A *brāhmaṇa* should give good advice to all the members of the society, a *kṣatriya* should look after the administration, maintaining law and order of the

society, *vaiśyas* should produce and trade in all the needs of society, whereas *śūdras* should render service to the higher sections of society (the *brāhmaṇas, kṣatriyas* and *vaiśyas*).

Jagannātha Miśra was a *brāhmaṇa;* therefore people would send him all bodily necessities-money, cloth, grain and so on. While Lord Caitanya was in the womb of Śacīmātā, Jagannātha Miśra received all these necessities of life without asking for them. Because of the presence of the Lord in his family, everyone offered him due respect as a *brāhmaṇa*. In other words, if a *brāhmaṇa* or Vaiṣṇava sticks to his position as an eternal servant of the Lord and executes the will of the Lord, there is no question of scarcity for his personal maintenance or the needs of his family.

adi.13.83

> *śacī kahe,—muñi dekhoṅ ākāśa-upare*
> *divya-mūrti loka saba yena stuti kare*

SYNONYMS

śacī kahe—mother Śacīdevī replied; *muñi*—I; *dekhoṅ*—see; *ākāśa-upare*—in outer space; *divya-mūrti*—brilliant forms; *loka*—people; *saba*—all; *yena*—as if; *stuti*—prayers; *kare*—offering.

TRANSLATION

Śacīmatā told her husband, "I also see wonderfully brilliant human beings appearing in outer space, as if offering prayers."

PURPORT

Jagannātha Miśra was honored by everyone on the earth and was supplied with all necessities. Similarly, mother Śacī saw many demigods in outer space offering prayers to her because of Lord Caitanya Mahāprabhu's presence in her womb.

adi.13.84

> *jagannātha miśra kahe,—svapna ye dekhila*
> *jyotirmaya-dhāma mora hṛdaye paśila*

SYNONYMS

jagannātha miśra kahe—Jagannātha Miśra replied; *svapna*—dream; *ye*—that; *dekhila*—I have seen; *jyotir-maya*—with a brilliant effulgence; *dhāma*—abode; *mora*—my; *hṛdaye*—in the heart; *paśila*—entered.

TRANSLATION

Jagannātha Miśra then replied, "In a dream I saw the effulgent abode of the Lord enter my heart.

adi.13.85

> *āmāra hṛdaya haite gelā tomāra hṛdaye*
> *hena bujhi, janmibena kona mahāśaye*

SYNONYMS

āmāra hṛdaya haite—from my heart; *gelā*—transferred; *tomāra hṛdaye*—into your heart; *hena*—like this; *bujhi*—I understand; *janmibena*—will take birth; *kona*—some; *mahāśaye*—very great personality.

TRANSLATION

"From my heart it entered your heart. I therefore understand that a great personality will soon take birth."

adi.13.86

> *eta bali' duṅhe rahe haraṣita hañā*
> *śālagrāma sevā kare viśeṣa kariyā*

SYNONYMS

eta bali'—after this conversation; *duṅhe*—both of them; *rahe*—remained; *haraṣita*—jubilant; *hañā*—becoming; *śālagrāma*—*śālagrāma-nārāyaṇa-śilā*; *sevā*—service; *kare*—rendered; *viśeṣa*—with special attention; *kariyā*—giving it.

TRANSLATION

After this conversation, both husband and wife were very jubilant, and together they rendered service to the household śālagrāma-śilā.

PURPORT

Especially in every *brāhmaṇa's* house there must be a *śālagrāma-śilā* to be worshiped by the *brāhmaṇa* family. This system is still current. People who are *brāhmaṇa* by caste, who are born in a *brāhmaṇa* family, must worship the *śālagrāma-śilā*. Unfortunately, with the progress of Kali-yuga, the so-called *brāhmaṇas,* although very proud of taking birth in *brāhmaṇa* families, no longer worship the *śālagrāma-śilā*. But actually it has been a custom since time immemorial that a person born in a *brāhmaṇa* family must worship the *śālagrāma-śilā* in all circumstances. In our Kṛṣṇa consciousness society, some of the members are very anxious to introduce the *śālagrāma-śilā,* but we have purposely refrained from introducing it because most of the members of the Kṛṣṇa consciousness movement do not originally come from families of the *brāhmaṇa* caste. After some time, when we find that they are actually situated strictly in the line of brahminical behavior, this *śālagrāma-śilā* will be introduced.

In this age, the worship of the *śālagrāma-śilā* is not as important as the chanting of the holy name of the Lord. That is the injunction of the *śāstra*. *Harer nāma harer nāma harer*

nāmaiva kevalam kalau nāsty eva nāsty eva nāsty eva gatir anyathā. Śrīla Jīva Gosvāmī's opinion is that by chanting the holy name offenselessly one becomes completely perfect. Nevertheless, just to purify the situation of the mind, worship of the Deity in the temple is also necessary. Therefore when one is advanced in spiritual consciousness or is perfectly situated on a spiritual platform he may take to the worship of the *śālagrāma-śilā*.

The transference of the Lord from the heart of Jagannātha Miśra to the heart of Śacīmātā is explained by Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura as follows: "It is to be concluded that Jagannātha Miśra and Śacīmātā are *nitya-siddhas,* ever purified associates of the Lord. Their hearts are always uncontaminated, and therefore they never forget the Supreme Personality of Godhead. A common man in this material world has a contaminated heart. He must therefore first purify his heart to come to the transcendental position. But Jagannātha Miśra and Śacīmātā were not a common man and woman with contaminated hearts. When the heart is uncontaminated, it is said to be in the existential position of Vasudeva. Vasudeva can beget Vāsudeva, or Kṛṣṇa, who is transcendentally situated."

It is to be understood that Śacīdevī did not become pregnant as an ordinary woman becomes pregnant because of sense indulgence. One should not think the pregnancy of Śacīmātā to be that of an ordinary woman because that is an offense. One can

understand the pregnancy of Śacīmātā when one is actually advanced in spiritual consciousness and fully engaged in the devotional service of the Lord.

In *Śrīmad-Bhāgavatam* (10.2.16) it is stated:

> *bhagavān api viśvātmā*
> *bhaktānām abhayaṅ-karaḥ*
> *āviveśāṁśa-bhāgena*
> *mana ānakadundubheḥ*

This is a statement regarding the birth of Lord Kṛṣṇa. The incarnation of the Lord entered the mind of Vasudeva and was then transferred to the mind of Devakī. Śrīla Śrīdhara Svāmī gives the following annotation in this connection: *'mana āviveśa' manasy āvirbabhūva; jīvānām iva na dhātu-sambandha ity arthaḥ*. There was no question of the seminal discharge necessary for the birth of an ordinary human being. Śrīla Rūpa Gosvāmī also comments in this connection that Lord Kṛṣṇa first appeared in the mind of Ānakadundubhi, Vasudeva, and was then transferred to the mind of Devakī-devī. Thus the spiritual bliss in the mind of Devakī-devī gradually increased, just as the moon increases every night until it becomes a full moon. At the time of His appearance, Lord Kṛṣṇa came out of the mind of Devakī and appeared within the prison house of Kaṁsa by the side of Devakī's bed. At that time, by the spell of *yogamāyā,* Devakī thought that her child had now been born. In this connection, even the demigods from the celestial kingdom were

also bewildered. As it is stated, *muhyanti yat sūrayaḥ* (Bhāg. 1.1.1). They came to offer their prayers to Devakī, thinking that the Supreme Lord was within her womb. The demigods came to Mathurā from their celestial kingdom. This indicates that Mathurā is still more important than the celestial kingdom of the upper planetary system.

Lord Kṛṣṇa, as the eternal son of Yaśodāmayī, is always present in Vṛndāvana. The pastimes of Lord Kṛṣṇa are continuously going on within both this material world and the spiritual world. In such pastimes, the Lord always thinks Himself the eternal son of mother Yaśodā and father Nanda Mahārāja. In the Tenth Canto of *Śrīmad-Bhāgavatam,* Chapter Six, verse 43, it is stated, "When magnanimous, broad-hearted Nanda Mahārāja came back from a tour, he immediately took his son Kṛṣṇa on his lap and experienced transcendental bliss by smelling His head." Similarly, in the Tenth Canto, Ninth Chapter, verse 21, it is said, "This Personality of Godhead, appearing as the son of a cowherd damsel, is easily available and understandable to devotees, whereas those who are under the concept of bodily life, even though they are very advanced in austerity and penance or even though they are great philosophers, are unable to understand Him."

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura next quotes Śrīpāda Baladeva Vidyābhūṣaṇa, who refers to the prayers offered by the demigods to Lord Kṛṣṇa in the womb of Devakī and summarizes the birth of Kṛṣṇa as follows: "As the rising moon manifests light

in the east, so Devakī, who was always situated on the transcendental platform, having been initiated in the Kṛṣṇa *mantra* by Vasudeva, the son of Śūrasena, kept Kṛṣṇa within her heart." From this statement of *Śrīmad-Bhāgavatam* (10.2.18) it is understood that the Supreme Personality of Godhead, having been transferred from the heart of Ānakadundubhi, or Vasudeva, manifested Himself in the heart of Devakī. According to Śrīla Baladeva Vidyābhūṣaṇa, the "heart of Devakī" means the womb of Devakī because in the *Śrīmad-Bhāgavatam,* Tenth Canto, Second Chapter, verse 41, the demigods say, *diṣṭyāmba te kukṣi-gataḥ paraḥ pumān:* "Mother Devakī, the Lord is already within your womb." Therefore, that the Lord was transferred from the heart of Vasudeva to the heart of Devakī means that He was transferred to the womb of Devakī.

Similarly, in regard to the appearance of Lord Caitanya Mahāprabhu as described in the *Caitanya-caritāmṛta,* the words *viśeṣe sevana kare govinda-caraṇa,* "they specifically began to worship the lotus feet of Govinda," indicate that exactly as Kṛṣṇa appeared in the heart of Devakī through the heart of Vasudeva, so Lord Caitanya appeared in the heart of Śacīdevī through the heart of Jagannātha Miśra. This is the mystery of the appearance of Lord Caitanya Mahāprabhu. Consequently, one should not think of Lord Caitanya's appearance as that of a common man or living entity. This subject matter is a little difficult to understand, but for devotees of the Lord it will not at all be difficult to realize the statements given by Kṛṣṇadāsa Kavirāja Gosvāmī.

adi.13.87

> *haite haite haila garbha trayodaśa māsa*
> *tathāpi bhūmiṣṭha nahe,—miśrera haila trāsa*

SYNONYMS

haitehaite—thus becoming; *haila*—it so became; *garbha*—pregnancy; *trayodaśa*—thirteenth; *māsa*—month; *tathāpi*—still; *bhūmiṣṭha*—delivery; *nahe*—there was no sign; *miśrera*—of Jagannātha Miśra; *haila*—became; *trāsa*—apprehension.

TRANSLATION

In this way the pregnancy approached its thirteenth month, but still there was no sign of the delivery of the child. Thus Jagannātha Miśra became greatly apprehensive.

adi.13.88

> *nīlāmbara cakravartī kahila gaṇiyā*
> *ei māse putra habe śubha-kṣaṇa pāñā*

SYNONYMS

nīlāmbara cakravartī—of the name Nīlāmbara Cakravartī; *kahila*—said; *gaṇiyā*—by astrological calculation; *eimāse*—in this month;

putra—son; *habe*—will take birth; *śubha-kṣaṇa*—auspicious moment; *pāñā*—taking advantage of.

TRANSLATION

Nīlāmbara Cakravartī [the grandfather of Śrī Caitanya Mahāprabhu] then did an astrological calculation and said that in that month, taking advantage of an auspicious moment, the child would take birth.

adi.13.89

> *caudda-śata sāta-śake māsa ye phālguna*
> *paurṇamāsīra sandhyā-kāle haile śubha-kṣaṇa*

SYNONYMS

caudda-śata sāta-śake—in 1407 of the Śaka Era (A.D. 1486); *māsa*—month; *ye*—which; *phālguna*—of the name Phālguna; *paurṇamāsira*—of the full moon; *sandhyā-kāle*—in the evening; *haile*—there was; *śubha-kṣaṇa*—an auspicious constellation.

TRANSLATION

Thus in the year 1407 of the Śaka Era (A.D. 1486), in the month of Phālguna [March-April], on the evening of the full moon, the desired auspicious moment appeared.

PURPORT

Śrīla Bhaktivinoda Ṭhākura, in his *Amṛta-pravāha-bhāṣya,* has presented the horoscope of Śrī Caitanya Mahāprabhu as follows:

> *śala 1407*10222845

*dinam*7 11 8

> *15 54 38*
> *40 37 40*
> *13 6 23*

The explanation of the horoscope given by Bhaktivinoda Ṭhākura is that at the time of the birth of Lord Caitanya Mahāprabhu the constellations were situated as follows: Śukra (Venus) was in Meṣa-rāśi (Aries), in the constellation of Aśvinī; Ketu (the ninth planet) was in Siṁha-rāśi (Leo), in Uttaraphalgunī; Candra (the moon) was in Siṁha-rāśi, in Pūrvaphalgunī (the eleventh lunar mansion); Śani (Saturn) was in Vṛścika-rāśi (Scorpio), in Jyeṣṭhā; Bṛhaspati (Jupiter) was in Dhanu-rāśi, in Pūrvāṣāḍhā (Sagittarius); Maṅgala (Mars) was in Makara-rāśi (Capricorn), in Śravaṇā; Ravi (the sun) and Rāhu were in Kumbha-rāśi (Aquarius), in Pūrvabhādrapāda; and Budha (Mercury) was in Mīna-rāśi (Pisces), in Uttarabhādrapāda.. The *lagna* was Siṁha.

adi.13.90

> *siṁha-rāśi, siṁha-lagna, ucca graha-gaṇa*
> *ṣaḍ-varga, aṣṭa-varga, sarva sulakṣaṇa*

SYNONYMS

siṁha—the lion; *rāśi*—sign of the zodiac; *siṁha*—the lion; *lagna*—birth moment; *ucca*—high; *graha-gaṇa*—all planets; *ṣaṭ-varga*—six area; *aṣṭa-varga*—eight area; *sarva*—all; *su-lakṣaṇa*—auspiciousness.

TRANSLATION

According to the Jyotir-veda, or Vedic astronomy, when the figure of the lion appears both in the zodiac and the time of birth [lagna], this indicates a very high conjunction of planets, an area under the influence of ṣaḍ-varga and aṣṭa-varga, which are all-auspicious moments.

PURPORT

The divisions of the *ṣaḍ-varga* area are technically called *kṣetra, horā, drekkāṇa, navāṁśa, dvādaśāṁśa* and *triṁśāṁśa*. According to Jyotir-vedic astrology, when it is calculated who rules the constellation of six areas, the auspicious moment is calculated. Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, who was previously also a great astrologer, says that in the book named

Bṛhaj-jātaka and other books there are directions for knowing the movements of the stars and planets. One who knows the process of drawing a straight line and thus understands the area of *aṣṭa-varga* can explain the auspicious constellations. This science is known especially by persons who are called *horā-śāstra-vit,* or those who know the scripture of the name *Horā*. On the strength of astrological calculations from the *Horā* scripture, Nīlāmbara Cakravartī, the grandfather of Śrī Caitanya Mahāprabhu, ascertained the auspicious moment in which the Lord would appear.

adi.13.91

> *a-kalaṅka gauracandra dilā daraśana*
> *sa-kalaṅka candre āra kon prayojana*

SYNONYMS

a-kalaṅka—without contamination; *gauracandra*—the moon of Lord Caitanya Mahāprabhu; *dilā*—gave; *daraśana*—audience; *sa-kalaṅka*—with contamination; *candre*—for a moon; *āra*—also; *kon*—what; *prayojana*—necessity.

TRANSLATION

When the spotless moon of Caitanya Mahāprabhu became visible, what would be the need for a moon full of black marks on its body?

adi.13.92

> *eta jāni' rāhu kaila candrera grahaṇa*
> *'kṛṣṇa' 'kṛṣṇa' 'hari' nāme bhāse tri-bhuvana*

SYNONYMS

eta jāni'—knowing all this; *rāhu*—the zodiac figure Rāhu; *kaila*—attempted; *candrera*—of the moon; *grahaṇa*—eclipse; *kṛṣṇa kṛṣṇa*—the holy name of Kṛṣṇa; *hari*—the holy name of Hari; *nāme*—the names; *bhāse*—inundated; *tri-bhuvana*—the three worlds.

TRANSLATION

Considering this, Rāhu, the black planet, covered the full moon, and immediately vibrations of "Kṛṣṇa! Kṛṣṇa! Hari!" inundated the three worlds.

PURPORT

According to the *Jyotir-veda,* the Rāhu planet comes in front of the full moon, and thus a lunar eclipse takes place. It is customary in India that all the followers of the Vedic scriptures take bath in the Ganges or the sea as soon as there is a lunar or solar eclipse. All strict followers of Vedic religion stand up in the water throughout the whole period of the eclipse and chant the Hare Kṛṣṇa *mahā-mantra*. At the time of the birth of Lord Caitanya Mahāprabhu such a lunar eclipse took place, and naturally all the people standing in the water were chanting Hare

Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare.

adi.13.93

> *jaya jaya dhvani haila sakala bhuvana*
> *camatkāra haiyā loka bhāve mane mana*

SYNONYMS

jaya jaya—all glories; *dhvani*—vibration; *haila*—there was; *sakala*—all; *bhuvana*—worlds; *camatkāra*—wonderful; *haiyā*—becoming; *loka*—all the people; *bhāve*—state; *mane mana*—within their minds.

TRANSLATION

All people thus chanted the Hare Kṛṣṇa mahā-mantra during the lunar eclipse, and their minds were struck with wonder.

adi.13.94

> *jagat bhariyā loka bale—'hari' 'hari'*
> *sei-kṣaṇe gaurakṛṣṇa bhūme avatari*

SYNONYMS

jagat—the whole world; *bhariyā*—fulfilling; *loka*—people; *bale*—said; *harihari*—the holy name of the Lord; *sei-kṣaṇe*—at that time;

gaurakṛṣṇa—Lord Kṛṣṇa in the form of Gaurahari; *bhūme*—on the earth; *avatari*—advented.

TRANSLATION

When the whole world was thus chanting the holy name of the Supreme Personality of Godhead, Kṛṣṇa in the form of Gaurahari advented Himself on the earth.

adi.13.95

> *prasanna ha-ila saba jagatera mana*
> *'hari' bali' hinduke hāsya karaye yavana*

SYNONYMS

prasanna—joyful; *ha-ila*—became; *saba*—all; *jagatera*—of the whole world; *mana*—the mind; *hari*—the holy name of the Lord; *bali'*—saying; *hinduke*—unto the Hindus; *hāsya*—laughing; *karaye*—do so; *yavana*—the Muslims.

TRANSLATION

The whole world was pleased. While the Hindus chanted the holy name of the Lord, the non-Hindus, especially the Muslims, jokingly imitated the words.

PURPORT

Although the Muslims, or non-Hindus, have no interest in chanting the holy name of the Lord, the Hare Kṛṣṇa *mahā-*

mantra, while the Hindus in Navadvīpa chanted during the lunar eclipse the Muslims imitated them. Thus the Hindus and Muslims joined together in chanting the holy name of the Lord when Śrī Caitanya Mahāprabhu advented Himself.

adi.13.96

> *'hari' bali' nārīgaṇa dei hulāhuli*
> *svarge vādya-nṛtya kare deva kutūhalī*

SYNONYMS

hari bali'—by saying the word Hari; *nārī-gaṇa*—all the ladies; *dei*—chanting; *hulāhuli*—the sound of *hulāhuli*; *svarge*—in the heavenly planets; *vādya-nṛtya*—music and dance; *kare*—do; *deva*—demigods; *kutūhalī*—curious.

TRANSLATION

While all the ladies vibrated the holy name of Hari on earth, in the heavenly planets dancing and music were going on, for the demigods were very curious.

adi.13.97

> *prasanna haila daśa dik, prasanna nadījala*
> *sthāvara-jaṅgama haila ānande vihvala*

SYNONYMS

prasanna—jubilant; *haila*—became; *daśa*—ten; *dik*—directions; *prasanna*—satisfied; *nadī-jala*—the water of the rivers; *sthāvara*—immovable; *jaṅgama*—movable; *haila*—became; *ānande*—in joy; *vihvala*—overwhelmed.

TRANSLATION

In this atmosphere, all the ten directions became jubilant, as did the waves of the rivers. Moreover, all beings, moving and nonmoving, were overwhelmed with transcendental bliss.

adi.13.98

> *nadīyā-udayagiri, pūrṇacandra gaurahari,*
> *kṛpā kari' ha-ila udaya*
> *pāpa-tamaḥ haila nāśa, tri-jagatera ullāsa,*
> *jagabhari' hari-dhvani haya*

SYNONYMS

nadīyā—the place known as Nadīyā; *udayagiri*—is the appearing place; *pūrṇa-candra*—the full moon; *gaurahari*—Lord Śrī Caitanya Mahāprabhu; *kṛpā*—by mercy; *kari'*—doing so; *ha-ila*—became; *udaya*—risen; *pāpa*—sinful; *tamaḥ*—darkness; *haila*—became; *nāśa*—dissipated; *tri-jagatera*—of the three worlds; *ullāsa*—

happiness; *jaga-bhari'*—filling the whole world; *hari-dhvani*—the transcendental vibration of Hari; *haya*—resounded.

TRANSLATION

Thus by His causeless mercy the full moon, Gaurahari, rose in the district of Nadia, which is compared to Udayagiri, where the sun first becomes visible. His rising in the sky dissipated the darkness of sinful life, and thus the three worlds became joyful and chanted the holy name of the Lord.

adi.13.99

> *sei-kāle nijālaya, uṭhiyā advaita rāya,*
> *nṛtya kare ānandita-mane*
> *haridāse lañā saṅge, huṅkāra-kīrtana-raṅge*
> *kene nāce, keha nāhi jāne*

SYNONYMS

sei-kāle—at that time; *nija-ālaya*—in His own house; *uṭhiyā*—standing; *advaita*—Advaita Ācārya; *rāya*—the rich man; *nṛtya*—dancing; *kare*—performs; *ānandita*—with joyful; *mane*—mind; *haridāse*—Ṭhākura Haridāsa; *lañā*—taking; *saṅge*—with Him; *huṅkāra*—loudly; *kīrtana*—*saṅkīrtana*; *raṅge*—performing; *kene*—why; *nāce*—dances; *kehanāhi*—no one; *jāne*—knows.

TRANSLATION

At that time Śrī Advaita Ācārya Prabhu, in His own house at Śāntipura, was dancing in a pleasing mood. Taking Haridāsa Ṭhākura with Him, He danced and loudly chanted Hare Kṛṣṇa. But why they were dancing, no one could understand.

PURPORT

It is understood that Advaita Prabhu, at that time, was in His own paternal house at Śāntipura. Haridāsa Ṭhākura frequently used to meet Him. Coincidentally, therefore, he was also there, and upon the birth of Śrī Caitanya Mahāprabhu both of them immediately began to dance. But no one in Śāntipura could understand why those two saintly persons were dancing.

adi.13.100

> *dekhi' uparāga hāsi', śīghra gaṅgā-ghāṭe āsi'*
> *ānande karila gaṅgā-snāna*
> *pāñā uparāga-chale, āpanāra mano-bale,*
> *brāhmaṇere dila nānā dāna*

SYNONYMS

dekhi'—seeing; *uparāga*—the eclipse; *hāsi'*—laughing; *śīghra*—very soon; *gaṅga-ghāṭe*—on the bank of the Ganges; *āsi'*—coming; *ānande*—in jubilation; *karila*—took; *gaṅgā-snāna*—bath in the

Ganges; *pāñā*—taking advantage of; *uparāga-chale*—on the event of the lunar eclipse; *āpanāra*—His own; *manaḥ-bale*—by the strength of mind; *brāhmaṇere*—unto the *brāhmaṇas*; *dila*—gave; *nānā*—various; *dāna*—charities.

TRANSLATION

Seeing the lunar eclipse and laughing, both Advaita Ācārya and Haridāsa Ṭhākura immediately went to the bank of the Ganges and bathed in the Ganges in great jubilation. Taking advantage of the occasion of the lunar eclipse, Advaita Ācārya, by His own mental strength, distributed various types of charity to the brāhmaṇas.

PURPORT

It is the custom of Hindus to give in charity to the poor as much as possible during the time of a lunar or solar eclipse. Advaita Ācārya, therefore, taking advantage of this eclipse, distributed many varieties of charity to the *brāhmaṇas*. In the *Śrīmad-Bhāgavatam* there is a statement in the Tenth Canto, Third Chapter, verse 11, that when Kṛṣṇa took His birth, immediately Vasudeva, taking advantage of this moment, distributed ten thousand cows to the *brāhmaṇas*. It is customary among Hindus that at the time a child is born, especially a male child, the parents distribute great charity in jubilation. Advaita Ācārya was actually interested in distributing charity because of Lord Caitanya's birth at the time of the lunar eclipse. People could not

understand, however, why Advaita Ācārya was giving such a great variety of things in charity. He did so not because of the lunar eclipse but because of the Lord's taking birth at that moment. He distributed charity exactly as Vasudeva did at the time of Lord Kṛṣṇa's appearance.

adi.13.101

> *jagat ānandamaya, dekhi' mane sa-vismaya,*
> *ṭhāreṭhore kahe haridāsa*
> *tomāra aichana raṅga, mora mana parasanna,*
> *dekhi—kichu kārye āche bhāsa*

SYNONYMS

jagat—the whole world; *ānanda-maya*—full of pleasure; *dekhi'*—seeing; *mane*—within the mind; *sa-vismaya*—with amazement; *ṭhāreṭhore*—by direct and indirect indications; *kahe*—says; *haridāsa*—Haridāsa Ṭhākura; *tomāra*—Your; *aichana*—that kind of; *raṅga*—performance; *mora*—my; *mana*—mind; *parasanna*—very much pleased; *dekhi*—I can understand; *kichu*—something; *kārye*—in work; *āche*—there is; *bhāsa*—indication.

TRANSLATION

When he saw that the whole world was jubilant, Haridāsa Ṭhākura, his mind astonished, directly and indirectly expressed himself to Advaita Ācārya, "Your dancing and distributing charity are very pleasing to

me. I can understand that there is some special purpose in these actions."

adi.13.102

> *ācāryaratna, śrīvāsa, haila mane sukhollāsa*
> *yāi' snāna kaila gaṅgā-jale*
> *ānande vihvala mana, kare hari-saṅkīrtana*
> *nānā dāna kaila mano-bale*

SYNONYMS

ācāryaratna—of the name Ācāryaratna; *śrīvāsa*—of the name Śrīvāsa; *haila*—became; *mane*—in the mind; *sukha-ullāsa*—happy; *yāi'*—going; *snāna*—bathing; *kaila*—executed; *gaṅgā-jale*—in the water of the Ganges; *ānande*—in jubilation; *vihvala*—overwhelmed; *mana*—mind; *kare*—does; *hari-saṅkīrtana*—performance of *saṅkīrtana*; *nānā*—various; *dāna*—charities; *kaila*—did; *manaḥ-bale*—by the strength of the mind.

TRANSLATION

Ācāryaratna [Candraśekhara] and Śrīvāsa Ṭhākura were overwhelmed with joy, and immediately they went to the bank of the Ganges to take bath in the water of the Ganges. Their minds full of happiness, they chanted the Hare Kṛṣṇa mantra and gave charity by mental strength.

adi.13.103

ei mata bhakta-tati, yāṅra yei deśe sthiti,
tāhāṅ tāhāṅ pāñā mano-bale
nāce, kare saṅkīrtana, ānande vihvala mana,
dāna kare grahaṇera chale

SYNONYMS

ei mata—in this way; *bhakta-tati*—all the devotees there; *yāṅra*—whose; *yei*—whichever; *deśe*—in the country; *sthiti*—resident; *tāhāṅtāhāṅ*—there and there; *pāñā*—taking advantage; *manaḥ-bale*—by the strength of the mind; *nāce*—dance; *karesaṅkīrtana*—perform *saṅkīrtana*; *ānande*—in joyfulness; *vihvala*—overwhelmed; *mana*—mind; *dāna*—in charity; *kare*—give; *grahaṇera*—of the lunar eclipse; *chale*—on the pretense.

TRANSLATION

In this way all the devotees, wherever they were situated, in every city and every country, danced, performed saṅkīrtana and gave charity by mental strength on the plea of the lunar eclipse, their minds overwhelmed with joy.

adi.13.104

> *brāhmaṇa-sajjana-nārī, nānā-dravye thālī bhari'*
> *āilā sabe yautuka la-iyā*
> *yena kāṅcā-soṇā-dyuti, dekhi' bālakera mūrti,*
> *āśīrvāda kare sukha pāñā*

SYNONYMS

brāhmaṇa—the respectful *brāhmaṇas*; *sat-jana*—gentlemen; *nārī*—ladies; *nānā*—varieties; *dravye*—with gifts; *thālī*—plates; *bhari'*—filled up; *āilā*—came; *sabe*—all; *yautuka*—presentations; *la-iyā*—taking; *yena*—like; *kāṅcā*—raw; *soṇā*—gold; *dyuti*—glaring; *dekhi'*—seeing; *bālakera*—of the child; *mūrti*—form; *āśīrvāda*—blessings; *kare*—offered; *sukha*—happiness; *pāñā*—achieving.

TRANSLATION

All sorts of respectful brāhmaṇa gentlemen and ladies, carrying plates filled with various gifts, came with their presentations. Seeing the newborn child, whose form resembled natural glaring gold, all of them with happiness offered their blessings.

adi.13.105

> *sāvitrī, gaurī, sarasvatī, śacī, rambhā, arundhatī*
> *āra yata deva-nārīgaṇa*

nānā-dravye pātra bhari', brāhmaṇīra veśa dhari',
āsi' sabe kare daraśana

SYNONYMS

sāvitrī—the wife of Lord Brahmā; *gaurī*—the wife of Lord Śiva; *sarasvatī*—the wife of Lord Nṛsiṁhadeva; *śacī*—the wife of King Indra; *rambhā*—a dancing girl of heaven; *arundhatī*—the wife of Vasiṣṭha; *āra*—and; *yata*—all; *deva*—celestial; *nārī-gaṇa*—women; *nānā*—varieties; *dravye*—with gifts; *pātra bhari'*—filling up the baskets; *brāhmaṇīra*—in the forms of *brāhmaṇa* ladies; *veśa dhari'*—dressing like that; *āsi'*—coming there; *sabe*—all; *kare*—do; *daraśana*—visit.

TRANSLATION

Dressing themselves as the wives of brāhmaṇas, all the celestial ladies, including the wives of Lord Brahmā, Lord Śiva, Lord Nṛsiṁhadeva, King Indra and Vasiṣṭha Ṛṣi, along with Rambhā, a dancing girl of heaven, came there with varieties of gifts.

PURPORT

When Lord Caitanya Mahāprabhu was a newly born baby, He was visited by the neighboring ladies, most of whom were the wives of respectable *brāhmaṇas*. In the dress of *brāhmaṇas'* wives, celestial ladies like the wives of Lord Brahmā and Lord Śiva also came to see the newly born child. Ordinary people saw

them as respectable *brāhmaṇa* ladies of the neighborhood, but actually they were all celestial ladies dressed in that way.

adi.13.106

> *antarīkṣe deva-gaṇa, gandharva, siddha, cāraṇa,*
> *stuti-nṛtya kare vādya-gīta*
> *nartaka, vādaka, bhāṭa, navadvīpe yāra nāṭa,*
> *sabe āsi' nāce pāñā prīta*

SYNONYMS

antarīkṣe—in outer space; *deva-gaṇa*—the demigods; *gandharva*—the inhabitants of Gandharvaloka; *siddha*—the inhabitants of Siddhaloka; *cāraṇa*—the professional singers of the heavenly planets; *stuti*—prayers; *nṛtya*—dancing; *kare*—do; *vādya*—music; *gīta*—song; *nartaka*—dancers; *vādaka*—professional drummers; *bhāṭa*—professional blessers; *navadvīpe*—in the city of Navadvīpa; *yāra*—of whom; *nāṭa*—stage; *sabe*—all of them; *āsi'*—coming; *nāce*—began to dance; *pāñā*—achieving; *prīta*—happiness.

TRANSLATION

In outer space all the demigods, including the inhabitants of Gandharvaloka, Siddhaloka and Cāraṇaloka, offered their prayers and danced with musical songs and the beating of drums. Similarly, in Navadvīpa city all the professional dancers, musicians

and blessers gathered together, dancing in great jubilation.

PURPORT

As there are professional singers, dancers and reciters of prayers in the heavenly planets, so in India still there are professional dancers, blessers and singers, all of whom assemble together during householder ceremonies, especially marriages and birth ceremonies. These professional men earn their livelihood by taking charity on such occasions from the homes of the Hindus. Eunuchs also take advantage of such ceremonies to receive charity. That is their means of livelihood. Such men never become servants or engage themselves in agriculture or business occupations; they simply take charity from neighborhood friends to maintain themselves peacefully. The *bhāṭas* are a class of *brāhmaṇas* who go to such ceremonies to offer blessings by composing poems with references to the Vedic scriptures.

adi.13.107

> *kebā āse kebā yāya, kebā nāce kebā gāya,*
> *sambhālite nāre kāra bola*
> *khaṇḍileka duḥkha-śoka, pramoda-pūrita loka,*
> *miśra hailā ānande vihvala*

SYNONYMS

kebā—who; *āse*—is coming; *kebā*—who; *yāya*—is going; *kebā*—who; *nāce*—is dancing; *kebā*—who; *gāya*—is singing; *sambhālite*—to understand; *nāre*—cannot; *kāra*—others; *bola*—language; *khaṇḍileka*—dissipated; *duḥkha*—unhappiness; *śoka*—lamentation; *pramoda*—jubilation; *pūrita*—full of; *loka*—all people; *miśra*—Jagannātha Miśra; *hailā*—became; *ānande*—in happiness; *vihvala*—overwhelmed.

TRANSLATION

No one could understand who was coming and who was going, who was dancing and who was singing. Nor could they understand one another's language. But in effect all unhappiness and lamentation were immediately dissipated, and people became all-jubilant. Thus Jagannātha Miśra was also overwhelmed with joy.

adi.13.108

> *ācāryaratna, śrīvāsa, jagannātha-miśra-pāśa,*
> *āsi' tāṅre kare sāvadhāna*
> *karāila jātakarma, ye āchila vidhi-dharma,*
> *tabe miśra kare nānā dāna*

SYNONYMS

ācāryaratna—Candraśekhara Ācārya; *śrīvāsa*—Śrīvāsa Ṭhākura; *jagannātha-miśra pāśa*—at the house of Jagannātha Miśra; *āsi'*—coming; *tāṅre*—unto him; *kare*—do; *sāvadhāna*—attention; *karāila*—executed; *jāta-karma*—the auspicious ceremony at the time of birth; *ye*—whatever; *āchila*—there was; *vidhi-dharma*—regulative principles of religion; *tabe*—at that time; *miśra*—Jagannātha Miśra; *kare*—does; *nānā*—varieties; *dāna*—charities.

TRANSLATION

Candraśekhara Ācārya and Śrīvāsa Ṭhākura both came to Jagannātha Miśra and drew his attention in various ways. They performed the ritualistic ceremonies prescribed at the time of birth according to religious principles. Jagannātha Miśra also gave varieties of charity.

adi.13.109

yautuka pāila yata, ghare vā āchila kata,
saba dhana vipre dila dāna
yata nartaka, gāyana, bhāṭa, akiñcana jana,
dhana diyā kaila sabāra māna

SYNONYMS

yautuka—presentation; *pāila*—received; *yata*—as much as; *ghare*—in the house; *vā*—or; *āchila*—there was; *kata*—whatever; *sabadhana*—all riches; *vipre*—unto the *brāhmaṇas*; *dila*—gave; *dāna*—in charity; *yata*—all; *nartaka*—dancers; *gāyana*—singers; *bhāṭa*—blessers; *akiñcana jana*—poor men; *dhana diyā*—giving them riches; *kaila*—did; *sabāra*—everyone's; *māna*—honor.

TRANSLATION

Whatever riches Jagannātha Miśra collected in the form of gifts and presentations, and whatever he had in his house, he distributed among the brāhmaṇas, professional singers, dancers, bhāṭas and the poor. He honored them all by giving them riches in charity.

adi.13.110

> *śrīvāsera brāhmaṇī, nāma tāṅra 'mālinī',*
> *ācāryaratnera patnī-saṅge*
> *sindūra, haridrā, taila, kha-i, kalā, nārikela,*
> *diyā pūje nārīgaṇa raṅge*

SYNONYMS

śrīvāsera brāhmaṇī—the wife of Śrīvāsa Ṭhākura; *nāma*—name; *tāṅra*—her; *mālinī*—of the name Mālinī; *ācāryaratnera*—of Candraśekhara (Ācāryaratna); *patnī*—wife; *saṅge*—along with;

sindūra—vermilion; *haridrā*—turmeric; *taila*—oil; *kha-i*—fused rice; *kalā*—banana; *nārikela*—coconut; *diyā*—giving; *pūje*—worship; *nārī-gaṇa*—ladies; *raṅge*—in a happy mood.

TRANSLATION

The wife of Śrīvāsa Ṭhākura, whose name was Mālinī, accompanied by the wife of Candraśekhara [Ācāryaratna] and other ladies, came there in great happiness to worship the baby with paraphernalia such as vermilion, turmeric, oil, fused rice, bananas and coconuts.

PURPORT

Vermilion, *kha-i* (fused rice), bananas, coconuts and turmeric mixed with oil are all auspicious gifts for such a ceremony. As there is puffed rice, so there is another preparation of rice called *kha-i,* or fused rice, which, along with bananas, is taken as a very auspicious presentation. Also, turmeric mixed with oil and vermilion makes an auspicious ointment that is smeared over the body of a newly born baby or a person who is going to marry. These are all auspicious activities in family affairs. We see that five hundred years ago at the birth of Lord Caitanya Mahāprabhu all these ceremonies were performed rigidly, but at present such ritualistic performances hardly ever take place. Generally a pregnant mother is sent to the hospital, and as soon as her child is born he is washed with an antiseptic, and this concludes everything.

adi.13.111

> *advaita-ācārya-bhāryā, jagat-pūjitā āryā,*
> *nāma tāṅra 'sītā ṭhākurāṇī'*
> *ācāryera ājñā pāñā, gela upahāra lañā,*
> *dekhite bālaka-śiromaṇi*

SYNONYMS

advaita-ācārya-bhāryā—the wife of Advaita Ācārya; *jagat-pūjitā*—worshiped by the whole world; *āryā*—the most advanced cultured lady; *nāma*—name; *tāṅra*—her; *sītāṭhākurāṇī*—mother Sītā; *ācāryeraājñāpāñā*—taking the order of Advaita Ācārya; *gela*—went; *upahāra*—presentation; *lañā*—taking; *dekhite*—to see; *bālaka*—the child; *śiromaṇi*—topmost.

TRANSLATION

One day shortly after Lord Caitanya Mahāprabhu was born, Advaita Ācārya's wife, Sītādevī, who is worshipable by the whole world, took her husband's permission and went to see that topmost child with all kinds of gifts and presentations

PURPORT

It appears that Advaita Ācārya had two different houses, one at Śāntipura and one at Navadvīpa. When Lord Caitanya Mahāprabhu was born, Advaita Ācārya was residing not at His

Navadvīpa house but at His Śāntipura house. Therefore, as formerly explained (text 99), from Advaita's old paternal house in Śāntipura (*nijālaya*)Sītā came to Navadvīpa to present gifts to the newly born child, Caitanya Mahāprabhu.

adi.13.112

> *suvarṇera kaḍi-ba-uli, rajatamudrā-pāśuli,*
> *suvarṇera aṅgada, kaṅkaṇa*
> *du-bāhute divya śaṅkha, rajatera malabaṅka,*
> *svarṇa-mudrāra nānā hāragaṇa*

SYNONYMS

suvarṇera—made of gold; *kaḍi-ba-uli*—bangles worn on the hand; *rajata-mudrā*—gold coins; *pāśuli*—a kind of ornament covering the foot; *suvarṇera*—made of gold; *aṅgada*—a kind of ornament; *kaṅkaṇa*—another kind of ornament for the hand; *du-bāhute*—in two arms; *divya*—celestial; *śaṅkha*—conchshell; *rajatera*—made of gold; *malabaṅka*—bangles for the foot; *svarṇa-mudrāra*—made of gold; *nānā*—varieties; *hāra-gaṇa*—necklaces.

TRANSLATION

She brought different kinds of golden ornaments, including bangles for the hand, armlets, necklaces and anklets.

adi.13.113

> *vyāghra-nakha hema-jaḍi, kaṭi-paṭṭasūtra-ḍorī*
> *hasta-padera yata ābharaṇa*
> *citra-varṇa paṭṭa-sāḍī, buni photo paṭṭapāḍī,*
> *svarṇa-raupya-mudrā bahu-dhana*

SYNONYMS

vyāghra-nakha—tiger nails; *hema-jaḍi*—set in gold; *kaṭi-paṭṭasūtra-ḍorī*—silken thread for the waist; *hasta-padera*—of the hands and legs; *yata*—all kinds of; *ābharaṇa*—ornaments; *citra-varṇa*—printed with varieties of colors; *paṭṭa-sāḍī*—silken *sārīs*; *buni*—woven; *photo*—small jackets for children; *paṭṭa-pāḍī*—with embroidery of silk; *svarṇa*—gold; *raupya*—silver; *mudrā*—coins; *bahu-dhana*—all kinds of riches.

TRANSLATION

There were also tiger nails set in gold, waist decorations of silk and lace, ornaments for the hands and legs, nicely printed silken sārīs and a child's garment, also made of silk. Many other riches, including gold and silver coins, were also presented to the child.

PURPORT

From the gifts presented by Sītā Ṭhākurāṇī, Advaita Ācārya's wife, it appears that Advaita Ācārya was at that time a very rich

man. Although *brāhmaṇas* are not the rich men of society, Advaita Ācārya, being the leader of the *brāhmaṇas* in Śāntipura, was considerably well-to-do. Therefore He presented many ornaments to the baby, Lord Caitanya Mahāprabhu. But Kamalākānta Viśvāsa's asking for three hundred rupees from the King of Jagannātha Purī, Mahārāja Pratāparudra, on the plea that Advaita Ācārya was in debt for that amount, indicates that such a rich man, who could present many valuable ornaments, *sārīs,* etc., thought it difficult to repay three hundred rupees. Therefore the value of a rupee at that time was many thousands of times greater than it is now. At the present, no one feels difficulty over a debt of three hundred rupees, nor can an ordinary man accumulate such valuable ornaments to present to a friend's son. Probably the value of three hundred rupees at that time was equal to the present value of thirty thousand rupees.

adi.13.114

> *durvā, dhānya, gorocana, haridrā, kuṅkuma, candana,*
> *maṅgala-dravya pātra bhariyā*
> *vastra-gupta dolā caḍi' saṅge lañā dāsī ceḍī,*
> *vastrālaṅkāra peṭāri bhariyā*

SYNONYMS

durvā—fresh grass; *dhānya*—rice paddy; *gorocana*—a yellow patch for the head of a cow; *haridrā*—turmeric; *kuṅkuma*—a kind of scent produced in Kashmir; *candana*—sandalwood; *maṅgala-dravya*—

auspicious things; *pātra bhariyā*—filling up a dish; *vastra-gupta*—covered by cloth; *dolā*—palanquin; *caḍi'*—riding; *saṅge*—along with; *lañā*—taking; *dāsī*—maidservant; *ceḍī*—female attendants; *vastra-alaṅkāra*—ornaments and clothes; *petāri*—basket; *bhariyā*—filled up.

TRANSLATION

Riding in a palanquin covered with cloth and accompanied by maidservants, Sītā Ṭhākurāṇī came to the house of Jagannātha Miśra, bringing with her many auspicious articles such as fresh grass, paddy, gorocana, turmeric, kuṅkuma and sandalwood. All these presentations filled a large basket.

PURPORT

The words *vastra-gupta dolā* are very significant in this verse. Even fifty or sixty years ago in Calcutta, all respectable ladies would go to a neighboring place riding on a palanquin carried by four men. The palanquin was covered with soft cotton, and in that way there was no chance to see a respectable lady traveling in public. Ladies, especially those coming from respectable families, could not be seen by ordinary men. This system is still current in remote places. The Sanskrit word *asūrya-paśyā* indicates that a respectable lady could not be seen even by the sun. In the oriental culture this system was very much prevalent and was strictly observed by respectable ladies, both Hindu and Muslim. We have actual experience in our childhood that our

mother would not go next door to her house to observe an invitation by walking; she would go in either a carriage or a palanquin carried by four men. This custom was also strictly followed five hundred years ago, and the wife of Advaita Ācārya, being a very respectable lady, observed the customary rules current in that social environment.

adi.13.115

> *bhakṣya, bhojya, upahāra, saṅge la-ila bahu bhāra,*
> *śacī-gṛhe haila upanīta*
> *dekhiyā bālaka-ṭhāma, sākṣāt gokula-kāna,*
> *varṇa-mātra dekhi viparīta*

SYNONYMS

bhakṣya—foods; *bhojya*—fried foods; *upahāra*—presentation; *saṅge*—along with her; *la-ila*—took; *bahu bhāra*—many packages; *śacī-gṛhe*—in the house of mother Śacī; *haila*—was; *upanīta*—carried; *dekhiyā*—seeing; *bālaka-ṭhāma*—the feature of the child; *sākṣāt*—directly; *gokula-kāna*—Lord Kṛṣṇa of Gokula; *varṇa-mātra*—only the color; *dekhi*—seeing; *viparīta*—opposite.

TRANSLATION

When Sītā Ṭhākurāṇī came to the house of Śacīdevī, bringing with her many kinds of eatables, dresses and other gifts, she was astonished to see the newly born

child, for she appreciated that except for a difference in color, the child was directly Kṛṣṇa of Gokula Himself.

PURPORT

A *peṭāri* is a kind of big basket that is carried in pairs on the ends of a rod balanced over the shoulders. The man who carries such a load is called a *bhārī*. This system of carrying luggage and packages is still current in India and other oriental countries, and we have seen that the same system is still current even in Jakarta, Indonesia.

adi.13.116

> *sarva aṅga—sunirmāṇa, suvarṇa-pratimā-bhāna,*
> *sarva aṅga—sulakṣaṇamaya*
> *bālakera divya jyoti, dekhi' pāila bahu prīti,*
> *vātsalyete dravila hṛdaya*

SYNONYMS

sarva aṅga—all different parts of the body; *sunirmāṇa*—well constructed; *suvarṇa*—gold; *pratimā*—form; *bhāna*—like; *sarva*—all; *aṅga*—parts of the body; *sulakṣaṇa-maya*—full of auspicious signs; *bālakera*—of the child; *divya*—transcendental; *jyoti*—effulgence; *dekhi'*—seeing; *pāila*—got; *bahu*—much; *prīti*—satisfaction; *vātsalyete*—by parental affection; *dravila*—melted; *hṛdaya*—her heart.

TRANSLATION

Seeing the transcendental bodily effulgence of the child, each of His nicely constructed limbs full of auspicious signs and resembling a form of gold, Sītā Ṭhākurāṇī was very much pleased, and because of her maternal affection, she felt as if her heart were melting.

adi.13.117

> *durvā, dhānya, dila śīrṣe, kaila bahu āśīṣe,*
> *cirajīvī hao dui bhāi*
> *ḍākinī-śāṅkhinī haite, śaṅkā upajila cite,*
> *ḍare nāma thuila 'nimāi'*

SYNONYMS

durvā—fresh grass; *dhānya*—paddy; *dila*—gave; *śīrṣe*—on the head; *kaila*—did; *bahu*—with much; *āśīṣe*—blessing; *cira-jīvī*—live long; *hao*—become; *dui bhāi*—two brothers; *ḍākinī-śāṅkhinī*—ghosts and witches; *haite*—from; *śaṅkā*—doubt; *upajila*—grew; *cite*—in the heart; *ḍare*—out of fear; *nāma*—name; *thuila*—kept; *nimāi*—Lord Caitanya's childhood name, derived from the *nima* (*nimba*) tree.

TRANSLATION

She blessed the newly born child by placing fresh grass and paddy on His head and saying, "May You be blessed

with a long duration of life." But being afraid of ghosts and witches, she gave the child the name Nimāi.

PURPORT

Ḍākinī and Śāṅkhinī are two companions of Lord Śiva and his wife who are supposed to be extremely inauspicious, having been born of ghostly life. It is believed that such inauspicious living creatures cannot go near a *nima* tree. At least medically it is accepted that *nima* wood is extremely antiseptic, and formerly it was customary to have a *nima* tree in front of one's house. On very large roads in India, especially in Uttar Pradesh, there are hundreds and thousands of *nima* trees. *Nima* wood is so antiseptic that the Āyurvedic science uses it to cure leprosy. Medical scientists have extracted the active principle of the *nima* tree, which is called margosic acid. *Nima* is used for many purposes, especially to brush the teeth. In Indian villages ninety percent of the people use *nima* twigs for this purpose. Because of all the antiseptic effects of the *nima* tree and because Lord Caitanya was born beneath a *nima* tree, Sītā Ṭhākurāṇī gave the Lord the name Nimāi. Later in His youth He was celebrated as Nimāi Paṇḍita, and in the neighborhood villages He was called by that name, although His real name was Viśvambhara.

adi.13.118

> *putramātā-snānadine, dila vastra vibhūṣaṇe,*
> *putra-saha miśrere sammāni'*

śacī-miśrera pūjā lañā, manete hariṣa hañā,
ghare āilā sītā ṭhākurāṇī

SYNONYMS

putra-mātā—of the mother and child; *snāna-dine*—on the day of bathing; *dila*—gave; *vastra*—cloth; *vibhūṣaṇe*—ornaments; *putra-saha*—with the child; *miśrere*—unto Jagannātha Miśra; *sammāni'*—congratulating; *śacī*—Śacīdevī; *miśrera*—Jagannātha Miśra; *pūjā*—honor; *lañā*—receiving; *manete*—within the mind; *hariṣa*—pleased; *hañā*—becoming; *ghare*—home; *āilā*—returned; *sītā ṭhākurāṇī*—mother Sītā, wife of Advaita Ācārya.

TRANSLATION

On the day the mother and son took bath and left the maternity home, Sītā Ṭhākurāṇī gave them all kinds of ornaments and garments and then also honored Jagannātha Miśra. Then Sītā Ṭhākurāṇī, being honored by mother Śacīdevī and Jagannātha Miśra, was greatly happy within her mind, and thus she returned home.

PURPORT

On the fifth day from the birth of a child, as also on the ninth day, the mother bathes either in the Ganges or in a sacred place. This is called *niṣkrāmaṇa,* or the ceremony of coming out of the maternity home. Nowadays the maternity home is a hospital, but formerly in every respectable house one room was set aside as a maternity home where children would take birth, and on the

ninth day after the birth of a child the mother would come into the regular rooms in the ceremony called *niṣkrāmaṇa*. Of the ten purificatory processes, *niṣkrāmaṇa* is one. Formerly, especially in Bengal, the higher castes observed four months after the birth of a child as a quarantine. At the end of the fourth month, the mother first had to see the sun rise. Later the higher castes, namely, the *brāhmaṇas, kṣatriyas* and *vaiśyas,* observed only twenty-one days as a quarantine, whereas the *śūdras* had to observe thirty days. For the sections of society known as *kartābhajā* and *satīmā,* the mother of the child was immediately purified after the quarantine by the throwing of *hari-nuṭa,* small pieces of sweetmeat, in *saṅkīrtana*. Śacīdevī and Jagannātha Miśra, with the newly born child, were honored by Sītā Ṭhākurāṇī. Similarly, while Sītā Ṭhākurāṇī was returning home, she was also honored by Śacīdevī and Jagannātha Miśra. That was the system in respectable families of Bengal.

adi.13.119

> *aiche śacī-jagannātha, putra pāñā lakṣmīnātha,*
> *pūrṇa ha-ila sakala vāñchita*
> *dhana-dhānye bhare ghara, lokamānya kalevara,*
> *dine dine haya ānandita*

SYNONYMS

aiche—in that way; *śacī-jagannātha*—mother Śacīdevī and Jagannātha Miśra; *putra*—son; *pāñā*—having obtained; *lakṣmī-*

nātha—personally the husband of the goddess of fortune; *pūrṇa*—fulfilled; *ha-ila*—became; *sakala*—all; *vāñchita*—desires; *dhana-dhānye*—with riches and grains; *bhareghara*—the house filled up; *loka-mānyakalevara*—the body beloved by the people in general; *dinedine*—day after day; *haya*—becomes; *ānandita*—pleased.

TRANSLATION

In this way mother Śacīdevī and Jagannātha Miśra, having obtained a son who was the husband of the goddess of fortune, had all their desires fulfilled. Their house was always filled with riches and grains. As they saw the beloved body of Śrī Caitanya Mahāprabhu, day after day their pleasure increased.

PURPORT

Lord Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead. Therefore everyone offered their respects to Him. Even the denizens of heaven used to come in the dress of ordinary men to offer their respect to the Lord. His father and mother, Jagannātha Miśra and Śacīdevī, seeing the honor of their transcendental son, also became very much pleased within their hearts.

adi.13.120

> *miśra—vaiṣṇava, śānta, alampaṭa, śuddha, dānta,*
> *dhana-bhoge nāhi abhimāna*

putrera prabhāve yata, dhana āsi' mile, tata,
viṣṇu-prīte dvije dena dāna

SYNONYMS

miśra—Jagannātha Miśra; *vaiṣṇava*—a great devotee; *śānta*—peaceful; *alampaṭa*—very regular; *śuddha*—purified; *dānta*—controlled; *dhana-bhoge*—in the matter of enjoying material happiness; *nāhi*—there is no; *abhimāna*—desire; *putrera*—of their son; *prabhāve*—by the influence; *yata*—all; *dhana*—riches; *āsi'*—coming; *mile*—gets; *tata*—so much so; *viṣṇu-prīte*—for the satisfaction of Lord Viṣṇu; *dvije*—to the *brāhmaṇas*; *dena*—gives; *dāna*—charity.

TRANSLATION

Jagannātha Miśra was an ideal Vaiṣṇava. He was peaceful, restrained in sense gratification, pure and controlled. Therefore he had no desire to enjoy material opulence. Whatever money came because of the influence of his transcendental son, he gave it in charity to the brāhmaṇas for the satisfaction of Viṣṇu.

adi.13.121

lagna gaṇi' harṣamati, nīlāmbara cakravartī,
gupte kichu kahila miśrere

mahāpuruṣera cihna, lagne aṅge bhinna bhinna,
dekhi,—ei tāribe saṁsāre

SYNONYMS

lagna gaṇi'—by astrological calculation of the birth moment; *harṣa-mati*—very pleased; *nīlāmbaracakravartī*—of the name Nīlāmbara Cakravartī; *gupte*—in private; *kichu*—something; *kahila*—said; *miśrere*—unto Jagannātha Miśra; *mahā-puruṣeracihna*—all the symptoms of a great personality; *lagne*—in the birth moment; *aṅge*—on the body; *bhinnabhinna*—different; *dekhi*—I see; *ei*—this child; *tāribe*—shall deliver; *saṁsāre*—all the three worlds.

TRANSLATION

After calculating the birth moment of Lord Caitanya Mahāprabhu, Nīlāmbara Cakravartī privately said to Jagannātha Miśra that he saw all the different symptoms of a great personality in both the body and birth moment of the child. Thus he understood that in the future this child would deliver all the three worlds.

adi.13.122

aiche prabhu śacī-ghare, kṛpāya kaila avatāre,
yei ihā karaye śravaṇa
gaura-prabhu dayāmaya, tāṅre hayena sadaya,
sei pāya tāṅhāra caraṇa

SYNONYMS

aiche—in this way; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *śacī-ghare*—in the home of Śacīdevī; *kṛpāya*—by His causeless mercy; *kaila*—made; *avatāre*—advent; *yei*—anyone who; *ihā*—this; *karaye*—does; *śravaṇa*—hear; *gaura-prabhu*—Lord Caitanya Mahāprabhu; *dayā-maya*—being very merciful; *tāṅre*—upon him; *hayena*—becomes; *sa-daya*—merciful; *sei*—that person; *pāya*—gets; *tāṅhāra*—His; *caraṇa*—lotus feet.

TRANSLATION

In this way Lord Caitanya Mahāprabhu, out of His causeless mercy, made His advent in the house of Śacīdevī. Lord Caitanya is very merciful to anyone who hears this narration of His birth, and thus such a person attains the lotus feet of the Lord.

adi.13.123

> *pāiyā mānuṣa janma, ye nā śune gaura-guṇa,*
> *hena janma tāra vyartha haila*
> *pāiyā amṛtadhunī, piye viṣa-garta-pāni,*
> *janmiyā se kene nāhi maila*

SYNONYMS

pāiyā mānuṣa janma—anyone who has gotten the form of a human body; *ye*—who; *nā*—does not; *śune*—hear; *gaura-guṇa*—the

qualities of Lord Caitanya Mahāprabhu; *henajanma*—such a birth; *tāra*—his; *vyarthahaila*—becomes useless; *pāiyā*—getting the opportunity; *amṛtadhunī*—of the river of nectar; *piye*—drinks; *viṣa-garta-pāni*—water in a poison pit of material happiness; *janmiyā*—taking birth as a human being; *se*—he; *kene*—why; *nāhi*—did not; *maila*—die.

TRANSLATION

Anyone who attains a human body but does not take to the cult of Śri Caitanya Mahāprabhu is baffled in his opportunity. Amṛtadhunī is a flowing river of the nectar of devotional service. If after getting a human body one drinks the water in a poison pit of material happiness instead of the water of such a river, it would be better for him not to have lived, but to have died long ago.

PURPORT

In this connection Śrīmat Prabodhānanda Sarasvatī has composed the following verses in his *Caitanya-candrāmṛta* (37, 36, 34):

> *acaitanyam idaṁ viśvaṁ yadi caitanyam īśvaram*
> *na viduḥ sarva-śāstra-jñā hy api bhrāmyanti te janāḥ*

"This material world is without Kṛṣṇa consciousness. Lord Caitanya Mahāprabhu is Kṛṣṇa consciousness personified. Therefore if a very learned scholar or scientist does not

understand Śrī Caitanya Mahāprabhu, certainly he is wandering uselessly in this world."

> *prasārita-mahā-prema-pīyūṣa-rasa-sāgare*
> *caitanya-candre prakaṭe yo dīno dīna eva saḥ*

"A person who does not take advantage of the nectar of devotional service overflowing during the presence of Śrī Caitanya Mahāprabhu's cult is certainly the poorest of the poor."

> *avatīrṇe gaura-candre vistīrṇe prema-sāgare*
> *suprakāśita-ratnaughe yo dīno dīna eva saḥ*

"The advent of Lord Caitanya Mahāprabhu is just like an expanding ocean of nectar. One who does not collect the valuable jewels within this ocean is certainly the poorest of the poor."

Similarly, the *Śrīmad-Bhāgavatam* (2.3.19, 20, 23) states:

> *śva-viḍ-varāhoṣṭra-kharaiḥ*
> *saṁstutaḥ puruṣaḥ paśuḥ*
> *na yat-karṇa-pathopeto*
> *jātu nāma gadāgrajaḥ*
> *[[sb/2/3/19|[SB 2.3.19]]]*

> *bile batorukrama-vikramān ye*
> *na śṛṇvataḥ karṇa-puṭe narasya*
> *jihvāsatī dārdurikeva sūta*

> *na copagāyaty urugāya-gāthāḥ*
> *[[sb/2/3/20|[SB 2.3.20]]]*

> *jīvañ chavo bhāgavatāṅghri-reṇuṁ*
> *na jātu martyo 'bhilabheta yas tu*
> *śrī-viṣṇu-padyā manujas tulasyāḥ*
> *śvasañ chavo yas tu no veda gandham*
> *[[sb/2/3/23|[SB 2.3.23]]]*

"A person who has no connection with Kṛṣṇa consciousness may be a very great personality in so-called human society, but actually he is no better than a great animal. Such big animals are generally praised by other animals like dogs, hogs camels and asses. A person who does not lend his aural reception to hearing about the Supreme Personality of Godhead must be considered to have earholes like holes in a field. Although that person has a tongue, it is like the tongue of a frog, which unnecessarily creates a disturbance by croaking, inviting the snake of death. Similarly, a person who neither takes advantage of the dust of the lotus feet of great devotees nor smells the *tulasī* leaves offered to the lotus feet of the Lord must be considered dead even though he is supposedly working."

Similarly, the *Śrīmad-Bhāgavatam,* Tenth Canto, Chapter One, verse 4, states:

> *nivṛtta-tarṣair upagīyamānād*
> *bhavauṣadhāc chrotra-mano-'bhirāmāt*
> *ka uttamaśloka-guṇānuvādāt*

> *pumān virajyeta vinā paśu-ghnāt*
> *[[sb/10/1/4\[SB 10.1.4]]]*

"Who but the animal-killer or the killer of the soul will not care to hear glorification of the Supreme Personality of Godhead? Such glorification is enjoyed by persons liberated from the contamination of this material world."

Similarly, in the Third Canto, Chapter Twenty-three, verse 56, the *Bhāgavatam* says, *na tīrtha-pada-sevāyai jīvann api mṛto hi saḥ:* "Although a person is apparently living, if he does not serve the lotus feet of great devotees he is to be considered a dead body."

adi.13.124

> *śrī-caitanya-nityānanda, ācārya advaitacandra,*
> *svarūpa-rūpa-raghunāthadāsa*
> *iṅhā-sabāra śrī-caraṇa, śire vandi nija-dhana,*
> *janma-līlā gāila kṛṣṇadāsa*

SYNONYMS

śrī-caitanya-nityānanda—Lord Śrī Caitanya Mahāprabhu and Nityānanda Prabhu; *ācārya advaitacandra*—Ācārya Śrī Advaitacandra; *svarūpa-rūpa-raghunāthadāsa*—Svarūpa Dāmodara, Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī; *iṅhā-sabāra*—of all of them; *śrī-caraṇa*—the lotus feet; *śire*—on the

head; *vandi*—offering respect; *nija-dhana*—personal property; *janma-līlā*—narration of the birth; *gāila*—sang; *kṛṣṇadāsa*—Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Taking on my head as my own property the lotus feet of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu, Ācārya Advaitacandra, Svarūpa Dāmodara, Rūpa Gosvāmī and Raghunātha dāsa Gosvāmī, I, Kṛṣṇadāsa Kavirāja Gosvāmī, have thus described the advent of Śrī Caitanya Mahāprabhu.

PURPORT

Śrī Caitanya Mahāprabhu, Nityānanda, Advaita Prabhu, Svarūpa Dāmodara, Rūpa Gosvāmī, Raghunātha dāsa and their followers are all accepted by Kṛṣṇadāsa Kavirāja Gosvāmī. Anyone who follows in the footsteps of Kavirāja Gosvāmī also accepts the lotus feet of the above-mentioned lords as his personal property. For a materialistic person, material wealth and opulence are only illusory. Actually they are not possessions but entanglements because by enjoying the material world a conditioned soul becomes more and more entangled by incurring debts for his present enjoyment. Unfortunately, a conditioned soul considers property for which he is in debt to be his own, and he is very busy acquiring such property. But a devotee considers such property not real property but simply an entanglement in the material world. If Lord Kṛṣṇa is very much pleased with a devotee, He

takes away his material property, as stated in the *Śrīmad-Bhāgavatam* (10.88.8), where Lord Kṛṣṇa says, *yasyāham anugṛhṇāmi hariṣye tad-dhanaṁ śanaiḥ*. "To show special favor to a devotee, I take away all his material property." Similarly, Narottama dāsa Ṭhākura says:

> *dhana mora nityānanda, rādhā-kṛṣṇa-śrīcaraṇa*
> *sei mora prāṇadhana*

"My real riches are Nityānanda Prabhu and the lotus feet of Śrī Rādhā and Kṛṣṇa." He further prays, "O Lord, kindly give me this opulence. I do not want anything but Your lotus feet as my property." Śrīla Narottama dāsa Ṭhākura has sung in many places that his real property is the lotus feet of Rādhā and Kṛṣṇa. Unfortunately we are interested in unreal property and are neglecting our real property (*adhane yatana kari' dhana teyāginu*).

Sometimes *smārtas* consider Raghunātha dāsa Gosvāmī a *śūdra*. But Kṛṣṇadāsa Kavirāja Gosvāmī here especially mentions *svarūpa-rūpa-raghunāthadāsa*. Therefore one who considers the lotus feet of Raghunātha dāsa to be transcendental to all divisions of the caste system enjoys the riches of actual spiritual bliss.

*Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-lila,*Thirteenth Chapter, describing the advent of Lord Śrī Caitanya Mahāprabhu.*

Chapter 14

adi.14.1

kathañcana smṛte yasmin
duṣkaraṁ sukaraṁ bhavet
vismṛte viparītaṁ syāt
śrī-caitanyaṁ namāmi tam

SYNONYMS

kathañcana—somehow or other; *smṛte*—by remembering; *yasmin*—whom; *duṣkaram*—difficult things; *sukaram*—easy; *bhavet*—become; *vismṛte*—by forgetting Him; *viparītam*—just the opposite; *syāt*—become; *śrī-caitanyam*—Lord Śrī Caitanya Mahāprabhu; *namāmi*—I offer my respectful obeisances; *tam*—unto Him.

TRANSLATION

Things that are very difficult to do become easy to execute if one somehow or other simply remembers Lord Caitanya Mahāprabhu. But if one does not remember Him, even easy things become very difficult. To this Lord Caitanya Mahāprabhu I offer my respectful obeisances.

PURPORT

In his book *Caitanya-candrāmṛta* Śrīla Prabodhānanda Sarasvatī says: "One who receives a little favor from the Lord becomes so exalted that he does not care even for liberation, which is sought after by many great scholars and philosophers. Similarly, a devotee of Lord Caitanya considers residence in the heavenly planets a will-o'—the-wisp. He surpasses the perfection of mystic *yoga* power because for him the senses are like snakes with broken fangs." A snake is a very fearful and dangerous animal because of his poison fangs, but if these fangs are broken the appearance of a snake is no cause for fear. The *yoga* principles are meant to control the senses, but there is no scope for the senses of one engaged in the service of the Lord to be dangerous like snakes. These are the gifts of Śrī Caitanya Mahāprabhu.

The *Hari-bhakti-vilāsa* confirms that difficult things become easy to understand if one remembers Śrī Caitanya Mahāprabhu and easy things become very difficult to understand if one forgets Him. We actually see that even those who are very great scientists in the eyes of the general public cannot understand the very simple idea that life comes from life because they do not have the mercy of Caitanya Mahāprabhu. They defend the false understanding that life comes from matter, although they cannot prove that this is a fact. Modern civilization, therefore, progressing on the basis of this false scientific theory, is simply creating problems to be solved by the so-called scientists.

The author of *Caitanya-caritāmṛta* takes shelter of Lord Caitanya Mahāprabhu to describe the pastimes of His appearance as a child because one cannot write such transcendental literature by mental speculation. One who writes about the Supreme Personality of Godhead must be especially favored by the Lord. Simply by academic qualifications it is not possible to write such literature.

adi.14.2

> *jaya jaya śrī-caitanya, jaya nityānanda*
> *jayādvaitacandra, jaya gaura-bhakta-vṛnda*

SYNONYMS

jayajaya—all glories; *śrī-caitanya*—to Lord Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Nityānanda Prabhu; *jayaadvaita-candra*—all glories to Advaita Ācārya; *jaya*—all glories; *gaura-bhakta-vṛnda*—to all the devotees of the Lord.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu, Nityānanda Prabhu, Advaita Prabhu and all the devotees of Lord Caitanya!

adi.14.3

> *prabhura kahila ei janmalīlā-sūtra*
> *yaśodā-nandana yaiche haila śacī-putra*

SYNONYMS

prabhura—of the Lord; *kahila*—I have spoken; *ei*—thus; *janma-līlā*—pastimes of the birth; *sūtra*—in summary; *yaśodā-nandana*—the son of mother Yaśodā; *yaiche*—as much as; *haila*—became; *śacī-putra*—the son of mother Śacī.

TRANSLATION

I have thus described in brief the advent of Śrī Caitanya Mahāprabhu, who appeared as the son of mother Śacī, exactly as Kṛṣṇa appeared as the son of mother Yaśodā.

PURPORT

Śrīla Narottama dāsa Ṭhākura confirms this statement that now Lord Kṛṣṇa, the son of mother Yaśodā, has appeared again as Lord Caitanya Mahāprabhu, becoming the son of mother Śacī:

> *vrajendra-nandana yei, śacī-suta haila sei,*
> *balarāma hailo nitāi*

"The son of Śacī is none other than the son of mother Yaśodā and Nanda Mahārāja, and Nityānanda Prabhu is the same Balarāma."

adi.14.4

saṅkṣepe kahila janmalīlā-anukrama
ebe kahi bālyalīlā-sūtrera gaṇana

SYNONYMS

saṅkṣepe—in brief; *kahila*—I have spoken; *janma-līlā*—the pastimes of birth; *anukrama*—chronological order; *ebe*—now; *kahi*—I shall speak; *bālya-līlā*—of the pastimes of childhood; *sūtrera*—of the *sūtras*; *gaṇana*—enumeration.

TRANSLATION

I have already briefly spoken about the pastimes of His birth in chronological order. Now I shall give a synopsis of His childhood pastimes.

adi.14.5

vande caitanya-kṛṣṇasya
bālya-līlāṁ mano-harām
laukikīm api tām īśa-
ceṣṭayā valitāntarām

SYNONYMS

vande—I worship; *caitanya-kṛṣṇasya*—of Lord Caitanya, who is Kṛṣṇa Himself; *bālya-līlā*—pastimes of childhood; *manaḥ-harām*—

which are so beautiful; *laukikīm*—appearing ordinary; *api*—although; *tām*—those; *īśa-ceṣṭayā*—by manifestation of supreme authority; *valita-antarām*—quite fit although appearing differently.

TRANSLATION

Let me offer my respectful obeisances unto the childhood pastimes of Lord Śrī Caitanya Mahāprabhu, who is Lord Kṛṣṇa Himself. Although such pastimes appear exactly like those of an ordinary child, they should be understood as various pastimes of the Supreme Personality of Godhead.

PURPORT

In the *Bhagavad-gītā* (Bg. 9.11) this statement is confirmed as follows:

> *avajānanti māṁ mūḍhā*
> *mānuṣīṁ tanum āśritam*
> *paraṁ bhāvam ajānanto*
> *mama bhūta-maheśvaram*

"Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be." To execute His pastimes, the Supreme Personality of Godhead appears on this planet or within this universe like an ordinary human being or human child to execute His pastimes, yet He maintains His superiority as the Supreme Lord. Lord Kṛṣṇa appeared as a human child, but His uncommon

activities, even in His childhood-like the killing of the demon Pūtanā or lifting of Govardana Hill-were not the engagements of an ordinary child. Similarly, although the pastimes of Lord Caitanya, as they will be described in this chapter, appear like the activities of a small boy, they are uncommon pastimes impossible for an ordinary human child to execute.

adi.14.6

> *bālya-līlāya āge prabhura uttāna śayana*
> *pitā-mātāya dekhāila cihna caraṇa*

SYNONYMS

bālya-līlāya—in His pastimes as a child; *āge*—first of all; *prabhura*—of the Lord; *uttāna*—turning the body; *śayana*—lying down; *pitā-mātāya*—unto the parents; *dekhāila*—showed; *cihna*—marks; *caraṇa*—of the lotus feet.

TRANSLATION

In His first childhood pastimes the Lord turned upside down while lying on His bed, and thus He showed His parents the marks of His lotus feet.

PURPORT

The word *uttāna* is also used to mean "lying down on the bed face upwards" or "lying down flat on the bed." In some readings the word is *utthāna,* which means "standing up." In His

childhood pastimes the Lord tried to catch the wall and stand up, but as an ordinary child falls down, so the Lord also fell down and again took to lying on His bed.

adi.14.7

> *gṛhe dui jana dekhi laghupada-cihna*
> *tāhe śobhe dhvaja, vajra, śaṅkha, cakra, mīna*

SYNONYMS

gṛhe—at home; *dui jana*—the father and mother; *dekhi*—seeing; *laghu-pada-cihna*—the marks of the lotus feet, which were very small at that time; *tāhe*—in those; *śobhe*—which were beautifully visible; *dhvaja*—flag; *vajra*—thunderbolts; *śaṅkha*—conchshell; *cakra*—disc; *mīna*—fish.

TRANSLATION

When the Lord tried to walk, in His small footprints the specific marks of Lord Viṣṇu were visible, namely, the flag, thunderbolt, conchshell, disc and fish.

adi.14.8

> *dekhiyā doṅhāra citte janmila vismaya*
> *kāra pada-cihna ghare, nā pāya niścaya*

SYNONYMS

dekhiyā—seeing all these marks; *doṅhāra*—of the parents, Śacīmātā and Jagannātha Miśra; *citte*—in their hearts; *janmila*—there was; *vismaya*—wonder; *kāra*—whose; *pada-cihna*—footprints; *ghare*—at home; *nā*—does not; *pāya*—get; *niścaya*—certainty.

TRANSLATION

Seeing all these marks, neither His father nor His mother could understand whose footprints they were. Thus struck with wonder, they could not understand how those marks could be possible in their home.

adi.14.9

> *miśra kahe,—bālagopāla āche śilā-saṅge*
> *teṅho mūrti hañā ghare khele, jāni, raṅge*

SYNONYMS

miśra kahe—Jagannātha Miśra said; *bāla-gopāla*—Lord Kṛṣṇa as a child; *āche*—there is; *śilā-saṅge*—along with the *śālagrāma-śilā*; *teṅho*—He; *mūrtihañā*—taking His transcendental form; *ghare*—within the room; *khele*—plays; *jāni*—I understand; *raṅge*—in curiosity.

TRANSLATION

Jagannātha Miśra said, "Certainly child Kṛṣṇa is with the śālagrāma-śilā. Taking His childhood form, He is playing within the room."

PURPORT

When the form of the Lord is carved from wood, stone or any other element, it is to be understood that the Supreme Personality of Godhead is there. Even logically we can understand that all material elements are expansions of the energy of the Lord. Since the energy of the Supreme Personality of Godhead is nondifferent from His personal body, the Lord is always present in His energy, and He manifests Himself on account of the ardent desire of a devotee. Since the Lord is supremely powerful, it is logical that He can manifest Himself in His energy. Deity worship or worship of the *śālagrāma-śilā* is not idol worship. The Deity of the Lord in the house of a pure devotee can act exactly as He can in His original transcendental personality.

adi.14.10

> *sei kṣaṇe jāgi' nimāi karaye krandana*
> *aṅke lañā śacī tāṅre piyāila stana*

SYNONYMS

sei kṣaṇe—immediately; *jāgi'*—awakening; *nimāi*—the Lord of the name Nimāi; *karaye*—does; *krandana*—crying; *aṅke*—on the lap; *lañā*—taking; *śacī*—mother Śacī; *tāṅre*—Him; *piyāila*—caused to suck; *stana*—breast.

TRANSLATION

While mother Śacī and Jagannātha Miśra were talking, the child Nimāi woke up and began to cry, and mother Śacī took Him on her lap and allowed Him to suck her breast.

adi.14.11

> *stana piyāite putrera caraṇa dekhila*
> *sei cihna pāye dekhi' miśre bolāila*

SYNONYMS

stana—her breast; *piyāite*—while letting Him suck; *putrera*—of her son; *caraṇa*—lotus feet; *dekhila*—observed; *sei*—those very; *cihna*—marks; *pāye*—on the sole; *dekhi'*—seeing; *miśre*—Jagannātha Miśra; *bolāila*—called for.

TRANSLATION

While mother Śacī was feeding the child from her breast, she saw on His lotus feet all the marks that were

visible on the floor of the room, and she called for Jagannātha Miśra.

adi.14.12

> *dekhiyā miśrera ha-ila ānandita mati*
> *gupte bolāila nīlāmbara cakravartī*

SYNONYMS

dekhiyā—by seeing; *miśrera*—of Jagannātha Miśra; *ha-ila*—became; *ānandita*—satisfied; *mati*—intelligence; *gupte*—privately; *bolāila*—called for; *nīlāmbaracakravartī*—of the name Nīlāmbara Cakravarti.

TRANSLATION

When Jagannātha Miśra saw the wonderful marks on the sole of his son, he became very joyful and privately called for Nīlāmbara Cakravartī.

adi.14.13

> *cihna dekhi' cakravartī balena hāsiyā*
> *lagna gaṇi' pūrve āmi rākhiyāchi likhiyā*

SYNONYMS

cihna dekhi'—by seeing the marks; *cakravartī*—Nīlāmbara Cakravartī; *balena*—says; *hāsiyā*—smiling; *lagna gaṇi'*—by astrological calculation of the birth moment; *pūrve*—formerly; *āmi*—I; *rākhiyāchi*—have kept; *likhiyā*—after writing all these things.

TRANSLATION

When Nīlāmbara Cakravartī saw those marks, he smilingly said, "Formerly I ascertained all this by astrological calculation and noted it in writing.

adi.14.14

> *batriśa lakṣaṇa—mahāpuruṣa-bhūṣaṇa*
> *ei śiśu aṅge dekhi se saba lakṣaṇa*

SYNONYMS

batriśa—thirty-two; *lakṣaṇa*—symptoms; *mahā-puruṣa*—great personality; *bhūṣaṇa*—ornament; *ei śiśu*—this child; *aṅge*—on the body; *dekhi*—I see; *se*—those; *saba*—all; *lakṣaṇa*—symptoms.

TRANSLATION

"There are thirty-two bodily marks that symptomize a great personality, and I see all those marks on the body of this child.

adi.14.15

pañca-dīrghaḥ pañca-sūkṣmaḥ
sapta-raktaḥ ṣaḍ-unnataḥ
tri-hrasva-pṛthu-gambhīro
dvātriṁśal-lakṣaṇo mahān

SYNONYMS

pañca-dīrghaḥ—five large; *pañca-sūkṣmaḥ*—five fine; *sapta-raktaḥ*—seven reddish; *ṣaṭ-unnataḥ*—six raised; *tri-hrasva*—three small; *pṛthu*—three broad; *gambhīraḥ*—three grave; *dvā-triṁśat*—in this way thirty-two; *lakṣaṇaḥ*—symptoms; *mahān*—of a great personality.

TRANSLATION

“ 'There are thirty-two bodily symptoms of a great person: five of his bodily parts are large, five fine, seven reddish, six raised, three small, three broad and three grave.'

PURPORT

The five large parts are the nose, arms, chin, eyes and knees. The five fine parts are the skin, fingertips, teeth, hair on the body and hair on the head. The seven reddish parts are the eyes, soles, palms, palate, nails, and upper and lower lips. The six raised parts are the chest, shoulders, nails, nose, waist and mouth. The

three small parts are the neck, thighs and male organ. The three broad parts are the waist, forehead and chest. The three grave parts are the navel, voice and existence. Altogether these are the thirty-two symptoms of a great personality. This is a quotation from the *Sāmudrika*.

adi.14.16

> *nārāyaṇera cihna-yukta śrī-hasta caraṇa*
> *ei śiśu sarva loke karibe tāraṇa*

SYNONYMS

nārāyaṇera—of Lord Nārāyaṇa; *cihna-yukta*—with positive marks; *śrī-hasta caraṇa*—the palm and the sole; *ei*—this; *śiśu*—baby; *sarva loke*—all the three worlds; *karibe*—will; *tāraṇa*—deliver.

TRANSLATION

"This baby has all the symptoms of Lord Nārāyaṇa on His palms and soles. He will be able to deliver all the three worlds.

adi.14.17

> *ei ta' karibe vaiṣṇava-dharmera pracāra*
> *ihā haite habe dui kulera nistāra*

SYNONYMS

ei ta'—this child; *karibe*—will do; *vaiṣṇava*—of Vaiṣṇavism, or devotional service; *dharmera*—of the religion; *pracāra*—preaching; *ihā haite*—from this; *habe*—there will be; *dui*—two; *kulera*—dynasties; *nistāra*—deliverance.

TRANSLATION

"This child will preach the Vaiṣṇava cult and deliver both His maternal and paternal families.

PURPORT

Only Nārāyaṇa Himself or His bona fide representative one cannot preach the cult of Vaiṣṇavism, or devotional service. When a Vaiṣṇava is born, he delivers both his maternal and paternal families simultaneously.

adi.14.18

> *mahotsava kara, saba bolāha brāhmaṇa*
> *āji dina bhāla,—kariba nāma-karaṇa*

SYNONYMS

mahotsava—a festival; *kara*—observe; *saba*—all; *bolāha*—call; *brāhmaṇa*—the *brāhmaṇas*; *āji*—today; *dina*—day; *bhāla*—auspicious; *kariba*—I shall perform; *nāma-karaṇa*—the name-giving ceremony.

TRANSLATION

"I propose to perform a name-giving ceremony. We should observe a festival and call for the brāhmaṇas because today is very auspicious.

PURPORT

It is a Vedic principle to observe a festival in connection with Nārāyaṇa and *brāhmaṇas*. Giving a child a particular name is among the purificatory processes known as *daśa-vidha-saṁskāra,* and on the day of such a ceremony one should observe a festival by worshiping Nārāyaṇa and distributing *prasāda,* chiefly among the *brāhmaṇas*.

When Nīlāmbara Cakravartī, Śacīmātā and Jagannātha Miśra understood from the marks on the Lord's lotus feet that the child Nimāi was not an ordinary child but an incarnation of Nārāyaṇa, they decided that on that very same day, which was very auspicious, they should observe a festival for His name-giving ceremony. In this connection we can particularly see how an incarnation of the Supreme Personality of Godhead is ascertained by His bodily symptoms, His activities and the prediction of the *śāstras*. By factual evidence a person can be accepted as an incarnation of God, not whimsically or by the votes of rascals and fools. There have been many imitation incarnations in Bengal since the appearance of Lord Caitanya, but any impartial devotee or learned man can understand that Lord Caitanya Mahāprabhu was accepted as an incarnation of

Kṛṣṇa not on the basis of popular votes but by evidence from the *śāstras* and bona fide scholars. It was not ordinary men who accepted Śrī Caitanya Mahāprabhu as the Supreme Personality of Godhead. In the beginning His identity was ascertained by learned scholars like Nīlāmbara Cakravartī, and later all His activities were confirmed by the six Gosvāmīs, especially Śrīla Jīva Gosvāmī and Śrīla Rūpa Gosvāmī, and many other learned scholars, with evidence from the *śāstra*. An incarnation of God is such from the very beginning of His life. It is not that by performing meditation one can become an incarnation of God all of a sudden. Such false incarnations are meant for fools and rascals, not sane men.

adi.14.19

> *sarva-lokera karibe ihaṅ dhāraṇa, poṣaṇa*
> *'viśvambhara' nāma ihāra,—ei ta' kāraṇa*

SYNONYMS

sarva-lokera—of all people; *karibe*—will do; *ihaṅ*—this child; *dhāraṇa*—protection; *poṣaṇa*—maintenance; *viśvambhara*—the name Viśvambhara; *nāma*—name; *ihāra*—His; *ei*—this; *ta'*—certainly; *kāraṇa*—the reason.

TRANSLATION

"In the future this child will protect and maintain all the world. For this reason He is to be called Viśvambhara."

PURPORT

The *Caitanya-bhāgavata* also confirms that Śrī Caitanya Mahāprabhu, by His birth, has made the whole world peaceful, as in the past Nārāyaṇa protected this earth in His incarnation as Varāha. Because of His protecting and maintaining this world in the present Kali-yuga, Lord Caitanya Mahāprabhu is Viśvambhara, which refers to one who feeds the entire world. The movement inaugurated by Śrī Caitanya Mahāprabhu when He was present five hundred years ago is again being propagated all over the world, and factually we are seeing its practical results. People are being saved, protected and maintained by this Hare Kṛṣṇa movement. Thousands of followers, especially Western youths, are taking part in this Hare Kṛṣṇa movement, and how safe and happy they feel can be understood from the expressions of gratitude in their hundreds and thousands of letters. The name Viśvambhara is also mentioned in the *Atharva-veda-saṁhitā* (3.3.16.5): *viśvambhara viśvena mā bharasā pāhi svāhā*.

adi.14.20

> *śuni' śacī-miśrera mane ānanda bāḍila*
> *brāhmaṇa-brāhmaṇī āni' mahotsava kaila*

SYNONYMS

śuni'—hearing this; *śacī*—of mother Śacī; *miśrera*—and of Jagannātha Miśra; *mane*—within the minds; *ānanda*—pleasure;

bāḍila—increased; *brāhmaṇa*—the *brāhmaṇas*; *brāhmaṇī*—and their wives; *āni'*—inviting them; *mahotsava*—a festival; *kaila*—observed.

TRANSLATION

After hearing Nīlāmbara Cakravartī's prediction, Śacīmātā and Jagannātha Miśra observed the name-giving festival in great joy, inviting all the brāhmaṇas and their wives.

PURPORT

It is the Vedic system to observe all kinds of festivals, including birthday festivals, marriage festivals, name-giving festivals and festivals marking the beginning of education, by especially inviting *brāhmaṇas*. In every festival the *brāhmaṇas* are to be fed first, and when the *brāhmaṇas* are pleased they bless the festival by chanting Vedic *mantras* or the Hare Kṛṣṇa *mahā-mantra*.

adi.14.21

> *tabe kata dine prabhura jānu-caṅkramaṇa*
> *nānā camatkāra tathā karāila darśana*

SYNONYMS

tabe—thereafter; *kata*—some; *dine*—days; *prabhura*—of the Lord; *jānu*—knees; *caṅkramaṇa*—the crawling; *nānā*—various;

camatkāra—wonderful; *tathā*—also; *karāila*—caused; *darśana*—the sight.

TRANSLATION

After some days the Lord began to crawl on His knees, and He caused various wonderful things to be seen.

PURPORT

The *Caitanya-bhāgavata* describes that one day while the Lord was crawling upon His knees, the bells on His waist ringing very sweetly, a snake came out to crawl in the yard of the Lord, who captured the snake like a curious child. Immediately the snake coiled over Him. The Lord as a child then rested on the snake, and after some time the snake went away, leaving aside the Lord.

adi.14.22

> *krandanera chale balāila hari-nāma*
> *nārī saba 'hari' bale,—hāse gaura-dhāma*

SYNONYMS

krandanera—of crying; *chale*—on the pretense of; *balāila*—caused to speak; *hari-nāma*—the holy name of the Lord; *nārī*—ladies; *saba*—all; *'hari' bale*—chant the holy name of the Lord; *hāse*—laughs; *gaura-dhāma*—Lord Śrī Caitanya as a child.

TRANSLATION

The Lord caused all the ladies to chant the holy names of the Hare Kṛṣṇa mahā-mantra on the plea of His crying, and while they chanted the Lord would smile.

PURPORT

In the *Caitanya-bhāgavata* this pastime is described as follows: "The Lord, with His beautiful eyes, would cry, but He would stop immediately upon hearing the Hare Kṛṣṇa *mahā-mantra*. When the ladies, understanding the fun of the Lord, discovered that He would cry and then stop upon hearing the chanting of the Hare Kṛṣṇa *mantra,* they all took it as a clue to chant Hare Kṛṣṇa as soon as the Lord cried. Thus it became a regular function. The Lord would cry, and the ladies would begin chanting the Hare Kṛṣṇa *mahā-mantra,* clapping their hands. In this way all the ladies of the neighboring houses would assemble in the home of Śacīmātā to join in the *saṅkīrtana* movement twenty-four hours a day. As long as the ladies continued to chant the Hare Kṛṣṇa *mahā-mantra,* the Lord would not cry but very pleasingly smile upon them."

adi.14.23

> *tabe kata dine kaila pada-caṅkramaṇa*
> *śiśu-gaṇe mili' kaila vividha khelana*

SYNONYMS

tabe—thereafter; *kata dine*—in a few days; *kaila*—did; *pada*—legs; *caṅkramaṇa*—movement; *śiśu-gaṇe*—all the children; *mili'*—mingling together; *kaila*—executed; *vividha*—varieties; *khelana*—sporting.

TRANSLATION

After some days the Lord began to move His legs and walk. He mixed with other children and exhibited various sports.

adi.14.24

> *ekadina śacī kha-i-sandeśa āniyā*
> *bāṭā bhari' diyā baila,—khāo ta' basiyā*

SYNONYMS

eka-dina—one day; *śacī*—mother Śacī; *kha-i*—fused rice; *sandeśa*—sweetmeat; *āniyā*—bringing; *bāṭā*—tiffin dish; *bhari'*—filling; *diyā*—delivering; *baila*—said; *khāo*—eat; *ta'*—now; *basiyā*—sitting down.

TRANSLATION

One day while the Lord was enjoying His playful sports with the other little children, mother Śacī brought a

dish filled with fused rice and sweetmeats and asked the child to sit down and eat them.

adi.14.25

> *eta bali' gelā śacī gṛhe karma karite*
> *lukāñā lāgilā śiśu mṛttikā khāite*

SYNONYMS

eta bali'—saying this; *gelā*—returned; *śacī*—mother Śacī; *gṛhe*—in the house; *karma*—duties; *karite*—to execute; *lukāñā*—hiding; *lāgilā*—began; *śiśu*—the child; *mṛttikā*—dirt; *khāite*—to eat.

TRANSLATION

But when she returned to her household duties, the child hid from His mother, began to eat dirt.

adi.14.26

> *dekhi' śacī dhāñā āilā kari' 'hāya, hāya'*
> *māti kāḍi' lañā kahe 'māṭi kene khāya'*

SYNONYMS

dekhi'—seeing this; *śacī*—mother Śacī; *dhāñā*—rushing; *āilā*—came back; *kari'*—making a noise; *hāya, hāya*—"What is this! What is

this!"; *māṭi*—dirt; *kāḍi'*—snatching; *lañā*—taking; *kahe*—she said; *'māṭi kene khāya'*—why is the child eating dirt?

TRANSLATION

Seeing this, mother Śacī hastily returned, exclaiming, "What is this! What is this!" She snatched the dirt from the hands of the Lord and inquired why He was eating it.

adi.14.27

> *kāndiyā balena śiśu,—kene kara roṣa*
> *tumi māṭi khāite dile, mora kibā doṣa*

SYNONYMS

kāndiyā—while crying; *balena*—says; *śiśu*—the child; *kene*—why; *kara*—you become; *roṣa*—angry; *tumi*—you; *māṭi*—dirt; *khāite*—to eat; *dile*—gave Me; *mora*—My; *kibā*—what is; *doṣa*—fault.

TRANSLATION

Crying, the child inquired from His mother, "Why are you angry? You have already given Me dirt to eat. What is My fault?

adi.14.28

> *kha-i-sandeśa-anna yateka—māṭira vikāra*
> *eho māṭi, seha māṭi, ki bheda-vicāra*

SYNONYMS

kha-i—fused rice; *sandeśa*—sweetmeat; *anna*—eatables; *yateka*—all; *māṭira*—of dirt; *vikāra*—transformations; *eho*—this is also; *māṭi*—dirt; *seha*—that; *māṭi*—dirt; *ki*—what; *bheda*—of difference; *vicāra*—consideration.

TRANSLATION

"Fused rice, sweetmeats or anything eatable is all other eatables are but transformations of dirt. This is dirt, that is dirt. Please consider. What is the difference between them?

adi.14.29

> *māṭi—deha, māṭi—bhakṣya, dekhaha vicāri'*
> *avicāre deha doṣa, ki balite pāri*

SYNONYMS

māṭi—dirt; *deha*—this body; *māṭi*—dirt; *bhakṣya*—eatable; *dekhaha*—just try to see; *vicāri'*—by consideration; *avicāre*—without

considering; *deha*—you put; *doṣa*—fault upon Me; *ki*—what; *balite*—to say; *pāri*—I am able.

TRANSLATION

"This body is a transformation of dirt, and the eatables are also a transformation of dirt. Please reflect upon this. You are blaming Me without consideration. What can I say?"

PURPORT

This is an explanation of the Māyāvāda philosophy, which takes everything to be one. The necessities of the body, namely, eating, sleeping, mating and defending, are all unnecessary in spiritual life. When one is elevated to the spiritual platform there are no more bodily necessities, and in activities pertaining to the bodily necessities there are no spiritual considerations. In other words, the more we eat, sleep, have sex and try to defend ourselves, the more we engage in material activities. Unfortunately, Māyāvādī philosophers consider devotional activities to be bodily activities. They cannot understand the simple explanation in *Bhagavad-gītā* (Bg. 14.26):

> *māṁ ca yo 'vyabhicāreṇa*
> *bhakti-yogena sevate*
> *sa guṇān samatītyaitān*
> *brahma-bhūyāya kalpate*

"Anyone who engages in spiritual devotional service without motivation, rendering such service for the satisfaction of the Lord, is elevated immediately to the spiritual platform, and all his activities are spiritual." *Brahma-bhūyāya* refers to Brahman (spiritual) activities. Although Māyāvādī philosophers are very eager to merge into the Brahman effulgence, they have no Brahman activities. To a certain extent they recommend Brahman activities, which for them means engagement in studying the Vedānta and Sāṅkhya philosophies, but their interpretations are but dry speculation. Lacking the varieties of spiritual activity, they cannot stay for long on that platform of simply studying Vedānta or Sāṅkhya philosophy.

Life is meant for varieties of enjoyment. The living entity is by nature full of an enjoying spirit, as stated in the *Vedānta-sūtra* (1.1.12): *ānanda-mayo 'bhyāsāt*. In devotional service the activities are variegated and full of enjoyment. As stated in *Bhagavad-gītā* (Bg. 9.2), all devotional activities are easy to perform (*su-sukhaṁ kartum*) and they are eternal and spiritual (*avyayam*). Since Māyāvādī philosophers cannot understand this, they take it for granted that a devotee's activities (*śravaṇaṁ kīrtanaṁ viṣṇoḥ smaraṇaṁ pāda-sevanam,* etc.) are all material and are therefore *māyā*. They also consider Kṛṣṇa's advent in this universe and His activities to be *māyā*. Therefore, because they consider everything *māyā,* they are known as Māyāvādīs.

Actually, any activities performed favorably for the satisfaction of the Lord, under the direction of the spiritual master, are spiritual. But for a person to disregard the order of the spiritual master and act by concoction, accepting his nonsensical activities to be spiritual, is *māyā*. One must achieve the favor of the Supreme Personality of Godhead through the mercy of the spiritual master. Therefore one must first please the spiritual master, and if he is pleased, then we should understand that the Supreme Personality of Godhead is also pleased. But if the spiritual master is displeased by our actions, they are not spiritual. Śrīla Viśvanātha Cakravartī Ṭhākura confirms this: *yasya prasādād bhagavat-prasādo yasyāprasādān na gatiḥ kuto 'pi*. Activities that please the spiritual master must be considered spiritual, and they should be accepted as satisfying to the Lord.

Lord Caitanya Mahāprabhu, as the supreme spiritual master, instructed His mother about the Māyāvāda philosophy. By saying that the body is dirt and eatables are also dirt, He implied that everything is *māyā*. This is Māyāvāda philosophy. The philosophy of the Māyāvādīs is defective because it maintains that everything is *māyā* but the nonsense they speak. While saying that everything is *māyā,* the Māyāvādī philosopher loses the opportunity of devotional service, and therefore his life is doomed. Śrī Caitanya Mahāprabhu therefore advised, *māyāvādi-bhāṣya śunile haya sarva-nāśa* (Cc. Madhya 6.169). If one accepts the Māyāvāda philosophy, his advancement is doomed forever.

adi.14.30

> *antare vismita śacī balila tāhāre*
> *"māṭi khāite jñāna-yoga ke śikhāla tore*

SYNONYMS

antare—within herself; *vismita*—surprised; *śacī*—mother Śacī; *balila*—replied; *tāhāre*—unto Him; *māṭi*—dirt; *khāite*—to eat; *jñāna-yoga*—philosophical speculation; *ke*—who; *śikhāla*—taught; *tore*—You.

TRANSLATION

Astonished that the child was speaking Māyāvāda philosophy, mother Śacī replied, "Who has taught You this philosophical speculation that justifies eating dirt?"

PURPORT

In the philosophical discourse between the mother and the son, when the son said that everything is one, as impersonalists say, the mother replied, "If everything is one, why do people in general not eat dirt but eat the food grains produced from the dirt?"

adi.14.31

> *māṭira vikāra anna khāile deha-puṣṭi haya*
> *māṭi khāile roga haya, deha yāya kṣaya*

SYNONYMS

māṭira—of the dirt; *vikāra*—transformation; *anna*—food grains; *khāile*—by eating; *deha*—of the body; *puṣṭi*—nourishment; *haya*—becomes; *māṭi*—the dirt; *khāile*—by eating; *roga*—disease; *haya*—becomes; *deha*—the body; *yāya*—goes; *kṣaya*—to destruction.

TRANSLATION

Replying to the Māyāvāda idea of the child philosopher, mother Śacī said, "My dear boy, if we eat earth transformed into grains, our body is nourished, and it becomes strong. But if we eat dirt in its crude state, the body becomes diseased instead of nourished, and thus it is destroyed.

adi.14.32

> *māṭira vikāra ghaṭe pāni bhari' āni*
> *māṭi-piṇḍe dhari yabe, śoṣi' yāya pāni"*

SYNONYMS

māṭira—of the dirt; *vikāra*—transformation; *ghaṭe*—in the waterpot; *pāni*—water; *bhari'*—filling; *āni*—I can bring; *māṭi*—of dirt; *piṇḍe*—on the lump; *dhari*—I hold; *yabe*—when; *śoṣi'*—soaking; *yāya*—goes; *pāni*—the water.

TRANSLATION

"In a waterpot, which is a transformation of dirt, I can bring water very easily. But if I poured water on a lump of dirt, the lump would soak up the water, and my labor would be useless."

PURPORT

This simple philosophy propounded by Śacīmātā, even though she is a woman, can defeat the Māyāvādī philosophers who speculate on oneness. The defect of Māyāvāda philosophy is that it does not accept the variety that is useful for practical purposes. Śacīmātā gave the example that although both the lump of dirt and the earthen pot are basically one, for practical purposes the waterpot is useful whereas the lump of dirt is useless. Sometimes scientists argue that matter and spirit are one, with no difference between them. Factually, in a higher sense, there is no difference between matter and spirit, but one should have practical knowledge that matter, being an inferior state, is useless for our spiritual, blissful life, whereas spirit, being a finer state of existence, is full of bliss. In this connection the *Bhāgavatam* gives the example that dirt and fire are practically one and the

same. From the earth grow trees, and from their wood come fire and smoke. Nevertheless, for heat we can utilize the fire but not the earth, smoke or wood. Therefore, for the ultimate realization of the goal of life, we are concerned with the fire of the spirit, but not the dull wood or earth of matter.

adi.14.33

> *ātma lukāite prabhu balilā tāṅhāre*
> *"āge kena ihā, mātā, nā śikhāle more*

SYNONYMS

ātma—Himself; *lukāite*—to hide; *prabhu*—the Lord; *balilā*—replied; *tāṅhāre*—unto Śacīmātā; *āge*—in the beginning; *kena*—why; *ihā*—this; *mātā*—My dear mother; *nā śikhāle*—you didn't teach; *more*—unto Me.

TRANSLATION

The Lord replied to His mother, "Why did you conceal self-realization by not teaching Me this practical philosophy in the beginning?

PURPORT

If one is taught from the beginning of life the Vaiṣṇava philosophy of duality or variety, the monistic philosophy will not very much bother him. In reality, everything is an emanation from the supreme source (*janmādy asya yataḥ*). The original

energy is exhibited in varieties, exactly like the sunshine, the original energy emanating from the sun, which acts as light and heat in variety. One cannot say that light is heat and heat is light, yet one cannot separate one from the other. Therefore Lord Caitanya Mahāprabhu's philosophy is *acintya-bhedābheda,* inconceivable nonseparation and distinction. Although there is an affinity between the two physical manifestations light and heat, there is a difference between them. Similarly, although the whole cosmic manifestation is the Lord's energy, the energy is nevertheless exhibited in varieties of manifestations.

adi.14.34

> *ebe se jānilāṅ, āra māṭi nā khāiba*
> *kṣudhā lāge yabe, tabe tomāra stana piba"*

SYNONYMS

ebe—now; *se*—that; *jānilāṅ*—I understand; *āra*—more; *māṭi*—dirt; *nā*—not; *khāiba*—I shall eat; *kṣudhā*—hunger; *lāge*—arises; *yabe*—when; *tabe*—at that time; *tomāra*—your; *stana*—breast; *piba*—I shall suck.

TRANSLATION

"Now that I can understand this philosophy, no more shall I eat dirt. Whenever I am hungry I shall suck your breast and drink your breast's milk."

adi.14.35

> *eta bali' jananīra kolete caḍiyā*
> *stana pāna kare prabhu īṣat hāsiyā*

SYNONYMS

eta bali'—saying this; *jananīra*—of the mother; *kolete*—on the lap; *caḍiyā*—rising; *stana pāna*—sucking the nipple; *kare*—does; *prabhu*—the Lord; *īṣat*—slightly; *hāsiyā*—smiling.

TRANSLATION

After saying this, the Lord, smiling slightly, climbed on the lap of His mother and sucked her breast.

adi.14.36

> *eimate nānā-chale aiśvarya dekhāya*
> *bālya-bhāva prakaṭiyā paścāt lukāya*

SYNONYMS

eimate—in this way; *nānā-chale*—under different excuses; *aiśvarya*—opulence; *dekhāya*—exhibits; *bālya-bhāva*—the status of a child; *prakaṭiyā*—manifesting; *paścāt*—thereafter; *lukāya*—hides Himself.

TRANSLATION

Thus under various excuses the Lord exhibited His opulences as much as possible in His childhood, and later, after exhibiting such opulences, He hid Himself.

adi.14.37

> *atithi-viprera anna khāila tina-bāra*
> *pāche gupte sei vipre karila nistāra*

SYNONYMS

atithi—guest; *viprera*—of a *brāhmaṇa*; *anna*—food; *khāila*—ate; *tina-bāra*—thrice; *pāche*—afterwards; *gupte*—in privacy; *sei*—that; *vipre*—unto the *brāhmaṇa*; *karila*—made; *nistāra*—deliverance.

TRANSLATION

On one occasion the Lord ate the food of a brāhmaṇa guest three times, and later, in confidence, the Lord delivered that brāhmaṇa from material engagement.

PURPORT

The story of the deliverance of this *brāhmaṇa* is as follows. One *brāhmaṇa* who was touring all over the country, traveling from one place of pilgrimage to another, reached Navadvīpa and became a guest in the house of Jagannātha Miśra. Jagannātha Miśra gave him all ingredients for cooking, and the *brāhmaṇa*

prepared his food. When the *brāhmaṇa* was offering the food to Lord Viṣṇu in meditation, the child Nimāi came before him and began to eat them, and because of this the *brāhmaṇa* thought the whole offering spoiled. Therefore by the request of Jagannātha Miśra he cooked for a second time, but when he was meditating the child again came before him and began to eat the food, again spoiling the offering. By the request of Jagannātha Miśra the *brāhmaṇa* cooked for a third time, but for a third time the Lord came before him and began to eat the food, although the child had been locked within a room and everyone was sleeping because it was late at night. Thus, thinking that on that day Lord Viṣṇu was not willing to accept his food and that he was therefore ordained to fast, the *brāhmaṇa* became greatly agitated and cried aloud, *hāya hāya:* "What has been done! What has been done!". When Lord Caitanya Mahāprabhu saw the *brāhmaṇa* in that agitated state, He told him, "Formerly I was the son of mother Yaśodā. At that time you also became a guest in the house of Nanda Mahārāja, and I disturbed you in this way. I am very much pleased by your devotion. Therefore I am eating the food you have prepared." Understanding the favor offered to him by the Lord, the *brāhmaṇa* was greatly pleased, and he was overwhelmed with love of Kṛṣṇa. He was thankful to the Lord, for he felt himself greatly fortunate. Then the Lord asked the *brāhmaṇa* not to disclose the incident to anyone else. This is very elaborately explained in the *Caitanya-bhāgavata, Ādi-līlā,* Chapter Three.

adi.14.38

> *core lañā gela prabhuke bāhire pāiyā*
> *tāra skandhe caḍi' āilā tāre bhulāiyā*

SYNONYMS

core—two thieves; *lañā*—taking; *gela*—went; *prabhuke*—the Lord; *bāhire*—outside; *pāiyā*—finding Him; *tāra*—their; *skandhe*—on the shoulders; *caḍi'*—rising; *āilā*—came back; *tāre*—them; *bhulāiyā*—misleading.

TRANSLATION

In His childhood the Lord was taken away by two thieves outside His home. The Lord, however, got up on the shoulders of the thieves, and while they were thinking they were safely carrying the child to rob His ornaments, the Lord misled them, and thus instead of going to their own home the thieves came back to the home of Jagannātha Miśra.

PURPORT

In His childhood the Lord was profusely decorated with gold ornaments. Once upon a time He was playing outside His house, and two thieves passing on the street saw the opportunity to rob the Lord and therefore took Him on their shoulders, pleasing Him by offering Him some sweetmeats. The thieves thought they

would carry the child to the forest and then kill Him and take away the ornaments. The Lord, however, expanded His illusory energy upon the thieves, so much so that instead of carrying Him to the forest they came right back in front of the house of the Lord. When they came before His house they became afraid because everyone from the house of Jagannātha Miśra and all the inhabitants of that quarter were busy searching for the child. Therefore the thieves, thinking it dangerous to remain, went away and left Him. The child was brought within the house of mother Śacī, who was in great anxiety, and she became satisfied. This incident is also very elaborately explained in the *Ādi-līlā* of *Caitanya-bhāgavata,* Third Chapter.

adi.14.39

> *vyādhi-chale jagadīśa-hiraṇya-sadane*
> *viṣṇu-naivedya khāila ekādaśī-dine*

SYNONYMS

vyādhi-chale—on the plea of being diseased; *jagadīśa-hiraṇya*—of the names Jagadīśa and Hiraṇya; *sadane*—in the house of; *viṣṇu-naivedya*—food offered to Lord Viṣṇu; *khāila*—ate; *ekādaśī*—of Ekādaśī; *dine*—on the day.

TRANSLATION

Pretending to be sick, the Lord asked some food from the house of Hiraṇya and Jagadīśa on the Ekādaśī day.

PURPORT

The *Caitanya-bhāgavata, Ādi-līlā,* Chapter Four, fully describes the Lord's accepting *viṣṇu-prasāda* on the Ekādaśī day at the house of Jagadīśa and Hiraṇya. Regular *prasāda* is offered to Lord Viṣṇu on Ekādaśī because fasting is recommended for devotees on Ekādaśī, it is not recommended for Lord Viṣṇu. Once on Ekādaśī in the house of Jagadīśa and Hiraṇya Paṇḍita there were arrangements to prepare special *prasāda* for Lord Viṣṇu, and Lord Caitanya Mahāprabhu asked His father to go there to ask for the *viṣṇu-prasāda* because He was feeling sick. The house of Jagadīśa and Hiraṇya Paṇḍita was situated about two miles from the house of Jagannātha Miśra. Therefore when Jagannātha Miśra, on the request of Śrī Caitanya Mahāprabhu, came to ask Jagadīśa and Hiraṇya for the *prasāda,* they were a little astonished. How could the boy understand that special *prasāda* was being prepared for Lord Viṣṇu? They immediately concluded that the boy Nimāi must have supernatural mystic power. Otherwise how could He understand that they were preparing special *prasāda*? Therefore they immediately sent the food to Lord Caitanya Mahāprabhu through His father, Jagannātha Miśra. Nimāi was feeling sick, but immediately after eating the *viṣṇu-prasāda* He was cured, and He also distributed the *prasāda* among His playmates.

adi.14.40

> *śiśu saba laye pāḍā-paḍasīra ghare*
> *curi kari' dravya khāya māre bālakere*

SYNONYMS

śiśu—children; *saba*—all; *laye*—taking with Him; *pāḍā-paḍasīra*—neighboring; *ghare*—in the houses; *curi kari'*—stealing; *dravya*—eatables; *khāya*—eats; *māre*—fights; *bālakere*—with other children.

TRANSLATION

As usual for small children, He learned to play, and with His playmates He went to the houses of neighboring friends, stealing their eatables and eating them. Sometimes the children fought among themselves.

adi.14.41

> *śiśu saba śacī-sthāne kaila nivedana*
> *śuni' śacī putre kichu dilā olāhana*

SYNONYMS

śiśu saba—all the children; *śacī-sthāne*—in the presence of mother Śacī; *kaila*—made; *nivedana*—petition; *śuni'*—hearing that; *śacī*—

mother Śacī; *putre*—unto her son; *kichu*—some; *dilā*—gave; *olāhana*—chastisement or rebuke.

TRANSLATION

All the children lodged complaints with Śacīmātā about the Lord's fighting with them and stealing from the neighbors' houses. Therefore sometimes she used to chastise or rebuke her son.

adi.14.42

> *"kene curi kara, kene māraha śiśure*
> *kene para-ghare yāha, kibā nāhi ghare"*

SYNONYMS

kene curi kara—why do You steal; *kene māraha śiśure*—why do You beat other children; *kene*—why; *para-ghare*—in others' houses; *yāha*—You go; *kibā*—what; *nāhi*—is not there; *ghare*—in Your own house.

TRANSLATION

Śacīmātā said, "Why do You steal others' things? Why do You beat the other children? And why do You go inside others' houses? What do You not have in Your own house?"

PURPORT

According to the *Vedānta-sūtra* (*janmādy asya yataḥ*), since creation, maintenance and annihilation exist in the Supreme Absolute, whatever we find within this material world is already in the spiritual world. Śrī Caitanya Mahāprabhu is the Supreme Personality of Godhead, Kṛṣṇa Himself. How is He stealing, and how is He fighting? It is not as a thief or an enemy but as a friend in a loving condition. He steals as a child not because He is in want but as a natural instinct. In this material world also, small children, without enmity or bad will, sometimes go to a neighboring house and steal, and sometimes they fight. Kṛṣṇa also, like other children, did all these things in His childhood. Without the existence of the stealing propensity and fighting propensity in the spiritual world, they cannot exist here in this material world. The difference between the material and spiritual worlds is that stealing in the spiritual world is done in friendship and love, whereas fighting and stealing within this material world are executed on the basis of enmity and envy. Therefore we should understand that in the spiritual world all these activities exist, but there is no inebriety, whereas in the material world all activities are full of miserable conditions.

adi.14.43

> *śuni' kruddha hañā prabhu ghara-bhitara yāñā*
> *ghare yata bhāṇḍa chila, phelila bhāṅgiyā*

SYNONYMS

śuni'—hearing; *kruddha*—angry; *hañā*—becoming; *prabhu*—the Lord; *ghara-bhitara*—within the room; *yāñā*—going; *ghare*—in the room; *yata*—all; *bhāṇḍa*—pots; *chila*—there were; *phelila*—He threw them; *bhāṅgiyā*—breaking.

TRANSLATION

Thus rebuked by His mother, he Lord would go in anger to a room and break all the pots within it.

adi.14.44

> *tabe śacī kole kari' karāila santoṣa*
> *lajjita ha-ilā prabhu jāni' nija-doṣa*

SYNONYMS

tabe—at that time; *śacī*—mother Śacīdevī; *kole*—on the lap; *kari'*—taking; *karāila*—made; *santoṣa*—pacified; *lajjita*—ashamed; *ha-ilā*—became; *prabhu*—the Lord; *jāni'*—knowing; *nija*—His own; *doṣa*—fault.

TRANSLATION

Then Śacīmātā would take her son on her lap and pacify Him, and the Lord would be very much ashamed, admitting His own faults.

PURPORT

There is a nice description of the faults of Śrī Caitanya Mahāprabhu in His childhood in the *Caitanya-bhāgavata, Ādi-līlā,* Chapter Three, where it is said that the child the Lord used to steal all kinds of eatables from the houses of neighboring friends. In some houses He would steal milk and drink it, and in others He would steal and eat prepared rice. Sometimes He would break cooking pots. If there were nothing to eat but there were small babies, the Lord would tease the babies and make them cry. Sometimes a neighbor would complain to Śacīmātā, "My child is very small, but your child puts water in the ears of my child, making the child cry."

adi.14.45

> *kabhu mṛdu-haste kaila mātāke tāḍana*
> *mātāke mūrcchitā dekhi' karaye krandana*

SYNONYMS

kabhu—sometimes; *mṛdu-haste*—by His soft hand; *kaila*—did; *mātāke*—His mother; *tāḍana*—chastise; *mātāke*—His mother; *mūrcchitā*—fainted; *dekhi'*—seeing; *karaye*—was; *krandana*—crying.

TRANSLATION

Once the child, Caitanya Mahāprabhu, chastised His mother with His soft hand, and His mother pretended to faint. Seeing this, the Lord began to cry.

adi.14.46

> *nārīgaṇa kahe,—"nārikela deha āni'*
> *tabe sustha ha-ibena tomāra jananī"*

SYNONYMS

nārī-gaṇa—all the ladies; *kahe*—say; *nārikela*—coconut; *deha*—give; *āni'*—bringing from somewhere; *tabe*—then; *sustha ha-ibena*—will be cured; *tomāra*—Your; *jananī*—mother.

TRANSLATION

The neighboring ladies told Him, "Dear child, please bring a coconut from somewhere, and then Your mother will be cured."

adi.14.47

> *bāhire yāñā ānilena dui nārikela*
> *dekhiyā apūrva haila vismita sakala*

SYNONYMS

bāhire—outside; *yāñā*—going; *ānilena*—He immediately brought; *dui*—two; *nārikela*—coconuts; *dekhiyā*—seeing; *apūrva*—this wonder; *haila*—became; *vismita*—astonished; *sakala*—all.

TRANSLATION

He then immediately went outside the house and brought two coconuts. All the ladies were astonished to see such wonderful activities.

adi.14.48

> *kabhu śiśu-saṅge snāna karila gaṅgāte*
> *kanyāgaṇa āilā tāhāṅ devatā pūjite*

SYNONYMS

kabhu—sometimes; *śiśu-saṅge*—along with other children; *snāna*—bathing; *karila*—did; *gaṅgāte*—in the Ganges; *kanyā-gaṇa*—the girls; *āilā*—came there; *tāhāṅ*—on the bank of the Ganges; *devatā*—demigods; *pūjite*—to worship.

TRANSLATION

Sometimes the Lord would go with other children to bathe in the Ganges, and the neighboring girls would also come there to worship various demigods.

PURPORT

According to the Vedic system, when small girls ten or twelve years old would go to the bank of the Ganges to take their bath they would especially worship Lord Śiva with prayers to get good husbands in the future. They especially wanted to get a husband like Lord Śiva because Lord Śiva is very peaceful and at the same time most powerful. Formerly, therefore, small girls in Hindu families would worship Lord Śiva, especially in the month of Vaiśākha (April-May). To take a bath in the Ganges is a great pleasure for everyone, not only for adults but for children also.

adi.14.49

> *gaṅgā-snāna kari' pūjā karite lāgilā*
> *kanyāgaṇa-madhye prabhu āsiyā basilā*

SYNONYMS

gaṅgā-snāna—bath in the Ganges; *kari'*—having taken; *pūjā*—worship; *karite*—to do; *lāgilā*—began; *kanyā-gaṇa*—the girls; *madhye*—in the midst of; *prabhu*—the Lord; *āsiyā*—coming there; *basilā*—sat down.

TRANSLATION

When the girls engaged in worshiping the different demigods after bathing in the Ganges, the young Lord would come there and sit down among them.

adi.14.50

> *kanyāre kahe,—āmā pūja, āmi diba vara*
> *gaṅgā-durgā—dāsī mora, maheśa—kiṅkara*

SYNONYMS

kanyāre kahe—addressing the girls, the Lord would say; *āmā pūja*—"Worship Me"; *āmi*—I; *diba*—shall give; *vara*—nice husband; *gaṅgā*—the Ganges; *durgā*—Goddess Durgā; *dāsī*—maidservants; *mora*—My; *maheśa*—Lord Śiva; *kiṅkara*—servant.

TRANSLATION

Addressing the girls, the Lord would say, "Worship Me, and I shall give you good husbands or good benedictions. The Ganges and Goddess Durgā are My maidservants. Not to speak of other demigods, even Lord Śiva is My servant."

PURPORT

There is a misconception about the Hindu religion among people who profess other religions, such as Christians and Muslims, who say that in the Hindu religion there are many Gods. Actually that is not a fact. God is one, but there are many other powerful living entities who are in charge of different departments of administration. They are called demigods. All the demigods are servants who carry out the orders of the Supreme Lord, the

Personality of Godhead. Lord Caitanya Mahāprabhu disclosed this fact in His childhood. Out of ignorance, sometimes people worship the demigods to receive some particular boon, but actually, one who becomes a devotee and worshiper of the Supreme Personality of Godhead does not need to go to the demigods for any benediction because he obtains everything by the grace of the Supreme Lord. The *Bhagavad-gītā* (7.20, 28) therefore condemns such demigod worship:

> *kāmais tais tair hṛta-jñānāḥ*
> *prapadyante 'nya-devatāḥ*
> *taṁ taṁ niyamam āsthāya*
> *prakṛtyā niyatāḥ svayā*

"Only persons whose intelligence is lost and who are mad with lusty desires worship the demigods and follow the particular rules and regulations of worship according to their own natures."

> *yeṣāṁ tv anta-gataṁ pāpaṁ*
> *janānāṁ puṇya-karmaṇām*
> *te dvandva-moha-nirmuktā*
> *bhajante māṁ dṛḍha-vratāḥ*

"But persons who are freed from all sinful activities and the duality of delusion engage themselves in the worship of the Supreme Personality of Godhead with determination." Only the less intelligent worship the demigods for their various purposes.

The most intelligent worship only the Supreme Personality of Godhead, Kṛṣṇa.

Sometimes we, the members of the Kṛṣṇa consciousness movement, are accused of not approving of the worship of demigods. But how can we approve of this when it is condemned by Lord Caitanya and Lord Kṛṣṇa? How can we allow people to become foolish and *hṛta-jñāna,* bereft of intelligence? Our propaganda is simply meant to enable intelligent people to understand the distinction between matter and spirit and understand the Supreme Personality of Godhead, who is the whole spiritual identity. That is our mission. How could we mislead people into worshiping so-called gods in material bodies within this material world?

Our position of not allowing worship of the many hundreds of demigods is confirmed by Lord Caitanya Mahāprabhu even in His childhood. Śrīla Narottama dāsa Ṭhākura has sung in this connection:

> *anya devāśraya nāi, tomāre kahinu bhāi,*
> *ei bhakti parama karaṇa*

"To become a staunch, pure devotee of the Supreme Personality of Godhead without deviation [*ananya-bhāk*], one should not divert his attention to the worship of the demigods. Such control is a symptom of pure devotional service."

adi.14.51

> *āpani candana pari' parena phula-mālā*
> *naivedya kāḍiyā khā'na—sandeśa, cāla, kalā*

SYNONYMS

āpani—Himself; *candana*—pulp of sandalwood; *pari'*—smearing over the body; *parena*—takes; *phula-mālā*—the flower garlands; *naivedya*—offering of food; *kādiyā*—snatching; *khā'na*—begins to eat; *sandeśa*—the sweetmeats; *cāla*—rice; *kalā*—bananas.

TRANSLATION

Without the permission of the girls, the Lord would take the sandalwood pulp and smear it on His own body, put the flower garlands on His neck, and snatch and eat all the offerings of sweetmeats, rice and bananas.

PURPORT

According to the system of worship, when something is offered to deities outside one's home, it is generally not cooked food but raw rice, bananas and sweetmeats. Out of His causeless mercy, the Lord would snatch the offerings from the girls and eat them, admonishing the girls not to worship the demigods but to worship Him. This worship of Śrī Caitanya Mahāprabhu is recommended in *Śrīmad-Bhāgavatam* (11.5.32):

> *kṛṣṇa-varṇaṁ tviṣākṛṣnaṁ*
> *sāṅgopāṅgāstra-pārṣadam*
> *yajñaiḥ saṅkīrtana-prāyair*
> *yajanti hi su-medhasaḥ*

"One should worship the Supreme Personality of Godhead who appears in this Age of Kali with His associates as the Pañca-tattva: the Lord Himself and His associates Nityānanda Prabhu, Śrī Advaita Prabhu, Śrī Gadādhara Prabhu and Śrīvāsa Ṭhākura. In this age an intelligent person worships the Pañca-tattva by the method of chanting the Hare Kṛṣṇa *mahā-mantra* and, if possible, distributing *prasāda*." Our Kṛṣṇa consciousness movement is introducing this bona fide method of worship in the Western world. Its members are going from village to village and town to town with Deities of Lord Caitanya Mahāprabhu, teaching people how to worship the Lord by chanting the Hare Kṛṣṇa *mantra,* offering *prasāda* and distributing *prasāda* to people in general.

adi.14.52

> *krodhe kanyāgaṇa kahe—śuna, he nimāñi*
> *grāma-sambandhe hao tumi āmā sabāra bhāi*

SYNONYMS

krodhe—in anger; *kanyā-gaṇa*—all the girls; *kahe*—said; *śuna*—hear; *he*—O; *nimāñi*—of the name Nimāi; *grāma*—village;

sambandhe—in relationship; *hao*—are; *tumi*—You; *āmā*—of us; *sabāra*—everyone; *bhāi*—the brother.

TRANSLATION

All the girls became very angry at the Lord for this behavior. "Dear Nimāi," they told Him, "You are just like our brother in our village relationship.

adi.14.53

> *āmā sabākāra pakṣe ihā karite nā yuyāya*
> *nā laha devatā sajja, nā kara anyāya*

SYNONYMS

āmā sabākāra—of all of us; *pakṣe*—on the behalf; *ihā*—this; *karite*—to do; *nā*—not; *yuyāya*—is suitable; *nā*—don't; *laha*—take; *devatā*—demigods; *sajja*—worshipable paraphernalia; *nā*—don't; *kara*—do; *anyāya*—mischief.

TRANSLATION

"Therefore it does not behoove You to act like this. Don't take our paraphernalia for worship of the demigods. Don't create a disturbance in this way."

adi.14.54

> *prabhu kahe,—"tomā sabāke dila ei vara*
> *tomā sabāra bhartā habe parama sundara*

SYNONYMS

prabhukahe—the Lord replied; *tomā*—you; *sabāke*—to all; *dila*—I give; *ei*—this; *vara*—benediction; *tomāsabāra*—of all of you; *bhartā*—the husbands; *habe*—will be; *parama*—very; *sundara*—beautiful.

TRANSLATION

The Lord replied, "My dear sisters, I give you the benediction that your husbands will be very handsome.

adi.14.55

> *paṇḍita, vidagdha, yuvā, dhana-dhānyavān*
> *sāta sāta putra habe—cirāyu, matimān"*

SYNONYMS

paṇḍita—learned; *vidagdha*—expert and humorous; *yuvā*—young man; *dhana-dhānyavān*—very rich, possessing wealth and rice; *sāta sāta*—seven each; *putra*—sons; *habe*—you will have; *cirāyu*—born with a long life; *matimān*—and intelligent.

TRANSLATION

"They will be learned, clever and young and possess abundant wealth and rice. Not only that, but you will each have seven sons, who will all live long lives and be very intelligent."

PURPORT

Generally it is the ambition of a young girl to have a very handsome husband who is learned, clever, young and rich. According to the Vedic culture, one is rich if he possesses a large stock of food grains and a very large number of animals. *Dhānyena dhanavān gavayā dhanavān:* one is rich if he possesses food grains, cows and bulls. A girl also desires to have many children, especially sons (*putra*) who are very intelligent and long living. Now because society has deteriorated there is propaganda to have one or two children and kill the rest by contraceptive methods. But the natural ambition of a girl is to possess not only more than one child but at least half a dozen.

In exchange for the paraphernalia of worship He usurped for Himself, Caitanya Mahāprabhu wanted to bless the girls to fulfill all their ambitions and desires. One can easily become happy and obtain the material benefits of a good husband, wealth, food grains and a number of nice children by worshiping Lord Caitanya Mahāprabhu. Although Śrī Caitanya Mahāprabhu accepted *sannyāsa* at an early age, it is not necessary for His devotees to follow Him by also taking *sannyāsa*. One can stay a

householder, but one must be a devotee of Lord Caitanya Mahāprabhu. Then one will be happy, with all the material opulences of a good home, good children, good mate, good wealth and everything he desires. Therefore the *śāstras* advise, *yajñaiḥ saṅkīrtana-prāyair yajanti hi su-medhasaḥ* (*Bhāg*. 11.5.32). Every householder, therefore, who is actually intelligent should introduce the *saṅkīrtana* movement home to home and live peacefully in this life and go back to Godhead in the next.

adi.14.56

> *vara śuni' kanyā-gaṇera antare santoṣa*
> *bāhire bhartsana kare kari' mithyā roṣa*

SYNONYMS

vara śuni'—hearing the benediction; *kanyā-gaṇera*—of the girls; *antare*—within; *santoṣa*—very much satisfaction; *bāhire*—externally; *bhartsana*—rebuking; *kare*—they do; *kari'*—making; *mithyā*—false; *roṣa*—anger.

TRANSLATION

Hearing this benediction of Śrī Caitanya Mahāprabhu, all the girls were inwardly very happy, but externally, as is natural for girls, they rebuked the Lord under the pretense of anger.

PURPORT

This double-dealing is natural for girls. When they are satisfied within, they externally show dissatisfaction. Such feminine dealings are very palatable to boys who try to make friendships with them.

adi.14.57

> *kona kanyā palāila naivedya la-iyā*
> *tāre ḍāki' kahe prabhu sakrodha ha-iyā*

SYNONYMS

kona kanyā—some of the girls; *palāila*—fled; *naivedya*—the plate of worshipable things; *la-iyā*—taking away; *tāre*—unto them; *ḍāki'*—calling; *kahe*—says; *prabhu*—the Lord; *sakrodha*—angry; *ha-iyā*—becoming.

TRANSLATION

When some of the girls fled, the Lord called them in anger and advised them as follows:

adi.14.58

> *yadi naivedya nā deha ha-iyā kṛpaṇī*
> *buḍā bhartā habe, āra cāri cāri satinī*

SYNONYMS

yadi—if; *naivedya*—offering; *nā*—do not; *deha*—give Me; *ha-iyā*—becoming; *kṛpaṇī*—miser; *buḍā*—old; *bhartā*—husband; *habe*—will have; *āra*—and; *cāri*—four; *cāri*—four; *satinī*—co-wives.

TRANSLATION

"If you are miserly and do not give Me the offerings, every one of you will have an old husband with at least four co-wives."

PURPORT

In India in those days and even until fifty years ago, polygamy was freely allowed. Any man, especially of the higher castes—the *brāhmaṇas,* the *vaiśyas* and particularly the *kṣatriyas*-could marry more than one wife. In the *Mahābhārata,* or the old history of India, we see that *kṣatriya* kings especially used to marry many wives. According to Vedic civilization there was no restriction against this, and even a man more than fifty years old could marry. But to be married to a man who had many wives was not a very pleasing situation because the husband's love would be divided among his many wives. To punish the girls unwilling to offer Him the *naivedya,* Lord Śrī Caitanya Mahāprabhu apparently wanted to curse them to be married to men who had at least four wives.

The social structure allowing a man to marry more than one wife can be supported in this way. Generally in every society the

female population is greater in number than the male population. Therefore if it is a principle in the society that all girls should be married, unless polygamy is allowed it will not be possible. If all the girls are not married there is a good chance of adultery, and a society in which adultery is allowed cannot be very peaceful or pure. In our Kṛṣṇa consciousness society we have restricted illicit sex life. The practical difficulty is to find a husband for each and every girl. We are therefore in favor of polygamy, provided, of course, that the husband is able to maintain more than one wife.

adi.14.59

> *ihā śuni' tā-sabāra mane ha-ila bhaya*
> *kona kichu jāne, kibā devāviṣṭa haya*

SYNONYMS

ihā śuni'—hearing this; *tā-sabāra*—of all the girls; *mane*—in the minds; *ha-ila*—became; *bhaya*—fear; *kona kichu*—something uncommon; *jāne*—He knows; *kibā*—what if; *deva-āviṣṭa*—empowered by demigods; *haya*—He is.

TRANSLATION

Hearing this supposed curse by Lord Caitanya, the girls, considering that He might know something uncommon or be empowered by demigods, were afraid that His curse might be effective.

adi.14.60

> *āniyā naivedya tārā sammukhe dharila*
> *khāiyā naivedya tāre iṣṭa-vara dila*

SYNONYMS

āniyā—bringing; *naivedya*—offering; *tārā*—all of them; *sammukhe*—in front; *dharila*—held; *khāiyā*—eating; *naivedya*—offering; *tāre*—them; *iṣṭa-vara*—desired benediction; *dila*—gave.

TRANSLATION

The girls then brought the offerings before the Lord, who ate them all and blessed the girls to their satisfaction.

adi.14.61

> *ei mata cāpalya saba lokere dekhāya*
> *duḥkha kāro mane nahe, sabe sukha pāya*

SYNONYMS

eimata—in this way; *cāpalya*—cunning behavior; *sabalokere*—unto the people in general; *dekhāya*—exhibits; *duḥkha*—unhappiness; *kāro*—distress; *mane*—in the mind; *nahe*—there is no such thing; *sabe*—everyone; *sukha*—happiness; *pāya*—enjoys.

TRANSLATION

When this cunning behavior of the Lord with the girls became known to the people in general, it did not create misunderstandings among them. Rather, they enjoyed happiness in these dealings.

adi.14.62

> *eka-dina vallabhācārya-kanyā 'lakṣmī' nāma*
> *devatā pūjite āila kari gaṅgā-snāna*

SYNONYMS

eka-dina—one day; *vallabhācārya-kanyā*—the daughter of Vallabhācārya; *lakṣmī*—Lakṣmī; *nāma*—named; *devatā*—demigods; *pūjite*—to worship; *āila*—came; *kari*—taking; *gaṅgā-snāna*—bath in the Ganges.

TRANSLATION

One day a girl of the name Lakṣmī, the daughter of Vallabhācārya, came to the bank of the Ganges to take bath in the river and worship the demigods.

PURPORT

According to the *Gaura-gaṇoddeśa-dīpikā,* verse 45, Lakṣmī was formerly Jānakī, the wife of Lord Rāmacandra, and Rukmiṇī, the wife of Lord Kṛṣṇa in Dvārakā. The same goddess of fortune

descended as Lakṣmī to become the wife of Lord Caitanya Mahāprabhu.

adi.14.63

> *tāṅre dekhi' prabhura ha-ila sābhilāṣa mana*
> *lakṣmī citte prīta pāila prabhura darśana*

SYNONYMS

tāṅre dekhi'—seeing her; *prabhura*—of the Lord; *ha-ila*—there was; *sa*—her; *abhilāsa*—attachment; *mana*—mind; *lakṣmī*—Lakṣmī also; *citte*—in the heart; *prīta*—satisfaction; *pāila*—attained; *prabhura*—of the Lord; *darśana*—meeting.

TRANSLATION

Seeing Lakṣmīdevī, the Lord became attached to her, and Lakṣmī, upon seeing the Lord, felt great satisfaction within her mind.

adi.14.64

> *sāhajika prīti duṅhāra karila udaya*
> *bālya-bhāvācchanna tabhu ha-ila niścaya*

SYNONYMS

sāhajika—natural; *prīti*—affection; *duṅhāra*—both of them; *karila*—made; *udaya*—appearance; *bālya*—childhood; *bhāva-ācchanna*—covered by emotion; *tabhu*—still; *ha-ila*—it so became; *niścaya*—fixed up.

TRANSLATION

Their natural love for one another awakened, and although it was covered by childhood emotions, it became apparent that they were mutually attracted.

PURPORT

Lord Caitanya Mahāprabhu and Lakṣmīdevī are eternal husband and wife. Therefore it was quite natural for their dormant love to awaken when they saw one another. Their natural feelings were immediately awakened by their meeting.

adi.14.65

> *duṅhā dekhi' duṅhāra citte ha-ila ullāsa*
> *deva-pūjā chale kaila duṅhe parakāśa*

SYNONYMS

duṅhā—both of them; *dekhi'*—seeing; *duṅhāra*—of both of them; *citte*—in the minds; *ha-ila*—there was; *ullāsa*—pleasure; *deva-pūjā*

—worshiping the demigods; *chale*—on the plea of; *kaila*—there was; *duṅhe*—both of them; *parakāśa*—manifestation.

TRANSLATION

They both enjoyed natural pleasure in seeing one another, and under the pretext of demigod worship they manifested their feelings.

adi.14.66

> *prabhu kahe, 'āmā' pūja, āmi maheśvara*
> *āmāre pūjile pābe abhīpsita vara'*

SYNONYMS

prabhu kahe—the Lord said; *āmā' pūja*—just worship Me; *āmi*—I am; *maheśvara*—the Supreme Lord; *āmāre*—unto Me; *pūjile*—if you worship; *pābe*—you will get; *abhīpsita*—desired; *vara*—benediction.

TRANSLATION

The Lord told Lakṣmī, "Just worship Me, for I am the Supreme Lord. If you worship Me, certainly you will get the benediction you desire."

PURPORT

This is the same philosophy declared by Lord Kṛṣṇa Himself:

sarva-dharmān parityajya
mām ekaṁ śaraṇaṁ vraja
ahaṁ tvāṁ sarva-pāpebhyo
mokṣayiṣyāmi mā śucaḥ

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reaction. Do not fear." (Bg. 18.66) People do not understand this. They are accustomed to flatter or worship many demigods, human beings, or even cats and dogs, but when requested to worship the Supreme Lord, they refuse. This is called illusion. Factually, if one worships the Supreme Lord there is no need to worship anyone else. For example, in a village of a limited area one may use different wells for different purposes, but when one goes to a river where there is water constantly flowing in waves, that water can serve all his purposes. When there is a river, one can take drinking water, wash his clothes, bathe and so on, for that water will serve all purposes. Similarly, if one worships the Supreme Personality of Godhead, Kṛṣṇa, all his goals will be achieved. *Kāmais tais tair hṛta-jñānāḥ prapadyante 'nya-devatāḥ/* only men who have lost their intelligence worship the various demigods to fulfill their desires (Bg. 7.20).

adi.14.67

lakṣmī tāṅra aṅge dila puṣpa-candana
mallikāra mālā diyā karila vandana

SYNONYMS

lakṣmī—Lakṣmīdevī; *tāṅra*—His; *aṅge*—on the body; *dila*—gave; *puṣpa*—flowers; *candana*—sandalwood pulp; *mallikāra*—of the flower of the name *mallikā*; *mālā*—garland; *diyā*—giving; *karila*—offered; *vandana*—prayers.

TRANSLATION

On hearing the order of the Supreme Lord, Śrī Caitanya Mahāprabhu, Lakṣmī immediately worshiped Him, offering sandalwood pulp and flowers for His body, garlanding Him with mallikā flowers, and offering prayers.

adi.14.68

> *prabhu tāṅra pūjā pāñā hāsite lāgilā*
> *śloka paḍi' tāṅra bhāva aṅgīkāra kailā*

SYNONYMS

prabhu—the Lord; *tāṅra*—her; *pūjā*—worship; *pāñā*—receiving; *hāsite*—to smile; *lāgilā*—began; *śloka paḍi'*—reciting one verse; *tāṅra*—her; *bhāva*—emotion; *aṅgīkāra kailā*—accepted.

TRANSLATION

Being worshiped by Lakṣmī, the Lord began to smile. He recited a verse from Śrīmad-Bhāgavatam and thus accepted the emotion she expressed.

PURPORT

The verse quoted in this connection is the twenty-fifth verse of the Twenty-second Chapter, Tenth Canto, of *Śrīmad-Bhāgavatam*. The *gopīs* worshiped the goddess Durgā, or Kātyāyanī, but their inner desire was to get Lord Kṛṣṇa as their husband. Kṛṣṇa, as Paramātmā, could realize the ardent desire of the *gopīs,* and therefore He enjoyed the pastime of *vastra-haraṇa*. When the *gopīs* went to take bath in the river Yamunā, they left their garments on the land and dipped into the water completely naked. Taking this opportunity, Kṛṣṇa stole all their garments and sat down in the top of a tree with them, desiring to see the girls naked just to become their husband. The *gopīs* desired to have Kṛṣṇa as their husband, and since it is only before her husband that a woman can be naked, to fulfill their desire Lord Kṛṣṇa accepted their prayers by this pastime of stealing their garments. When the *gopīs* received their garments back from Kṛṣṇa, Kṛṣṇa recited this verse.

adi.14.69

> *saṅkalpo viditaḥ sādhvyo*
> *bhavatīnāṁ mad-arcanam*

mayānumoditaḥ so 'sau
satyo bhavitum arhati

SYNONYMS

saṅkalpaḥ—desire; *viditaḥ*—has been understood; *sādhvyaḥ*—O all of you chaste ladies; *bhavatīnām*—of all of you; *mat-arcanam*—for worshiping Me; *mayā*—by Me; *anumoditaḥ*—accepted; *saḥ*—that; *asau*—that determination or desire; *satyaḥ*—successful; *bhavitum*—to become; *arhati*—deserves.

TRANSLATION

"My dear gopīs, I accept your desire to have Me as your husband and thus worship Me. I wish your desire to be fulfilled because it deserves to be so."

PURPORT

The *gopīs,* the girlfriends of Kṛṣṇa, were almost of the same age as He. Within their minds they desired that Kṛṣṇa be their husband, but because of feminine bashfulness they could not express their desire. Therefore later on, after stealing their garments, Kṛṣṇa informed them, "I immediately understood your desire and approved of it. Because I have now stolen your garments, you have presented yourselves before Me completely naked, which means that I have accepted all of you as My wives." Sometimes foolish rascals, not knowing the purpose of the Lord or the purpose of the *gopīs,* unnecessarily criticize from their

own angle of vision, but the real purpose of *vastra-haraṇa* is expressed by the Lord in this verse.

adi.14.70

> *ei-mata līlā kari' duṅhe gelā ghare*
> *gambhīra caitanya-līlā ke bujhite pāre*

SYNONYMS

ei-mata—in this way; *līlā*—pastimes; *kari'*—executing; *duṅhe*—both of them; *gelā*—returned; *ghare*—home; *gambhīra*—very grave; *caitanya-līlā*—the pastimes of Lord Caitanya; *ke*—who; *bujhite*—to understand; *pāre*—is able.

TRANSLATION

After thus expressing their feelings to one another, Lord Caitanya and Lakṣmī returned home. Who can understand the grave pastimes of Lord Caitanya Mahāprabhu?

adi.14.71

> *caitanya-cāpalya dekhi' preme sarva jana*
> *śacī-jagannāthe dekhi' dena olāhana*

SYNONYMS

caitanya—Lord Caitanya; *cāpalya*—naughtiness; *dekhi'*—seeing; *preme*—out of love; *sarva jana*—all people; *śacī*—before Śacīmātā; *jagannāthe*—and Jagannātha Miśra; *dekhi'*—seeing them; *dena*—gave; *olāhana*—a little rebuke.

TRANSLATION

When the neighboring people saw the naughty behavior of Lord Caitanya, out of love for Him, lodged complaints with Śacīmātā and Jagannātha Miśra.

adi.14.72

> *ekadina śacī-devī putrere bhartsiyā*
> *dharibāre gelā, putra gelā palāiyā*

SYNONYMS

eka-dina—one day; *śacī-devī*—mother Śacī; *putrere*—unto the son; *bhartsiyā*—rebuking; *dharibāre*—to catch Him; *gelā*—went; *putra*—the son; *gelā*—went; *palāiyā*—running away.

TRANSLATION

One day mother Śacī went to catch her son, wanting to rebuke Him, but He fled from the spot.

adi.14.73

> *ucchiṣṭa-garte tyakta-hāṇḍīra upara*
> *basiyāchena sukhe prabhu deva-viśvambhara*

SYNONYMS

ucchiṣṭa-garte—in the pit where the remnants of food were thrown; *tyakta*—rejected; *hāṇḍīra*—pots; *upara*—upon; *basiyāchena*—sat down; *sukhe*—very pleasingly; *prabhu*—the Lord; *deva*—the Supreme God; *viśvambhara*—the maintainer of the universe.

TRANSLATION

Although He is the maintainer of the entire universe, once the Lord sat upon some rejected pots in the pit where the remnants of food were thrown, after the pots had been used for cooking.

PURPORT

Formerly it was the custom of *brāhmaṇas* to worship Lord Viṣṇu daily at home and cook food in new pots. This system is still going on in Jagannātha Purī. The food would be cooked in earthen pots, all fresh and new, and after cooking, the pots would be thrown away. By the side of the house there was generally a big pit where such pots were thrown. Lord Caitanya Mahāprabhu sat down on the pots very pleasingly, just to give His mother a lesson.

adi.14.74

> *śacī āsi' kahe,—kene aśuci chuṅilā*
> *gaṅgā-snāna kara yāi'—apavitra ha-ilā*

SYNONYMS

śacī āsi'—mother Śacī, coming there; *kahe*—said; *kene*—why; *aśuci*—untouchable; *chuṅilā*—You have touched; *gaṅgā-snāna*—bathing in the Ganges; *kara*—do; *yāi'*—going there; *apavitra ha-ilā*—You have become impure.

TRANSLATION

When mother Śacī saw her boy sitting on the rejected pots, she protested, "Why have You touched these untouchable pots? You have now become impure. Go and take bath in the Ganges."

adi.14.75

> *ihā śuni' mātāke kahila brahma-jñāna*
> *vismitā ha-iyā mātā karāila snāna*

SYNONYMS

ihā śuni'—hearing this; *mātāke*—unto His mother; *kahila*—explained; *brahma-jñāna*—absolute knowledge; *vismitā*—amazed;

ha-iyā—becoming; *mātā*—the mother; *karāila*—forced; *snāna*—bathing.

TRANSLATION

Hearing this, Lord Caitanya Mahāprabhu taught His mother about absolute knowledge. Although amazed by this, His mother forced Him to take a bath.

PURPORT

The absolute knowledge explained by the Lord to His mother is described by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya* as follows: "The Lord said, 'Mother, that this is pure and that is impure is surely a worldly sentiment with no basis in fact. You have cooked food for Lord Viṣṇu within these pots and offered the food to Him. How then can these pots be untouchable? Everything in relationship with Viṣṇu is to be considered an expansion of Viṣṇu's energy. Viṣṇu, the Supersoul, is eternal and uncontaminated. How then may these pots be considered pure or impure?' Hearing this discourse on absolute knowledge, His mother was very much astonished and forced Him to take a bath."

adi.14.76

> *kabhu putra-saṅge śacī karilā śayana*
> *dekhe, divyaloka āsi' bharila bhavana*

SYNONYMS

kabhu—sometimes; *putra-saṅge*—taking the boy; *śacī*—mother Śacī; *karilāśayana*—took rest; *dekhe*—sees; *divya-loka*—celestial denizens; *āsi'*—coming there; *bharila*—filled up; *bhavana*—the whole house.

TRANSLATION

Sometimes, taking her son with her, mother Śacī would lie down on her bed, and she would see that denizens of the celestial world had come there, filling the entire house.

adi.14.77

> *śacī bale,—yāha, putra, bolāha bāpere*
> *mātṛ-ājñā pāiyā prabhu calilā bāhire*

SYNONYMS

śacī bale—mother Śacī said; *yāha*—go; *putra*—my dear son; *bolāha*—call; *bāpere*—Your father; *mātṛ-ājñā*—the order of His mother; *paiyā*—getting; *prabhu*—the Lord; *calilā*—went; *bāhire*—out.

TRANSLATION

Once mother Śacī told the Lord, "Please go call Your father." Receiving this order from His mother, the Lord went out to call him.

adi.14.78

> *calite caraṇe nūpura bāje jhanjhan*
> *śuni' camakita haila pitā-mātāra mana*

SYNONYMS

calite—while going; *caraṇe*—on the lotus feet; *nūpura*—ankle bells; *bāje*—sounded; *jhanjhan*—tinkling; *śuni'*—hearing; *camakita*—struck with wonder; *haila*—became; *pitā*—of His father; *mātāra*—and mother; *mana*—the minds.

TRANSLATION

When the child was going out, there was a tinkling of ankle bells from His lotus feet. Hearing this, His father and mother were struck with wonder.

adi.14.79

> *miśra kahe,—ei baḍa adbhuta kāhinī*
> *śiśura śūnya-pade kene nūpurera dhvani*

SYNONYMS

miśra kahe—Jagannātha Miśra said; *eibaḍa*—this is very; *adbhuta*—wonderful; *kāhinī*—incident; *śiśura*—of the child; *śūnya-pade*—on the naked legs; *kene*—why; *nūpurera*—of the ankle bells; *dhvani*—sound.

TRANSLATION

Jagannātha Miśra said, "This is a very wonderful incident. Why is there a sound of ankle bells from the bare feet of my child?"

adi.14.80

> *śacī kahe,—āra eka adbhuta dekhila*
> *divya divya loka āsi' aṅgana bharila*

SYNONYMS

śacī kahe—mother Śacī said; *āra*—another; *eka*—one; *adbhuta*—wonderful; *dekhila*—I saw; *divya*—celestial; *divya*—celestial; *loka*—people; *āsi'*—coming there; *aṅgana*—courtyard; *bharila*—filled up.

TRANSLATION

Mother Śacī said, "I also saw another wonder. People were coming down from the celestial kingdom and crowding the entire courtyard.

adi.14.81

> *kibā kelāhala kare, bujhite nā pāri*
> *kāhāke vā stuti kare—anumāna kari*

SYNONYMS

kibā—what; *kelāhala*—rowdy sounds; *kare*—they make; *bujhite*—to understand; *nā*—not; *pāri*—I am able; *kāhāke*—to whom; *vā*—or; *stuti*—prayer; *kare*—they offer; *anumāna*—guess; *kari*—I do.

TRANSLATION

"They made noisy sounds I could not understand. I guess they were offering prayers to someone."

adi.14.82

> *miśra bale,—kichu ha-uk, cintā kichu nāi*
> *viśvambharera kuśala ha-uk,—ei mātra cāi*

SYNONYMS

miśra bale—Jagannātha Miśra replied; *kichu ha-uk*—whatever it may be; *cintā kichu nāi*—don't be worried; *viśvambharera*—of Viśvambhara; *kuśala*—auspiciousness; *ha-uk*—let there be; *ei*—this; *mātra*—only; *cāi*—I want.

TRANSLATION

Jagannātha Miśra replied, "Never mind what it is. There is no need to worry. Let there always be good fortune for Viśvambhara. This is all I want."

adi.14.83

> *eka-dina miśra putrera cāpalya dekhiyā*
> *dharma-śikṣā dila bahu bhartsanā kariyā*

SYNONYMS

eka-dina—one day; *miśra*—Jagannātha Miśra; *putrera*—of his son; *cāpalya*—the mischievous behavior; *dekhiyā*—seeing; *dharma-śikṣā*—religious teaching; *dila*—gave; *bahu*—much; *bhartsanā*—rebuking; *kariyā*—doing.

TRANSLATION

On another occasion, Jagannātha Miśra, seeing the mischievous acts of his son, gave Him lessons in morality after rebuking Him greatly.

adi.14.84

> *rātre svapna dekhe,—eka āsi' brahmaṇa*
> *miśrere kahaye kichu sa-roṣa vacana*

SYNONYMS

rātre—at night; *svapnadekhe*—he dreamt; *eka*—one; *āsi'*—coming; *brāhmana—brāhmaṇa*; *miśrere*—unto Jagannātha Miśra; *kahaye*—spoke; *kichu*—something; *sa-roṣa*—with anger; *vacana*—words.

TRANSLATION

On that very night, Jagannātha Miśra dreamt that a brāhmaṇa had come before him speaking these words in great anger:

adi.14.85

> *"miśra, tumi putrera tattva kichui nā jāna*
> *bhartsana-tāḍana kara,—putra kari' māna"*

SYNONYMS

miśra—my dear Jagannātha Miśra; *tumi*—you; *putrera*—of your son; *tattva*—truth; *kichui*—something; *nā*—do not; *jāna*—know; *bhartsana*—rebuking; *tāḍana*—chastisement; *kara*—you do; *putra*—son; *kari'*—making Him; *māna*—you regard.

TRANSLATION

"My dear Miśra, you do not know anything about your son. You think Him your son, and therefore you rebuke and chastise Him."

adi.14.86

> *miśra kahe,—deva, siddha, muni kene naya*
> *ye se baḍa ha-uk mātra āmāra tanaya*

SYNONYMS

miśra kahe—Jagannātha Miśra replied; *deva*—demigod; *siddha*—mystic *yogī*; *muni*—great saintly person; *kenenaya*—may be so or not; *ye se*—whatever; *baḍa*—great; *ha-uk*—He may be; *mātra*—only; *āmāra*—my; *tanaya*—son.

TRANSLATION

Jagannātha Miśra replied, "This boy may be a demigod, a mystic yogī or a great saintly person. It doesn't matter what He is, for I think He is only my son.

adi.14.87

> *putrera lālana-śikṣā—pitāra sva-dharma*
> *āmi nā śikhāle kaiche janibe dharma-marma*

SYNONYMS

putrera—of the son; *lālana*—maintenance; *śikṣā*—education; *pitara*—of the father; *sva-dharma*—duty; *āmi*—if I; *nā*—do not; *śikhāle*—give education; *kaiche*—how; *janibe*—He will know; *dharma-marma*—religion and morality.

TRANSLATION

"It is the duty of a father to educate his son in both religion and morality. If I do not give Him this education, how will He know of it?"

adi.14.88

> *vipra kahe,—putra yadi daiva-siddha haya*
> *svataḥ-siddha-jñāna, tabe śikṣā vyartha haya*

SYNONYMS

vipra kahe—the *brāhmaṇa* replied; *putra*—son; *yadi*—if; *daiva*—transcendental; *siddha*—mystic; *haya*—were; *svataḥ-siddha-jñāna*—self-illuminated perfect knowledge; *tabe*—at that time; *śikṣā*—education; *vyartha*—futile; *haya*—becomes.

TRANSLATION

The brāhmaṇa replied, "If your son is a transcendental mystic boy with self-effulgent perfect knowledge, what is the use of your education?"

PURPORT

The *brāhmaṇa* Jagannātha Miśra saw in his dream told him that his son was not an ordinary human being. If He were a transcendental person, He would have self-effulgent knowledge, and thus there would be no need to educate Him.

adi.14.89

> *miśra kahe,—"putra kene nahe nārāyaṇa*
> *tathāpi pitāra dharma—putrera śikṣaṇa"*

SYNONYMS

miśra kahe—Jagannātha Miśra replied; *putra*—my son; *kene*—may be; *nahe*—why not; *nārāyaṇa*—the Supreme Personality of Godhead; *tathāpi*—still; *pitāra*—of a father; *dharma*—the duty; *putrera*—of the son; *śikṣaṇa*—instruction.

TRANSLATION

Jagannātha Miśra replied, "Even if my son is not a common man but Nārāyaṇa, still it is the duty of a father to instruct his son."

adi.14.90

> *ei-mate duṅhe karena dharmera vicāra*
> *viśuddha-vātsalya miśrera, nāhi jāne āra*

SYNONYMS

ei-mate—in this way; *duṅhe*—both of them; *karena*—do; *dharmera*—of religion; *vicāra*—consideration; *viśuddha*—unalloyed; *vātsalya*—parental affection; *miśrera*—of Jagannātha Miśra; *nāhi*—there is not; *jāne*—he knew; *āra*—anything else.

TRANSLATION

In this way Jagannātha Miśra and the brāhmaṇa discussed the principles of religion in the dream, yet

Jagannātha Miśra was absorbed in unalloyed parental mellow and did not want to know anything else.

PURPORT

In *Śrīmad-Bhāgavatam* (10.8.45) it is said: "Lord Kṛṣṇa, the Supreme Personality of Godhead, who is worshiped with exalted hymns by all the *Vedas* and *Upaniṣads* and by great personalities through *sāṅkhya-yoga* in the mode of goodness, was considered by mother Yaśodā and Nanda to be their own little son." Similarly, Jagannātha Miśra also considered Lord Caitanya Mahāprahhu his beloved little boy, although He is worshiped with all veneration by learned *brāhmaṇas* and saintly persons.

adi.14.91

> *eta śuni' dvija gelā hañā ānandita*
> *miśra jāgiyā ha-ilā parama vismita*

SYNONYMS

eta śuni'—after hearing so much; *dvija*—the *brāhmaṇa*; *gelā*—returned; *hañā*—becoming; *ānandita*—very much pleased; *miśra*—Jagannātha Miśra; *jāgiyā*—being awakened; *ha-ilā*—became; *parama*—highly; *vismita*—astonished.

TRANSLATION

Being very much pleased, the brāhmaṇa left after talking with Jagannātha Miśra, and when Jagannātha

Miśra awakened from his dream, he was very much astonished.

adi.14.92

> *bandhu-bāndhava-sthāne svapna kahila*
> *śuniyā sakala loka vismita ha-ila*

SYNONYMS

bandhu-bāndhava—of friends and relatives; *sthāne*—in the presence; *svapna*—dream; *kahila*—explained; *śuniyā*—after hearing; *sakala*—all; *loka*—the people; *vismita*—astonished; *ha-ila*—became.

TRANSLATION

He related the dream to his friends and relatives, and every one of them was very much astonished to hear of it.

adi.14.93

> *ei mata śiśu-līlā kare gauracandra*
> *dine dine pitā-mātāra bāḍāya ānanda*

SYNONYMS

ei—this; *mata*—like; *śiśu-līlā*—childhood pastimes; *kare*—does; *gauracandra*—Śrī Gaurahari; *dine dine*—day after day; *pitā-mātāra*—of His parents; *bāḍāya*—He increases; *ānanda*—the pleasure.

TRANSLATION

In this way Gaurahari performed His childhood pastimes and day after day increased the pleasure of His parents.

adi.14.94

> *kata dine miśra putrera hāte khaḍi dila*
> *alpa dine dvādaśa-phalā akṣara śikhila*

SYNONYMS

kata dine—after some days; *miśra*—Jagannātha Miśra; *putrera*—of his son; *hāte*—in the hand; *khaḍi*—chalk; *dila*—gave; *alpa*—within a very few; *dine*—days; *dvādaśa-phalā*—twelve combinations of letters; *akṣara*—letters; *śikhila*—learned.

TRANSLATION

After some days Jagannātha Miśra inaugurated the primary education of his son by performing the hāte

khaḍi ceremony. Within a very few days the Lord learned all the letters and combinations of letters.

PURPORT

The twelve *phalā,* or combinations of letters, are called *repha, mūrdhanya* (cerebral), *ṇa, dāntavya* (dental), *na, ma, ya, ra, la, va, ṛ, ṝ, ḷ* and *ḷ. Hāte khaḍi* is the primary educational beginning. At the age of four or five years, on an auspicious day called *vidyārambha* marking the beginning of primary education, there is a ceremony worshiping Lord Viṣṇu, and after that the teacher gives the child a long chalk pencil. Then, guiding the hand of the student, he instructs him how to write the letters of the alphabet (*a, ā, i,* etc.) by writing big letters on the floor. When the child is a little advanced in writing, he is given a slate for his primary education, which ends when he learns the two-letter combinations, which are called *phalā,* as mentioned above.

adi.14.95

> *bālyalīlā-sūtra ei kaila anukrama*
> *ihā vistāriyāchena dāsa-vṛndāvana*

SYNONYMS

bālya-līlā-sūtra—synopsis of the pastimes of childhood; *ei*—this; *kaila*—did; *anukrama*—in chronological order; *ihā*—this; *vistāriyāchena*—has elaborately explained; *dāsa-vṛndāvana*—Vṛndāvana dāsa Ṭhākura.

TRANSLATION

This is a synopsis of the childhood pastimes of Lord Caitanya Mahāprabhu, placed herewith in chronological order. Vṛndāvana dāsa Ṭhākura has already elaborately explained these pastimes in his book Caitanya-bhāgavata.

adi.14.96

> *ataeva ei-līlā saṅkṣepe sūtra kaila*
> *punarukti-bhaye vistārirā nā kahila*

SYNONYMS

ataeva—therefore; *ei-līlā*—these pastimes; *saṅkṣepe*—in brief; *sūtra*—synopsis; *kaila*—made; *punar-ukti*—repetition; *bhaye*—being afraid of; *vistārirā*—elaborate explanation; *nā*—did not; *kahila*—say.

TRANSLATION

I have therefore made only a brief summary. Being afraid of repetition, I have not elaborated upon this subject matter.

adi.14.97

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇa-dāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports of the Śrī Caitanya-caritāmṛta, Ādi-līlā, Fourteenth Chapter, describing Lord Caitanya's childhood pastimes.*

Chapter 15

adi.15.1

ku-manāḥ su-manastvaṁ hi
yāti yasya padābjayoḥ
su-mano-'rpaṇa-mātreṇa
taṁ caitanya-prabhuṁ bhaje

SYNONYMS

ku-manāḥ—a person interested in activities of material sense enjoyment; *su-manastvam*—the position of a devotee without material desires; *hi*—certainly; *yāti*—gets; *yasya*—whose; *pada-abjayoḥ*—at the lotus feet; *su-manaḥ*—the flower of the name *sumanas*; *arpaṇa*—offering; *mātreṇa*—simply by doing so; *tam*—Him; *caitanya-prabhum*—Lord Caitanya Mahāprabhu; *bhaje*—I worship.

TRANSLATION

I offer my respectful obeisances unto the lotus feet of Lord Caitanya because simply by offering a sumanas flower at His lotus feet even the most ardent materialist becomes a devotee.

adi.15.2

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaitacandra, jaya gaura-bhakta-vṛnda*

SYNONYMS

jayajaya—all glories; *śrī-caitanya*—Lord Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—Lord Nityānanda Prabhu; *jaya-advaitacandra*—all glories to Advaita Ācārya; *jayagaura-bhakta-vṛnda*—all glories to the devotees of Lord Caitanya.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to the devotees of Lord Caitanya!

adi.15.3

> *paugaṇḍa-līlāra sūtra kariye gaṇana*
> *paugaṇḍa-vayase prabhura mukhya adhyayana*

SYNONYMS

paugaṇḍa—of the age from five years to ten years; *līlāra*—of the pastimes; *sūtra*—synopsis; *kariye*—I do; *gaṇana*—enumerate; *paugaṇḍa-vayase*—in that age between five and ten years; *prabhura*—of the Lord; *mukhya*—chief; *adhyayana*—studying.

TRANSLATION

Let me now enumerate the activities of the Lord between the ages of five and ten. His chief occupation during this period was to engage Himself in study.

adi.15.4

paugaṇḍa-līlā caitanya-
kṛṣṇasyāti-suvistṛtā
vidyārambha-mukhā pāṇi-
grahaṇāntā mano-harā

SYNONYMS

paugaṇḍa-līlā—the pastimes of the *paugaṇḍa* age; *caitanya-kṛṣṇasya*—of Lord Caitanya, who is Kṛṣṇa Himself; *ati-suvistṛtā*—very much expanded; *vidyā-ārambha*—the beginning of education; *mukhā*—chief business; *pāṇi-grahaṇa*—marriage; *antā*—at the end; *manaḥ-harā*—very beautiful.

TRANSLATION

The pastimes of the Lord during His paugaṇḍa age were very extensive. His education was His chief occupation, and after that His very beautiful marriage took place.

adi.15.5

> *gaṅgādāsa paṇḍita-sthāne paḍena vyākaraṇa*
> *śravaṇa-mātre kaṇṭhe kaila sūtra-vṛtti-gaṇa*

SYNONYMS

gaṅgādāsa—of the name Gaṅgādāsa; *paṇḍita-sthāne*—at the place of the teacher; *paḍena*—studies; *vyākaraṇa*—grammar; *śravaṇa-mātre*—simply by hearing; *kaṇṭhe*—between the neck and the heart; *kaila*—did; *sūtra-vṛtti-gaṇa*—the aphorisms and their definitions.

TRANSLATION

When the Lord was studying grammar at the place of Gaṅgādāsa Paṇḍita, He would immediately learn grammatical rules and definitions by heart simply by hearing them once.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says that the Lord was given lessons by a teacher named Viṣṇu and another teacher named Sudarśana. Later on, when He was a little grown up, He was under the care of Gaṅgādāsa Paṇḍita, who taught Him grammar of a higher standard. Anyone serious about studying the Sanskrit language should first learn grammar. It is said that simply to finish studying Sanskrit grammar takes at least twelve years, but once one learns the grammatical rules and regulations very

nicely, all other scriptures or subject matters in Sanskrit are extremely easy to understand, for Sanskrit grammar is the gateway to education.

adi.15.6

> *alpa-kāle hailā pañjī-ṭīkāte pravīṇa*
> *cira-kālera paḍuyā jine ha-iyā navīna*

SYNONYMS

alpa-kāle—within a very short time; *hailā*—became; *pañjī-ṭīkāte*—in the commentary on grammar named *Pañjī-ṭīkā*; *pravīṇa*—very expert; *cira-kālera*—all older; *paḍuyā*—students; *jine*—conquers; *ha-iyā*—being; *navīna*—their junior.

TRANSLATION

He soon became so expert in commenting on the Pañjī-ṭīkā that He could win victory over all the other students, although He was a neophyte.

PURPORT

Śrīla Bhaktivinoda Ṭhākura says there was a commentary on grammar named *Pañjī-ṭīkā* that was later explained very lucidly by Śrī Caitanya Mahāprabhu.

adi.15.7

> *adhyayana-līlā prabhura dāsa-vṛndāvana*
> *'caitanya-maṅgale' kaila vistāri varṇana*

SYNONYMS

adhyayana-līlā—pastimes of studying; *prabhura*—of the Lord; *dāsa-vṛndāvana*—Vṛndāvana dāsa Ṭhākura; *caitanya-maṅgale*—in his book *Caitanya-maṅgala*; *kaila*—has done; *vistāri*—elaborately; *varṇana*—explanation.

TRANSLATION

In his book Caitanya-maṅgala [which later became Caitanya-bhāgavata], Śrīla Vṛndāvana dāsa Ṭhākura very elaborately described the Lord's pastimes of study.

PURPORT

The *Caitanya-bhāgavata, Ādi-līlā,* chapters Four, Six, Seven, Eight, Nine and Ten, are a good reference for the studious pastimes of Lord Śrī Caitanya Mahāprabhu.

adi.15.8

> *eka dina mātāra pade kariyā praṇāma*
> *prabhu kahe,—mātā, more deha eka dāna*

SYNONYMS

eka dina—one day; *mātāra*—of the mother; *pade*—on the feet; *kariyā*—doing; *praṇāma*—obeisances; *prabhu*—the Lord; *kahe*—said; *mātā*—My dear mother; *more*—unto Me; *deha*—give; *eka*—one; *dāna*—gift.

TRANSLATION

One day Śrī Caitanya Mahāprabhu fell down at the feet of His mother and requested her to give Him one thing in charity.

adi.15.9

> *mātā bale,—tāi diba, yā tumi māgibe*
> *prabhu kahe,—ekādaśīte anna nā khāibe*

SYNONYMS

mātā bale—His mother said; *tāi diba*—I shall give that; *yā*—whatever; *tumi*—You; *māgibe*—should ask me; *prabhukahe*—the Lord said; *ekādaśīte*—on the Ekādaśī day; *anna*—grains; *nā*—don't; *khāibe*—eat.

TRANSLATION

His mother replied, "My dear son, I will give You whatever You ask." Then the Lord said, "My dear mother, please do not eat grains on the Ekādaśī day."

PURPORT

From the very beginning of His childhood life Śrī Caitanya Mahāprabhu introduced the system of observing a fast on the Ekādaśī day. In the *Bhakti-sandarbha,* by Śrīla Jīva Gosvāmī, there is a quotation from the *Skanda Purāṇa* admonishing that a person who eats grains on Ekādaśī becomes a murderer of his mother, father, brother and spiritual master, and even if he is elevated to a Vaikuṇṭha planet, he falls down. On Ekādaśī, everything is cooked for Viṣṇu, including regular grains and *dahi,* but it is enjoined that a Vaiṣṇava should not even take *viṣṇu-prasāda* on Ekādaśī. It is said that a Vaiṣṇava does not accept anything eatable that is not offered to Lord Viṣṇu, but on Ekādaśī a Vaiṣṇava should not touch even *mahā-prasāda* offered to Viṣṇu, although such *prasāda* may be kept for being eaten the next day. It is strictly forbidden for one to accept any kind of grain on Ekādaśī, even if it is offered to Lord Viṣṇu.

adi.15.10

> *śacī kahe,—nā khāiba, bhāla-i kahilā*
> *sei haite ekādaśī karite lāgilā*

SYNONYMS

śacī kahe—mother Śacī said; *nā khāiba*—I shall not take; *bhāla-i kahilā*—You have said very nicely; *seihaite*—from that day; *ekādaśī*—Ekādaśī day; *karitelāgilā*—began to observe.

TRANSLATION

Mother Śacī said, "You have spoken very nicely. I shall not eat grains on Ekādaśī." From that day, she began to observe fasting on Ekādaśī.

PURPORT

It is a prejudice amongst *smārta-brāhmaṇas* that a widow must observe fasting on Ekādaśī but a woman who has her husband should not. It appears that before the request of Lord Caitanya Śacīmātā was not observing Ekādaśī because of her being *sa-dhava,* which means that her husband was living. Śrī Caitanya Mahāprabhu, however, introduced the system that a woman, even if not a widow, must observe the Ekādaśī day and must not touch any kind of grains, even those offered to the Deity of Viṣṇu.

adi.15.11

> *tabe miśra viśvarūpera dekhiyā yauvana*
> *kanyā cāhi' vivāha dite karilena mana*

SYNONYMS

tabe—thereafter; *miśra*—Jagannātha Miśra; *viśvarūpera*—of Viśvarūpa, his elder son; *dekhiyā*—seeing; *yauvana*—youthfulness; *kanyācāhi'*—wanting to find a girl; *vivāha*—marriage; *dite*—to give; *karilena*—made up; *mana*—his mind.

TRANSLATION

Thereafter, seeing that Viśvarūpa was a grown-up youth, Jagannātha Miśra wanted to find a girl and arrange a marriage ceremony for Him.

adi.15.12

> *viśvarūpa śuni' ghara chāḍi palāilā*
> *sannyāsa kariyā tīrtha karibāre gelā*

SYNONYMS

viśvarūpa—of the name Viśvarūpa; *śuni'*—hearing this; *ghara*—home; *chāḍi*—giving up; *palāilā*—went away; *sannyāsa*—the renounced order; *kariyā*—accepting; *tīrtha*—the holy places; *karibāre*—for touring; *gelā*—went away.

TRANSLATION

Hearing of this, Viśvarūpa immediately left home and went away to accept sannyāsa and travel from one place of pilgrimage to another.

adi.15.13

> *śuni, śacī-miśrera duḥkhī haila mana*
> *tabe prabhu mātā-pitāra kaila āśvāsana*

SYNONYMS

śuni'—hearing this; *śacī*—of mother Śacī; *miśrera*—and of Jagannātha Miśra; *duḥkhī*—very unhappy; *haila*—became; *mana*—minds; *tabe*—at that time; *prabhu*—Lord Caitanya Mahāprabhu; *mātā-pitāra*—of the parents; *kaila*—did; *āśvāsana*—pacification.

TRANSLATION

When Śacīmātā and Jagannātha Miśra heard of the departure of their elder son, Viśvarūpa, they were very unhappy, but Lord Caitanya tried to console them.

adi.15.14

> *bhāla haila,—viśvarūpa sannyāsa karila*
> *pitṛ-kula, mātṛ-kula,—dui uddhārila*

SYNONYMS

bhāla haila—it is very good; *viśvarūpa*—of the name Viśvarūpa; *sannyāsa*—the renounced order of life; *karila*—has accepted; *pitṛ-kula*—father's family; *mātṛ-kula*—mother's family; *dui*—both of them; *uddhārila*—delivered.

TRANSLATION

"My dear mother and father," the Lord said, "it is very good that Viśvarūpa has accepted the sannyāsa order,

for thus He has delivered both His father's family and His mother's family."

PURPORT

It is sometimes said that Lord Caitanya Mahāprabhu did not approve of the acceptance of the *sannyāsa* order in this Kali-yuga because in the *śāstra* it is said:

> *aśvamedhaṁ gavālambhaṁ*
> *sannyāsaṁ pala-paitṛkam*
> *devareṇa sutotpattiṁ*
> *kalau pañca vivarjayet*

"In this Kali-yuga the performance of the *aśvamedha-yajña* or *gomedha-yajña,* sacrifices in which a horse or cow is offered, should be avoided, as should the acceptance of *sannyāsa,* the renounced order of life." (*Brahma-vaivarta Purāṇa, Kṛṣṇa-janma-khaṇḍa* 185.180)

Nevertheless we see that Śrī Caitanya Mahāprabhu Himself accepted *sannyāsa* and approved of the *sannyāsa of* His elder brother, Viśvarūpa. It is clearly said here, *bhāla haila,—viśvarūpa sannyāsa karila pitṛ-kula, mātṛ-kula,—dui uddhārila.* Therefore, should it be thought that Śrī Caitanya Mahāprabhu made statements that are contradictory? No, actually He did not. It is recommended that one accept *sannyāsa* to dedicate his life for the service of the Lord, and everyone must take that kind of *sannyāsa,* for by accepting such *sannyāsa* one

renders the best service to both his paternal and maternal families. But one should not accept the *sannyāsa* order of the Māyāvāda school, which has practically no meaning. We find many Māyāvādī *sannyāsīs* simply loitering in the street thinking themselves Brahman or Nārāyaṇa and spending all day and night begging so they can fill their hungry bellies. Māyāvādī *sannyāsīs* have become so degraded that there is a section of them who eat everything, just like hogs and dogs. It is such degraded *sannyāsa* that is prohibited in this age. Actually, Śrīla Śaṅkarācārya's principles for the acceptance of *sannyāsa* were very strict, but later the so-called Māyāvādī *sannyāsīs* became degraded because of their false philosophy, which propounds that by accepting *sannyāsa* one becomes Nārāyaṇa. Śrī Caitanya Mahāprabhu rejected that kind of *sannyāsa*. But the acceptance of *sannyāsa* is one of the items of the *varṇāśrama-dharma*. How then can it be rejected?

adi.15.15

> *āmi ta' kariba tomā' duṅhara sevana*
> *śuniyā santuṣṭa haila pitā-mātāra mana*

SYNONYMS

āmi ta'—I; *kariba*—shall do; *tomā*—for you; *duṅhāra*—both; *sevana*—service; *śuniyā*—after hearing; *santuṣṭa*—pleased; *haila*—became; *pitā-mātāra mana*—the parents' minds.

TRANSLATION

Śrī Caitanya Mahāprabhu assured His parents that He would serve them, and thus the minds of His father and mother were satisfied.

adi.15.16

eka-dina naivedya-tāmbūla khāiyā
bhūmite paḍilā prabhu acetana hañā

SYNONYMS

eka-dina—one day; *naivedya*—food offered to the Deity; *tāmbūla*—betel nut; *khāiyā*—after eating; *bhūmite*—on the ground; *padilā*—fell; *prabhu*—the Lord; *acetana*—unconscious; *hañā*—becoming.

TRANSLATION

One day Śrī Caitanya Mahāprabhu ate betel nuts offered to the Deity, but they acted as an intoxicant, and He fell down on the ground unconscious.

PURPORT

Betel nuts are an intoxicant, and therefore the regulative principles prohibit eating them. Śrī Caitanya Mahāprabhu's pastime of fainting after eating betel nuts is a solid instruction to all of us that one should not touch betel nuts, even those offered to Viṣṇu, just as one should not touch grains on the Ekādaśī day.

Of course, Lord Caitanya Mahāprabhu's fainting had a particular purpose. As the Supreme Personality of Godhead, He can do whatever He likes and eat whatever He wants, but we should not imitate His pastimes.

adi.15.17

> *āste-vyaste pitā-mātā mukhe dila pāni*
> *sustha hañā kahe prabhu apūrva kāhinī*

SYNONYMS

āste-vyaste—with great haste; *pitā-mātā*—both the parents; *mukhe*—on the mouth; *dila*—gave; *pāni*—water; *susthahañā*—being revived; *kahe*—says; *prabhu*—the Lord; *apūrva*—something astonishing; *kāhinī*—narration.

TRANSLATION

After His father and mother sprinkled water on His mouth with great haste, the Lord revived and said something wonderful they had never heard before.

adi.15.18

> *ethā haite viśvarūpa more lañā gelā*
> *sannyāsa karaha tumi, āmāre kahilā*

SYNONYMS

etha—here; *haite*—from; *viśvarūpa*—of the name Viśvarūpa; *more*—Me; *lañā*—taking with Him; *gelā*—went; *sannyāsa*—the renounced order of life; *karaha*—accept; *tumi*—You also; *amāre*—unto Me; *kahilā*—He said.

TRANSLATION

The Lord said, "Viśvarūpa took Me away from here, and He requested Me to accept the sannyāsa order.

adi.15.19

> *āmi kahi,—āmāra anātha pitā-mātā*
> *āmi bālaka,—sannyāsera kibā jāni kathā*

SYNONYMS

āmikahi—I said; *āmāra*—My; *anātha*—helpless; *pitā-mātā*—father and mother; *āmi*—I am; *bālaka*—only a child; *sannyāsera*—of the renounced order of life; *kibā*—what; *jāni*—I know; *kathā*—words.

TRANSLATION

"I replied to Viśvarūpa, 'I have My helpless father and mother, and also I am but a child. What do I know about the sannyāsa order of life?

adi.15.20

> *gṛhastha ha-iyā kariba pitā-mātāra sevana*
> *ihāte-i tuṣṭa habena lakṣmī-nārāyaṇa*

SYNONYMS

gṛhastha—a householder; *ha-iyā*—becoming; *kariba*—I shall do; *pitā-mātāra*—of the parents; *sevana*—service; *ihāte-i*—in this; *tuṣṭa*—satisfied; *habena*—will become; *lakṣmī-nārāyaṇa*—the goddess of fortune and Nārāyaṇa.

TRANSLATION

“ 'Later I shall become a householder and thus serve My parents, for this action will very much satisfy Lord Nārāyaṇa and His wife, the goddess of fortune.'

adi.15.21

> *tabe viśvarūpa ihāṅ pāṭhāila more*
> *mātāke kahio koṭi koṭi namaskāre*

SYNONYMS

tabe—then; *viśvarūpa*—of the name Viśvarūpa; *ihāṅ*—here; *pāṭhāila*—sent; *more*—Me; *mātāke kahio*—speak to My mother; *koṭi koṭi*—hundreds and thousands; *namaskāre*—obeisances.

TRANSLATION

"Then Viśvarūpa returned Me home and requested, 'Offer thousands and thousands of obeisances unto My mother, Śacīdevī.' "

adi.15.22

> *ei mata nānā līlā kare gaurahari*
> *ki kāraṇe līlā,—ihā bujhite nā pāri*

SYNONYMS

ei mata—in this way; *nānā*—various; *līlā*—pastimes; *kare*—does; *gaurahari*—Śrī Caitanya Mahāprabhu; *ki kāraṇe*—what is the reason; *līlā*—pastimes; *ihā*—this; *bujhite*—to understand; *nā*—not; *pāri*—I am able.

TRANSLATION

In this way Lord Caitanya Mahāprabhu performed various pastimes, but why He did so I cannot understand.

PURPORT

The Supreme Personality of Godhead and His devotees who come to this world are executing a mission, and therefore sometimes they act in a way that is very difficult to understand. It is said, therefore, *vaiṣṇavera kriyā-mudrā vijñeha nā*

bujhaya: even if one is a very learned and intelligent scholar, he cannot understand the activities of a Vaiṣṇava. A Vaiṣṇava accepts anything favorable for executing his mission. But foolish persons, not knowing the purpose of such exalted Vaiṣṇavas, indulge in criticizing them. That is forbidden. Since no one can understand what a Vaiṣṇava does for the purpose of executing his mission, to criticize such a Vaiṣṇava is the offense called *sādhu-nindā*.

adi.15.23

> *kata dina rahi' miśra gelā para-loka*
> *mātā-putra duṅhāra bāḍila hṛdi śoka*

SYNONYMS

kata dina—some days; *rahi'*—remaining; *miśra*—Jagannātha Miśra; *gelā*—passed away; *para-loka*—for the transcendental world; *mātā*—mother; *putra*—son; *duṅhāra*—of both of them; *bāḍila*—increased; *hṛdi*—in the hearts; *śoka*—lamentation.

TRANSLATION

After some days, Jagannātha Miśra passed away from this world to the transcendental world, and both mother and son were very much aggrieved in their hearts.

adi.15.24

> *bandhu-bāndhava asi' duṅhā prabodhila*
> *pitṛ-kriyā vidhi-mate īśvara karila*

SYNONYMS

bandhu—friends; *bāndhava*—relatives; *āsi'*—coming there; *duṅhā*—both of them; *prabodhila*—pacified; *pitṛ-kriyā*—rituals performed after the death of the father; *vidhi-mate*—according to the Vedic system; *īśvara*—the Supreme Personality of Godhead; *karila*—executed.

TRANSLATION

Friends and relatives came there to pacify both Lord Caitanya and His mother. Then Lord Caitanya, even though He was the Supreme Personality of Godhead, executed the rituals for His dead father according to the Vedic system.

adi.15.25

> *kata dine prabhu citte karilā cintana*
> *gṛhastha ha-ilāma, ebe cāhi gṛha-dharma*

SYNONYMS

kata dine—after some days; *prabhu*—the Lord; *citte*—within His mind; *karilā*—made; *cintana*—consideration; *gṛhastha ha-ilāma*—I remained in householder life; *ebe*—now; *cāhi*—I want; *gṛha-dharma*—activities of family life.

TRANSLATION

After some days the Lord thought, "I did not take sannyāsa, and since I am remaining at home it is My duty to act as a gṛhastha.

adi.15.26

> *gṛhiṇī vinā gṛha-dharma nā haya śobhana*
> *eta cinti' vivāha karite haila mana*

SYNONYMS

gṛhiṇī—wife; *vinā*—without; *gṛha-dharma*—duties of family life; *nā*—not; *haya*—become; *śobhana*—beautiful; *eta cinti'*—thinking thus; *vivāha*—marriage; *karite*—to execute; *haila*—became; *mana*—mind.

TRANSLATION

"Without a wife," Lord Caitanya considered, "there is no meaning to householder life." Thus the Lord decided to marry.

adi.15.27

na gṛhaṁ gṛham ity āhur
gṛhiṇī gṛham ucyate
tayā hi sahitaḥ sarvān
puruṣārthān samaśnute

SYNONYMS

na—not; *gṛham*—the home; *gṛham*—the house; *iti*—thus; *āhuḥ*—said; *gṛhiṇī*—the wife; *gṛham*—home; *ucyate*—it is said; *tayā*—with her; *hi*—certainly; *sahitaḥ*—together; *sarvān*—all; *puruṣa-arthān*—goals of human life; *samaśnute*—perfects.

TRANSLATION

"Merely a house is not a home, for it is a wife who gives a home its meaning. If one lives at home with his wife, together they can fulfill all the interests of human life."

adi.15.28

daive eka dina prabhu paḍiyā āsite
vallabhācāryera kanyā dekhe gaṅgā-pathe

SYNONYMS

daive—accidentally; *eka dina*—one day; *prabhu*—the Lord; *paḍiyā*—after studying; *āsite*—while He was coming back;

vallabhācāryera—of Vallabhācārya; *kanyā*—daughter; *dekhe*—sees; *gaṅgā-pathe*—on the way to the Ganges.

TRANSLATION

One day when the Lord was coming back from school He accidentally saw the daughter of Vallabhācārya on the way to the Ganges.

adi.15.29

> *pūrva-siddha bhāva duṅhāra udaya karila*
> *daive vanamālī ghaṭaka śacī-sthāne āila*

SYNONYMS

pūrva-siddha—as it is already settled; *bhāva*—ecstasy; *duṅhāra*—of both of them; *udaya*—awakened; *karila*—was made; *daive*—also accidentally; *vanamālī*—of the name Vanamālī; *ghaṭaka*—the marriage-maker; *śacī-sthāne*—at the place of Śacīmātā; *āila*—came.

TRANSLATION

When the Lord and Lakṣmīdevī met, their relationship awakened, having already been settled, and coincidentally the marriage-maker Vanamālī came to see Śacīmātā.

PURPORT

Vanamālī Ghaṭaka, a resident of Navadvīpa and a *brāhmaṇa* by caste, arranged the marriage of the Lord to Lakṣmīdevī. He was formerly Viśvāmitra, who negotiated the marriage of Lord Rāmacandra, and later he was the *brāhmaṇa* who negotiated the marriage of Lord Kṛṣṇa with Rukmiṇī. That same *brāhmaṇa* acted as the marriage-maker of the Lord in *caitanya-līlā*.

adi.15.30

> *śacīra iṅgite sambandha karila ghaṭana*
> *lakṣmīke vivāha kaila śacīra nandana*

SYNONYMS

śacīra iṅgite—by the indication of mother Śacī; *sambandha*—the relationship; *karila*—made; *ghaṭana*—possible; *lakṣmīke*—unto Lakṣmīdevī; *vivāha*—marriage; *kaila*—executed; *śacīra nandana*—the son of mother Śacī.

TRANSLATION

Following the indications of Śacīdevī, Vanamālī Ghaṭaka arranged the marriage, and thus in due course the Lord married Lakṣmīdevī.

adi.15.31

> *vistāriyā varṇilā tāhā vṛndāvana-dāsa*
> *ei ta' paugaṇḍa-līlāra sūtra-prakāśa*

SYNONYMS

vistāriyā—having elaborated; *varṇilā*—has described; *tāhā*—that; *vṛndāvana-dāsa*—Ṭhākura Vṛndāvana dāsa; *ei ta'*—this is; *paugaṇḍa-līlāra*—of the pastimes of His early age; *sūtra-prakāśa*—manifestation of the synopsis.

TRANSLATION

Vṛndāvana dāsa Ṭhākura has elaborately described all these pastimes of the Lord's early age. What I have given is but a condensed presentation of the same pastimes.

adi.15.32

> *paugaṇḍa vayase līlā bahuta prakāra*
> *vṛndāvana-dāsa ihā kariyāchena vistāra*

SYNONYMS

paugaṇḍa vayase—in His early age; *līlā*—pastimes; *bahuta prakāra*—of various kinds; *vṛndāvana-dāsa*—Vṛndāvana dāsa

Ṭhākura; *ihā*—this; *kariyāchena*—has done; *vistāra*—the elaborate explanation.

TRANSLATION

The Lord performed many varieties of pastimes in His early age, and Śrīla Vṛndāvana dāsa Ṭhākura has described them elaborately.

adi.15.33

> *ataeva diṅmātra ihāṅ dekhāila*
> *'caitanya-maṅgale' sarva-loke khyāta haila*

SYNONYMS

ataeva—therefore; *diṅ-mātra*—only in the matter of indication; *ihāṅ*—here; *dekhāila*—I have exhibited; *caitanya-maṅgale*—in the book of the name *Caitanya-maṅgala*; *sarva-loke*—all over the world; *khyāta*—famous; *haila*—became.

TRANSLATION

I have given but a single hint of these pastimes, for Vrndāvana dāsa Ṭhākura, in his book Caitanya-maṅgala [now Caitanya-bhāgavata], has described them all vividly.

adi.15.34

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līla, Fifteenth Chapter, describing the Lord's pauganḍa-līlā.*

Chapter 16

adi.16.1

kṛpā-sudhā-sarid yasya
viśvam āplāvayanty api
nīca-gaiva sadā bhāti
taṁ caitanya-prabhuṁ bhaje

SYNONYMS

kṛpā-sudhā—of the nectar of the mercy; *sarit*—river; *yasya*—whose; *viśvam*—the whole universe; *āplāvayantī*—inundating; *api*—although; *nīca-gā eva*—more inclined to the poor and fallen; *sadā*—always; *bhāti*—is manifest; *tam*—Him; *caitanya-prabhum*—Lord Śrī Caitanya Mahāprabhu; *bhaje*—I worship.

TRANSLATION

I worship Lord Śrī Caitanya Mahāprabhu, whose nectarean mercy flows like a great river, inundating the entire universe. Just as a river flows downstream, Lord Caitanya especially extends Himself to the fallen.

PURPORT

Narottama dāsa Ṭhākura has sung, *śrī-kṛṣṇa-caitanya prabhu dayā kara more*. He prays for Lord Caitanya's mercy because He is the mercy incarnation, having appeared especially to claim the fallen souls. The more fallen one is, the greater one's claim to the favor of Lord Śrī Caitanya Mahāprabhu. One must only be very sincere and serious. Despite being contaminated by all the bad qualities of this Kali-yuga, if one surrenders unto the lotus feet of Śrī Caitanya Mahāprabhu, the Lord will surely and certainly deliver him. The best example is Jagāi and Mādhāi. In this Age of Kali practically everyone is like Jagāi and Mādhāi, but the *saṅkīrtana* movement inaugurated by Lord Caitanya Mahāprabhu is still flowing like a great river, inundating the entire world, and thus the International Society for Krishna Consciousness is successfully claiming all fallen souls to free them from contamination.

adi.16.2

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaitacandra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya śrī-caitanya—all glories to Lord Śrī Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda Prabhu; *jaya advaitacandra*—all glories to Advaitacandra; *jaya*—all glories; *gaura-bhakta-vṛnda*—to all the devotees of the Lord.

TRANSLATION

All glories to Lord Śrī Caitanya Mahāprabhu! All glories to Lord Nityānanda! All glories to Advaitacandra! And all glories to all the devotees of the Lord!

adi.16.3

jīyāt kaiśora-caitanyo
mūrti-matyā gṛhāśramāt
lakṣmyārcito 'tha vāg-devyā
diśāṁ jayi-jaya-cchalāt

SYNONYMS

jīyāt—long live; *kaiśora*—situated in the *kaiśora* age; *caitanyaḥ*—Lord Caitanya Mahāprabhu; *mūrti-matyā*—having accepted such a body; *gṛha-āśramāt*—from a householder's life; *lakṣmyā*—by Lakṣmī; *arcitaḥ*—being worshiped; *atha*—then; *vāk-devyā*—by the goddess of learning; *diśām*—of all directions; *jayi*—the conqueror; *jaya-chalāt*—on the plea of conquering.

TRANSLATION

Long live Lord Caitanya Mahāprabhu in His kaiśora age! Both the goddess of fortune and the goddess of learning worship Him. The goddess of learning, Sarasvatī, worshiped Him in His victory over the scholar who had conquered all the world, and the

goddess of fortune, Lakṣmīdevī, worshiped Him at home. Since He is therefore the husband or Lord of both goddesses, I offer my obeisances unto Him.

adi.16.4

> *ei ta' kaiśora-līlāra sūtra-anubandha*
> *śiṣya-gaṇa paḍāite karilā ārambha*

SYNONYMS

ei ta'—thus; *kaiśora*—the age of *kaiśora* (the age between the eleventh and fifteenth years); *līlāra*—of the pastimes; *sūtra-anubandha*—chronological synopsis; *śiṣya-gaṇa*—students; *paḍāite*—to teach; *karilā*—did; *ārambha*—begin.

TRANSLATION

At the age of eleven Śrī Caitanya Mahāprabhu began to teach students. This marks the beginning of His kaiśora age.

adi.16.5

> *śata śata śiṣya saṅge sadā adhyāpana*
> *vyākhyā śuni sarva-lokera camakita mana*

SYNONYMS

śata śata—very many; *śiṣya*—disciples; *saṅge*—along with Him; *sadā*—always; *adhyāpana*—studying; *vyākhyā*—explanation; *śuni*—hearing; *sarva-lokera*—of all people; *camakita*—astonished; *mana*—minds.

TRANSLATION

As soon as the Lord became a teacher, many, many students came to Him, every one of them astonished to hear His mode of explanation.

adi.16.6

> *sarva-śāstre sarva paṇḍita pāya parājaya*
> *vinaya-bhaṅgīte kāro duḥkha nāhi haya*

SYNONYMS

sarva-śāstre—in all scriptures; *sarva*—all; *paṇḍita*—learned scholars; *pāya*—obtain; *parājaya*—defeat; *vinaya*—gentle; *bhaṅgīte*—by behavior; *kāro*—anyone's; *duḥkha*—unhappiness; *nāhi*—does not; *haya*—become.

TRANSLATION

The Lord defeated all kinds of scholars in discourses about all the scriptures, yet because of His gentle behavior, none of them were unhappy.

adi.16.7

> *vividha auddhatya kare śiṣya-gaṇa-saṅge*
> *jahnavite jala-keli kare nana range*

SYNONYMS

vividha—various; *auddhatya*—impudences; *kare*—does; *śiṣya-gaṇa*—His disciples; *saṅge*—with; *jāhnavīte*—in the water of the Ganges; *jala-keli*—sporting in the water; *kare*—does; *nānā*—in various; *raṅge*—jokes.

TRANSLATION

The Lord, as a teacher, performed various kinds of pranks in His sporting pastimes in the water of the Ganges.

adi.16.8

> *kata dine kaila prabhu baṅgete gamana*
> *yāhāṅ yāya, tāhāṅ laoyāya nāma-saṅkīrtana*

SYNONYMS

kata dine—after a few days; *kaila*—did; *prabhu*—the Lord; *baṅgete*—in East Bengal; *gamana*—touring; *yāhāṅ yāya*—wherever He goes; *tāhāṅ*—there; *laoyāya*—induces; *nāma-saṅkīrtana*—the *saṅkīrtana* movement.

TRANSLATION

After some days the Lord went to East Bengal, and wherever He went He introduced the saṅkīrtana movement.

PURPORT

Although Lord Śrī Caitanya Mahāprabhu and His devotees in disciplic succession can defeat all kinds of learned scholars, scientists and philosophers in arguments, thus establishing the supremacy of the Personality of Godhead, their main business as preachers is to introduce *saṅkīrtana* everywhere. Simply to defeat scholars and philosophers is not the occupation of a preacher. Preachers must simultaneously introduce the *saṅkīrtana* movement, for that is the mission of the Caitanya cult.

adi.16.9

> *vidyāra prabhāva dekhi camatkāra cite*
> *śata śata paḍuyā āsi lāgilā paḍite*

SYNONYMS

vidyāra—of His learning; *prabhāva*—the influence; *dekhi*—seeing; *camatkāra*—wonder; *cite*—within the heart; *śata śata*—many hundreds; *paḍuyā*—disciples or students; *āsi*—coming there; *lāgila*—began; *paḍite*—to study.

TRANSLATION

Struck with wonder by the influence of Lord Caitanya Mahāprabhu's intellectual prowess, many hundreds of students came to Him and began studying under His direction.

adi.16.10

> *sei deśe vipra, nāma—miśra tapana*
> *niścaya karite nāre sādhya-sādhana*

SYNONYMS

sei deśe—in that region of East Bengal; *vipra*—a *brāhmaṇa*; *nāma*—named; *miśra tapana*—Tapana Miśra; *niścaya karite*—to ascertain; *nāre*—not able; *sādhya*—objective; *sādhana*—process.

TRANSLATION

In East Bengal there was a brāhmaṇa named Tapana Miśra who could not ascertain the objective of life or how to attain it.

PURPORT

One must first ascertain the object of life and then understand how to attain it. The Kṛṣṇa consciousness movement is pointing out to everyone that the object of life is to understand Kṛṣṇa, and to attain that goal of life one must practice Kṛṣṇa consciousness,

following the methods prescribed by the Gosvāmīs with reference to the authoritative *śāstras* and *Vedas*.

adi.16.11

> *bahu-śāstre bahu-vākye citte bhrama haya*
> *sādhya-sādhana śreṣṭha nā haya niścaya*

SYNONYMS

bahu-śāstre—by many books or scriptures; *bahu-vākye*—by many versions of many persons; *citte*—within the heart; *bhrama*—doubt; *haya*—there is; *sādhya-sādhana*—objective and means; *śreṣṭha*—about the best; *nā*—not; *haya*—there is; *niścaya*—certainty.

TRANSLATION

If one becomes a bookworm, reading many books and scriptures and hearing many commentaries and the instructions of many men, this will produce doubt within his heart. One cannot in this way ascertain the real goal of life.

PURPORT

In *Śrīmad-Bhāgavatam* (7.13.8) it is said, *granthān naivābhyased bahūn na vyākhyām upayuñjīta:* "One should not read many books, nor should one try to make a profession of reciting many books, especially if one is a devotee." One must give up the ambition to be a learned scholar and in this way earn

a worldly reputation and financial facilities. If one diverts his attention to studying many books, he cannot fix his mind in devotional service, nor can he understand many scriptures, for they are full of grave statements and meanings. In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura gives his opinion that those who are attracted to studying many kinds of literature concerning various subject matters, especially fruitive activities and philosophical speculation, are deprived of unalloyed devotional service because of their splayed attention.

Man has a general tendency toward fruitive activities, religious ritualistic ceremonies and philosophical speculation. A living entity thus bewildered since time immemorial does not understand the real goal of life, and thus his activities in life are wasted. Innocent persons misled in this way are deprived of unalloyed *kṛṣṇa-bhakti,* devotional service to the Lord. Tapana Miśra is a vivid example of such a person. He was a learned scholar, but he could not ascertain what the goal of life is. Therefore he was given a chance to hear Lord Caitanya Mahāprabhu instructing Sanātana Gosvāmī. Lord Caitanya's instruction to Tapana Miśra is especially significant for persons who loiter here and there collecting books and reading none of them, thus becoming bewildered regarding the aim of life.

adi.16.12

> *svapne eka vipra kahe,—śunaha tapana*
> *nimāñi-paṇḍita pāśe karaha gamana*

SYNONYMS

svapne—in a dream; *eka*—one; *vipra*—*brāhmaṇa*; *kahe*—says; *śunaha*—just hear; *tapana*—Tapana Miśra; *nimāñi-paṇḍita*—of the name Nimāi Paṇḍita; *pāśe*—unto Him; *karaha gamana*—go.

TRANSLATION

Tapana Miśra, being thus bewildered, was directed by a brāhmaṇa in a dream to go to Nimāi Paṇḍita [Caitanya Mahāprabhu].

adi.16.13

> *teṅho tomāra sādhya-sādhana karibe niścaya*
> *sākṣāt īśvara teṅho,—nāhika saṁśaya*

SYNONYMS

teṅho—He; *tomāra*—your; *sādhya*—objective of life; *sādhana*—process; *karibe*—will do; *niścaya*—ascertain; *sākṣāt*—direct; *īśvara*—the Lord; *teṅho*—He is; *nāhika*—there is no; *saṁśaya*—doubt.

TRANSLATION

"Because He is the Lord [īśvara]," the brāhmaṇa told him, "undoubtedly He can give you proper direction."

adi.16.14

> *svapna dekhi' miśra āsi' prabhura caraṇe*
> *svapnera vṛttānta saba kaila nivedane*

SYNONYMS

svapna dekhi'—by seeing the dream; *miśra*—Tapana Miśra; *āsi'*—coming; *prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇe*—at the shelter of the lotus feet; *svapnera*—of the dream; *vṛttānta*—details; *saba*—all; *kaila*—did; *nivedane*—inform Him.

TRANSLATION

After seeing the dream, Tapana Miśra came to the shelter of Lord Caitanya's lotus feet, and he described all the details of the dream to the Lord.

adi.16.15

> *prabhu tuṣṭa hañā sādhya-sādhana kahila*
> *nāma-saṅkīrtana kara,—upadeśa kaila*

SYNONYMS

prabhu—the Lord; *tuṣṭa*—satisfied; *hañā*—becoming; *sādhya-sādhana*—the objective and the process; *kahila*—described; *nāma-saṅkīrtana*—chanting of the Hare Kṛṣṇa *mantra*; *kara*—practice; *upadeśa kaila*—gave him the instruction.

TRANSLATION

The Lord, being satisfied, instructed him about the object of life and the process to attain it. He instructed him that the basic principle of success is to chant the holy name of the Lord [the Hare Kṛṣṇa mahā-mantra].

PURPORT

The Kṛṣṇa consciousness movement is based upon this instruction of Lord Caitanya Mahāprabhu that one must chant the Hare Kṛṣṇa *mahā-mantra* regularly and according to the prescribed principles. We simply ask our Western students to chant at least sixteen rounds a day, but sometimes we find that they fail to chant even these sixteen rounds, and instead they bring many austere books and a worshiping method that diverts their attention in so many ways. Śrī Caitanya Mahāprabhu's cult is based upon the chanting of the Hare Kṛṣṇa *mantra*. Lord Caitanya first advised Tapana Miśra to fix his mind in this chanting. We, the members of the Kṛṣṇa consciousness movement, must strictly follow this advice of Caitanya Mahāprabhu.

adi.16.16

> *tāṅra icchā,—prabhu-saṅge navadvīpe vasi*
> *prabhu ājñā dila,—tumi yāo vārāṇasī*

SYNONYMS

tāṅra icchā—his desire; *prabhu-saṅge*—with the Lord; *navadvīpe*—in Navadvīpa; *vasi*—I live there; *prabhu ājñā dila*—but the Lord advised him; *tumi*—you; *yāo*—go; *vārāṇasī*—to Benares.

TRANSLATION

Tapana Miśra desired to live with the Lord in Navadvīpa, but the Lord asked him to go to Vārāṇasī [Benares].

adi.16.17

> *tāhāṅ āmā-saṅge tomāra habe daraśana*
> *ājñā pāñā miśra kaila kāśīte gamana*

SYNONYMS

tāhāṅ—there; *āmā-saṅge*—with Me; *tomāra*—your; *habe*—there will be; *daraśana*—meeting; *ājñā pāñā*—receiving this order; *miśra*—Tapana Miśra; *kaila*—did; *kāśīte*—to Benares; *gamana*—going.

TRANSLATION

The Lord assured Tapana Miśra that they would meet again in Vārāṇasī. Receiving this order, Tapana Miśra went there.

adi.16.18

> *prabhura atarkya-līlā bujhite nā pāri*
> *sva-saṅga chāḍāñā kene pāṭhāya kāśīpurī*

SYNONYMS

prabhura—Lord Caitanya Mahāprabhu's; *atarkya-līlā*—inconceivable pastimes; *bujhite*—to understand; *nā*—not; *pāri*—able; *sva-saṅga*—personal association; *chāḍāñā*—avoiding; *kene*—why; *pāṭhāya*—sends; *kāśī-purī*—to Benares.

TRANSLATION

I cannot understand the inconceivable pastimes of Lord Caitanya Mahāprabhu, for although Tapana Miśra wanted to live with Him in Navadvīpa, the Lord advised him to go to Vārāṇasī.

PURPORT

When Tapana Miśra met Caitanya Mahāprabhu, Lord Caitanya was living in household life, and there was no indication that in the future He would accept the *sannyāsa* order. But by asking Tapana Miśra to go to Vārāṇasī He indicated that in the future He would accept *sannyāsa* and that when He would teach Sanātana Gosvāmī, Tapana Miśra would take advantage of the opportunity to learn the object of life and the real process of attaining it.

adi.16.19

> *ei mata baṅgera lokera kailā mahā hita*
> *'nāma' diyā bhakta kaila, paḍāñā paṇḍita*

SYNONYMS

ei mata—in this way; *baṅgera*—of East Bengal; *lokera*—of the people; *kailā*—contributed; *mahā*—great; *hita*—benefit; *nāma*—the holy name of the Lord; *diyā*—giving them; *bhakta*—devotees; *kaila*—made them; *paḍāñā*—by educating them; *paṇḍita*—learned scholars.

TRANSLATION

In this way Śrī Caitanya Mahāprabhu contributed the greatest benefit to the people of East Bengal by initiating them into hari-nāma, the chanting of the Hare Kṛṣṇa mahā-mantra, and making them learned scholars by educating them.

PURPORT

Following in the footsteps of Lord Caitanya Mahāprabhu, the Kṛṣṇa consciousness movement is distributing the Hare Kṛṣṇa *mahā-mantra* and inducing people all over the world to chant. We are giving people an immense treasury of transcendental literature, translated into all the important languages of the world, and by the grace of Lord Śrī Caitanya Mahāprabhu this

literature is selling profusely, and people are chanting the Hare Kṛṣṇa *mahā-mantra* with great delight. This is the preaching process of the Caitanya cult. Since the Lord wanted this cult preached all over the world, the International Society of Krishna Consciousness is acting in a humble way so that the vision of Śrī Caitanya Mahāprabhu may be fulfilled all over the world, especially in the Western countries.

adi.16.20

> *ei mata baṅge prabhu kare nānā līlā*
> *ethā navadvīpe lakṣmī virahe duḥkhī hailā*

SYNONYMS

ei mata—in this way; *baṅge*—in East Bengal; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kare*—does; *nānā*—various; *līlā*—pastimes; *ethā*—here; *navadvīpe*—in Navadvīpa; *lakṣmī*—the wife of Nimāi Paṇḍita; *virahe*—in separation; *duḥkhī*—unhappy; *hailā*—became.

TRANSLATION

Because the Lord was engaged in various ways in preaching work in East Bengal, His wife, Lakṣmīdevī, was very unhappy at home in separation from her husband.

adi.16.21

> *prabhura viraha-sarpa lakṣmīre daṁśila*
> *viraha-sarpa-viṣe tāṅra paraloka haila*

SYNONYMS

prabhura—of the Lord; *viraha-sarpa*—the separation snake; *lakṣmīre*—Lakṣmīdevī; *daṁśila*—bit; *viraha-sarpa*—of the separation snake; *viṣe*—by the poison; *tāṅra*—her; *para-loka*—next world; *haila*—it so happened.

TRANSLATION

The snake of separation bit Lakṣmīdevī, and its poison caused her death. Thus she passed to the next world. She went back home, back to Godhead.

PURPORT

As stated in the *Bhagavad-gītā* (Bg. 8.6), *yaṁ yaṁ vāpi smaran bhāvaṁ tyajaty ante kalevaram:* one's practice in thinking throughout his entire life determines the quality of his thoughts at death, and thus at death one obtains a suitable body. According to this principle, Lakṣmīdevī, the goddess of fortune from Vaikuṇṭha, who was absorbed in thought of the Lord in separation from Him, certainly went back home to Vaikuṇṭhaloka after death.

adi.16.22

> *antare jānilā prabhu, yāte antaryāmī*
> *deśere āilā prabhu śacī-duḥkha jāni'*

SYNONYMS

antare—within Himself; *jānilā*—knew; *prabhu*—the Lord; *yāte*—because; *antaryāmī*—He is the Supersoul; *deśere*—to the country; *āilā*—returned; *prabhu*—the Lord; *śacī*—of mother Śacīdevī; *duḥkha*—the unhappiness; *jāni'*—knowing.

TRANSLATION

Lord Caitanya knew about the disappearance of Lakṣmīdevī because He is the Supersoul Himself. Thus He returned home to solace His mother, Śacīdevī, who was greatly unhappy about the death of her daughter-in-law.

adi.16.23

> *ghare āilā prabhu bahu lañā dhana-jana*
> *tattva-jñāne kailā śacīra duḥkha vimocana*

SYNONYMS

ghare—home; *āilā*—returned; *prabhu*—the Lord; *bahu*—much; *lañā*—bringing; *dhana*—riches; *jana*—followers; *tattva-jñāne*—by

transcendental knowledge; *kailā*—did; *śacīra*—of Śacīmātā; *duḥkha*—the unhappiness; *vimocana*—relieving.

TRANSLATION

When the Lord returned home, bringing with Him great wealth and many followers, He spoke to Śacīdevī about transcendental knowledge to relieve her of the grief she was suffering.

PURPORT

It is stated in the *Bhagavad-gītā* (Bg. 2.13):

> *dehino 'smin yathā dehe*
> *kaumāraṁ yauvanaṁ jarā*
> *tathā dehāntara-prāptir*
> *dhīras tatra na muhyati*

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change." Such verses from the *Bhagavad-gītā* or any other Vedic literature give valuable instructions on the occasion of someone's passing away. By discussing such instructions from the *Bhagavad-gītā* or *Śrīmad-Bhāgavatam,* a sober man can certainly understand that the soul never dies; but rather passes from one body to another. This is called transmigration of the soul. A soul comes into this material world and creates bodily relationships with a father, a mother, sisters, brothers, a wife and

children, but all these relationships pertain to the body, not the soul. Therefore, as described in the *Bhagavad-gītā, dhīras tatra na muhyati:* one who is sober is not disturbed by such phenomenal changes within this material world. Such instructions are called *tattva-kathā,* or real truth.

adi.16.24

> *śiṣya-gaṇa lañā punaḥ vidyāra vilāsa*
> *vidyā-bale sabā jini' auddhatya prakāśa*

SYNONYMS

śiṣya-gaṇa—disciples; *lañā*—taking; *punaḥ*—again; *vidyāra*—of education; *vilāsa*—pastime; *vidyā-bale*—by the strength of education; *saba*—everyone; *jini'*—conquering; *auddhatya*—of pride; *prakāśa*—manifestation.

TRANSLATION

After coming back from East Bengal, Śrī Caitanya Mahāprabhu again began educating others. By the strength of His education He conquered everyone, and thus He was greatly proud.

adi.16.25

> *tabe viṣṇupriyā-ṭhākurāṇīra pariṇaya*
> *tabe ta' karila prabhu digvijayī jaya*

SYNONYMS

tabe—after this; *viṣṇupriyā*—of the name Viṣṇupriyā; *ṭhākurāṇīra*—of the goddess of fortune; *pariṇaya*—marriage; *tabeta'*—thereafter; *karila*—did; *prabhu*—the Lord; *dig-vijayī*—the champion; *jaya*—conquer.

TRANSLATION

Then Lord Caitanya married Viṣṇupriyā, the goddess of fortune, and thereafter He conquered a champion of learning named Keśava Kāśmīrī.

PURPORT

As in the modern day there are many champions in sports, so in bygone days there were many learned scholars in India who were champions in learning. One such person was Keśava Kāśmīrī, who came from the state of Kashmir. He traveled all over India and at last came to Navadvīpa to challenge the learned scholars there. Unfortunately he could not conquer the learned scholars in Navadvīpa, for he was defeated by the boy scholar Caitanya Mahāprabhu. Later he understood that Caitanya Mahāprabhu is none other than the Supreme Personality of Godhead. Thus he

surrendered unto Him and later became a pure Vaiṣṇava in the *sampradāya* of Nimbārka. He wrote *Kaustubha-prabhā,* a commentary on the *Vedānta* commentary of the Nimbārka-sampradāya, which is known as the *Pārijāta-bhāṣya*.

The *Bhakti-ratnākara* mentions Keśava Kāśmīrī and lists his predecessors in the disciplic succession of the Nimbārka-sampradāya: (1) Śrīnivāsa Ācārya, (2) Viśva Ācārya, (3) Puruṣottama, (4) Vilāsa, (5) Svarūpa, (6) Mādhava, (7) Balabhadra, (8) Padma, (9) Śyāma, (10) Gopāla, (11) Kṛpā, (1 2) Deva Ācārya, (13) Sundara Bhaṭṭa, (14) Padmanābha, (15) Upendra, (16) Rāmacandra, (17) Vāmana, (18) Kṛṣṇa, (19) Padmākara, (20) Śravaṇa, (21) Bhūri, (22) Mādhava, (23) Śyāma, (24) Gopāla, (25) Balabhadra, (26) Gopīnātha, (27) Keśava, (28) Gokula and (29) Keśava Kāśmīrī. It is stated in the *Bhakti-ratnākara* that Keśava Kāśmīrī was a favorite devotee of mother Sarasvatī, the goddess of learning. By her grace he was an extremely influential scholar, and he was the greatest champion among all the scholars in the four corners of the country. Therefore he got the title *dig-vijayī,* which means "one who has conquered everyone in all directions." He belonged to a very respectable *brāhmaṇa* family of Kashmir. Later, by the order of Śrī Caitanya Mahāprabhu, he gave up the profession of winning championships and became a great devotee. He joined the Nimbārka-sampradāya, one of the Vaiṣṇava communities of the Vedic culture.

adi.16.26

> *vṛndāvana-dāsa ihā kariyāchena vistāra*
> *sphuṭa nāhi kare doṣa-guṇera vicāra*

SYNONYMS

vṛndavana-dāsa—Śrīla Vṛndāvana dāsa Ṭhākura; *ihā*—this; *kariyāchena*—has made; *vistāra*—elaborate description; *sphuṭa*—what was clear; *nahi*—not; *kare*—does; *doṣa-guṇera*—of both the faults and the virtues; *vicāra*—analysis.

TRANSLATION

Vṛndāvana dāsa Ṭhākura has previously elaborately described this. That which is clear need not be scrutinized for good qualities and faults.

adi.16.27

> *sei aṁśa kahi, tāṅre kari' namaskāra*
> *yā' śuni' digvijayī kaila āpanā dhik-kāra*

SYNONYMS

sei—that; *aṁśa*—portion; *kahi*—I mention; *tāṅre*—unto Śrī Vṛndāvana dāsa Ṭhākura; *kari'*—making; *namaskāra*—obeisances; *yā'*—of which; *śuni*—hearing; *dig-vijayī*—the conquering *paṇḍita*; *kaila*—did; *āpanā*—his own; *dhik-kāra*—condemnation.

TRANSLATION

Offering my obeisances to Śrīla Vṛndāvana dāsa Ṭhākura, I shall try to describe that portion of the Lord's analysis which, when he heard it, made the Digvijayī feel himself condemned.

adi.16.28

jyotsnāvatī rātri, prabhu śiṣya-gaṇa saṅge
vasiyāchena gaṅgātīre vidyāra prasaṅge

SYNONYMS

jyotsnāvatī—full moon; *rātri*—night; *prabhu*—Lord Caitanya Mahāprabhu; *śiṣya-gaṇa*—disciples; *saṅge*—along with; *vasiyāchena*—was sitting; *gaṅgā-tīre*—on the bank of the Ganges; *vidyāra*—educational; *prasaṅge*—in discussion.

TRANSLATION

On one full moon night the Lord was sitting on the bank of the Ganges with His many disciples and discussing literary topics.

adi.16.29

hena-kāle digvijayī tāhāṅi āilā
gaṅgāre vandana kari' prabhure mililā

SYNONYMS

hena-kāle—at this time; *dig-vijayī*—Keśava Kāśmīrī; *tāhāṅi*—there; *āilā*—reached; *gaṅgāre*—to mother Ganges; *vandana*—prayers; *kari'*—offering; *prabhure*—the Lord; *mililā*—met.

TRANSLATION

Coincidentally Keśava Kāśmīrī Paṇḍita also came there. While offering his prayers to mother Ganges, he met Caitanya Mahāprabhu.

adi.16.30

> *vasāilā tāre prabhu ādara kariyā*
> *digvijayī kahe mane avajñā kariyā*

SYNONYMS

vasāilā—made seated; *tāre*—him; *prabhu*—the Lord; *ādara*—adoration; *kariyā*—offering him; *dig-vijayī*—Keśava Kāśmīrī; *kahe*—says; *mane*—within his mind; *avajñā*—disregard; *kariyā*—doing.

TRANSLATION

The Lord received him with adoration, but because Keśava Kāśmīrī was very proud, he talked to the Lord very inconsiderately.

adi.16.31

> *vyākaraṇa paḍāha, nimāñi paṇḍita tomāra nāma*
> *bālya-śāstre loke tomāra kahe guṇa-grāma*

SYNONYMS

vyākaraṇa—grammar; *paḍāha*—You teach; *nimāñi paṇḍita*—Nimāi Paṇḍita; *tomāra*—Your; *nāma*—name; *bālya-śāstre*—in grammar, which is considered a study for boys; *loke*—the people in general; *tomāra*—of You; *kahe*—declare; *guṇa-grāma*—very qualified.

TRANSLATION

"I understand that You are a teacher of grammar," he said, "and that Your name is Nimāi Paṇḍita. People speak very highly of Your teaching of beginners' grammar.

PURPORT

Formerly Sanskrit schools first taught grammar very thoroughly, and this system continues even now. A student was supposed to study grammar carefully for twelve years in the beginning of his life, because if one is expert in the grammar of the Sanskrit language, all the *śāstras* are open to him. Śrī Caitanya Mahāprabhu was famous for teaching grammar to students, and therefore Keśava Kāśmīrī first referred to His position as a

teacher of grammar. He was very proud of his literary career; he was far above the first lessons of grammar, and so he thought the position of Nimāi Paṇḍita not at all comparable to his own.

adi.16.32

> *vyākaraṇa-madhye, jāni, paḍāha kalāpa*
> *śuniluṅ phāṅkite tomāra śiṣyera saṁlāpa*

SYNONYMS

vyākaraṇa-madhye—among grammars; *jāni*—I understand; *paḍāha*—You teach; *kalāpa*—the *Kalāpa-vyākaraṇa*; *śuniluṅ*—I have heard; *phāṅkite*—in deceitful word jugglery; *tomāra*—Your; *śiṣyera*—of the disciples; *saṁlāpa*—the specific knowledge.

TRANSLATION

"I understand that You teach Kalāpa-vyākaraṇa. I have heard that Your students are very expert in the word jugglery of this grammar."

PURPORT

There are many schools of grammar in the Sanskrit language, the most famous of which are the systems of Pāṇini and the Kalāpa and Kaumudī grammars. There were different branches of grammatical knowledge, and a student of grammar was supposed to study them all in twelve years. Caitanya Mahāprabhu, who was famous as Nimāi Paṇḍita, taught

grammar to His students, who became expert in dealing with the word jugglery of complicated grammar. Almost anyone expert in studying grammar interprets the *śāstras* in many ways by changing the root meanings of their words. A student of grammar can sometimes completely change the meaning of a sentence by juggling grammatical rules. Keśava Kāśmīrī indirectly taunted Lord Caitanya Mahāprabhu by implying that although He was a great teacher of grammar, such grammatical jugglery of root meanings did not require great expertise. This was a challenge to Śrī Caitanya Mahāprabhu. Because it was prearranged that Keśava Kāśmīrī would have to discuss the *śāstras* with Nimāi Paṇḍita, from the very beginning he wanted to bluff the Lord. Thus the Lord replied as follows.

adi.16.33

> *prabhu kahe, vyākaraṇa paḍāi—abhimāna kari*
> *śiṣyete nā bujhe, āmi bujhāite nāri*

SYNONYMS

prabhu kahe—the Lord replied; *vyākaraṇa paḍāi*—yes, I teach grammar; *abhimāna kari*—I am supposed to do so; *śiṣyete*—amongst My disciples; *nā*—do not; *bujhe*—understand; *āmi*—I also; *bujhāite*—to make them understand; *nāri*—am not able.

TRANSLATION

The Lord said, "Yes, I am known as a teacher of grammar, but factually I cannot impress My students with grammatical knowledge, nor can they understand Me very well.

PURPORT

Since Keśava Kāśmīrī was a little puffed up, the Lord increased his artificial pride by presenting Himself as subordinate to him. Thus He flattered him as follows.

adi.16.34

> *kāhāṅ tumi sarva-śāstre kavitve pravīṇa*
> *kāhāṅ āmi sabe śiśu—paḍuyā navīna*

SYNONYMS

kāhāṅ—whereas; *tumi*—your good self; *sarva-śāstre*—in all scriptures; *kavitve*—in a literary career; *pravīṇa*—very experienced; *kāhāṅ*—whereas; *āmi*—I; *sabe*—just; *śiśu*—a boy; *paḍuyā*—student; *navīna*—new.

TRANSLATION

"My dear sir, whereas you are a very learned scholar in all sorts of scriptures and are very experienced in

composing poetry, I am only a boy-a new student and nothing more.

adi.16.35

> *tomāra kavitva kichu śunite haya mana*
> *kṛpā kari' kara yadi gaṅgāra varṇana*

SYNONYMS

tomāra—your; *kavitva*—poetic integrity; *kichu*—something; *śunite*—to hear; *haya*—becomes; *mana*—mind; *kṛpā*—mercy; *kari'*—showing Me; *kara*—you do; *yadi*—if; *gaṅgāra*—of mother Ganges; *varṇana*—description.

TRANSLATION

"Therefore I desire to hear your skill in composing poetry. We could hear this if you would mercifully describe the glory of mother Ganges."

adi.16.36

> *śuniyā brāhmaṇa garve varṇite lāgilā*
> *ghaṭī eke śata śloka gaṅgāra varṇilā*

SYNONYMS

śuniyā—hearing this; *brāhmaṇa*—the *paṇḍita,* Keśava Kāśmīrī; *garve*—in pride; *varṇite*—to describe; *lāgilā*—began; *ghaṭī*—hour; *eke*—one; *śata*—hundred; *śloka*—verses; *gaṅgāra*—of the Ganges; *varṇilā*—described.

TRANSLATION

When the brāhmaṇa, Keśava Kāśmīrī, heard this, he became still more puffed up, and within one hour he composed one hundred verses describing mother Ganges.

adi.16.37

> *śuniyā karila prabhu bahuta satkāra*
> *tomā sama pṛthivīte kavi nāhi āra*

SYNONYMS

śuniyā—hearing this; *karila*—did; *prabhu*—the Lord; *bahuta*—very much; *satkāra*—high praise; *tomā*—you; *sama*—like; *pṛthivīte*—in the world; *kavi*—poet; *nāhi*—there is not; *āra*—anyone else.

TRANSLATION

The Lord praised him, saying, "Sir, there is no greater poet than you in the entire world.

adi.16.38

> *tomāra kavitā śloka bujhite kāra śakti*
> *tumi bhāla jāna artha kiṁvā sarasvatī*

SYNONYMS

tomāra—your; *kavita*—poetry; *śloka*—verses; *bujhite*—to understand; *kāra*—whose; *śakti*—power; *tumi*—you; *bhāla*—well; *jāna*—know; *artha*—meaning; *kiṁvā*—or; *sarasvatī*—the goddess of learning.

TRANSLATION

"Your poetry is so difficult that no one can understand it but you and mother Sarasvatī, the goddess of learning.

PURPORT

Replying to Keśava Kāśmīrī sarcastically, Lord Caitanya Mahāprabhu indirectly minimized the value of his poetry by saying, "Yes, your compositions are so nice that no one but you and your worshipable mother, the goddess of learning, can understand them." Keśava Kāśmīrī was a favorite devotee of mother Sarasvatī, the goddess of learning, but Caitanya Mahāprabhu, as the master of the goddess of learning, has the right to speak sarcastically of her devotees. In other words, although Keśava Kāśmīrī was proud of being favored by the

goddess of learning, he did not know that she is controlled by Caitanya Mahāprabhu Himself because He is the Supreme Personality of Godhead.

adi.16.39

> *eka ślokera artha yadi kara nija-mukhe*
> *śuni' saba loka tabe pāiba baḍa-sukhe*

SYNONYMS

eka—one; *ślokera*—of a verse; *artha*—the meaning; *yadi*—if; *kara*—you do; *nija-mukhe*—by your own mouth; *śuni'*—hearing; *saba*—all; *loka*—persons; *tabe*—thereafter; *pāiba*—we shall get; *baḍa-sukhe*—with great happiness.

TRANSLATION

"But if you explain the meaning of one verse, we can all hear it from your own mouth and thus be very happy."

adi.16.40

> *tabe digvijayī vyākhyāra śloka puchila*
> *śata ślokera eka śloka prabhu ta' paḍila*

SYNONYMS

tabe—thereafter; *dig-vijayī*—Keśava Kāśmīrī; *vyākhyāra*—for explanation; *śloka*—a verse; *puchila*—inquired about; *śata*—one hundred; *ślokera*—of the verses; *eka*—one; *śloka*—verse; *prabhu*—the Lord; *ta'*—then; *paḍila*—recited.

TRANSLATION

The Digvijayī, Keśava Kāśmīrī, inquired which verse He wanted explained. The Lord then recited one of the one hundred verses Keśava Kāśmīrī had composed.

adi.16.41

> *mahattvaṁ gaṅgāyāḥ satatam idam ābhāti nitarāṁ*
> *yad eṣā śrī-viṣṇoś caraṇa-kamalotpatti-subhagā*
> *dvitīya-śrī-lakṣmīr iva sura-narair arcya-caraṇā*
> *bhavānī-bhartur yā śirasi vibhavaty adbhuta-guṇā*

SYNONYMS

mahattvam—greatness; *gaṅgāyāḥ*—of mother Ganges; *satatam*—always; *idam*—this; *ābhāti*—shines; *nitarām*—without comparison; *yat*—because; *eṣā*—she; *śrī-viṣṇoḥ*—of Lord Viṣṇu; *caraṇa*—feet; *kamala*—lotus flower; *utpatti*—generation; *subhagā*—fortunate; *dvitīya*—second; *śrī*—beautiful; *lakṣmīḥ*—goddess of fortune; *iva*—like; *sura-naraiḥ*—by demigods and human beings; *arcya*—worshipable; *caraṇā*—feet; *bhavānī*—of goddess Durgā; *bhartuḥ*—

of the husband; *yā*—she; *śirasi*—on the head; *vibhavati*—flourishes; *adbhuta*—wonderful; *guṇā*—qualities.

TRANSLATION

“ 'The greatness of mother Ganges always brilliantly exists. She is the most fortunate because she emanated from the lotus feet of Śrī Viṣṇu, the Personality of Godhead. She is the second goddess of fortune, and therefore she is always worshiped both by demigods and by humanity. Endowed with all wonderful qualities, she flourishes on the head of Lord Śiva.' "

adi.16.42

> *'ei ślokera artha kara'—prabhu yadi baila*
> *vismita hañā digvijayī prabhure puchila*

SYNONYMS

ei—this; *ślokera*—of the verse; *artha*—explanation; *kara*—kindly do; *prabhu*—Lord Caitanya; *yadi*—when; *baila*—said; *vismita*—struck with wonder; *hañā*—being; *dig-vijayī*—the champion; *prabhure*—unto the Lord; *puchila*—inquired.

TRANSLATION

When Lord Caitanya Mahāprabhu asked him to explain the meaning of this verse, the champion, very much astonished, inquired from Him as follows.

adi.16.43

> *jhañjhāvāta-prāya āmi śloka paḍila*
> *tāra madhye śloka tumi kaiche kaṇṭhe kaila*

SYNONYMS

jhañjhā-vāta—the strong wind of a storm; *prāya*—like; *āmi*—I; *śloka*—verses; *paḍila*—recited; *tāra*—of them; *madhye*—in the midst; *śloka*—one verse; *tumi*—You; *kaiche*—how; *kaṇṭhe*—within the heart; *kaila*—have taken.

TRANSLATION

"I recited all the verses like the blowing wind. How could You completely learn by heart even one among those verses?"

adi.16.44

> *prabhu kahe, devera vare tumi—'kavi-vara'*
> *aiche devera vare keho haya 'śrutidhara'*

SYNONYMS

prabhu—the Lord; *kahe*—replied; *devera*—of a superior power; *vare*—by benediction; *tumi*—you; *kavi-vara*—the most elevated poet; *aiche*—similarly; *devera*—of the Lord; *vare*—by the

benediction; *keho*—someone; *haya*—becomes; *śruti-dhara*—one who can immediately remember.

TRANSLATION

The Lord replied, "By the grace of the Lord someone may become a great poet, and similarly by His grace someone else may become a great śruti-dhara who can memorize anything immediately."

PURPORT

In this connection, *śruti-dhara* is a very important word. *Śruti* means "hearing" and *dhara* means "one who can capture." Formerly, before the beginning of Kali-yuga, almost everyone, especially among the intelligent men, the *brahmaṇas,* was a *śruti-dhara*. As soon as a student heard any of the Vedic wisdom from his master, he would remember it forever. There was no need to refer to books, and therefore there were no written books in those days. The spiritual master delivered the Vedic hymns and their explanations to the student, who would then remember them forever, without consulting books.

To become a *śruti-dhara,* one who can remember simply by hearing, is a great achievement for a student. In the *Bhagavad-gītā* (Bg. 10.41) the Lord says:

> *yad yad vibhūtimat sattvaṁ*
> *śrīmad ūrjitam eva vā*

> *tat tad evāvagaccha tvaṁ*
> *mama tejo-'ṁśa-sambhavam*

"Know that all beautiful, glorious creations spring from but a spark of My splendor." (Bg. 10.41)

As soon as we find anything extraordinary, we should understand that such an extraordinary manifestation is the special grace of the Supreme Personality of Godhead. Therefore Lord Caitanya Mahāprabhu replied to the champion, Keśava Kāśmīrī, that just as he was greatly proud of being a favorite devotee of mother Sarasvatī, so someone else, like He Himself, being favored by the Supreme Personality of Godhead, could become a *śruti-dhara* and thus memorize anything immediately simply by hearing it.

adi.16.45

> *ślokera artha kaila vipra pāiyā santoṣa*
> *prabhu kahe—kaha ślokera kibā guṇa-doṣa*

SYNONYMS

ślokera—of the verse; *artha*—explanation; *kaila*—made; *vipra*—the *brāhmaṇa*; *pāiyā*—obtaining; *santoṣa*—satisfaction; *prabhu*—the Lord; *kahe*—said; *kaha*—kindly speak; *ślokera*—of the verse; *kibā*—what are; *guṇa*—qualities; *doṣa*—faults.

TRANSLATION

Satisfied by the statement of Lord Caitanya Mahāprabhu, the brāhmaṇa [Keśava Kāśmīrī] explained the quoted verse. Then the Lord said, "Now kindly explain the special qualities and faults in the verse."

PURPORT

Not only did Śrī Caitanya Mahāprabhu pick out this one among the one hundred verses and remember it although the *brāhmaṇa* had recited them like the blowing wind, but He also analyzed its qualities and faults. Not only did He hear the verse, but He immediately made a critical study of it.

adi.16.46

> *vipra kahe śloke nāhi doṣera ābhāsa*
> *upamālaṅkāra guṇa, kichu anuprāsa*

SYNONYMS

vipra kahe—the *brāhmaṇa* replied; *śloke*—in that verse; *nāhi*—there is not; *doṣera*—of fault; *ābhāsa*—even a tinge; *upamā-alaṅkāra*—simile or metaphor; *guṇa*—quality; *kichu*—something; *anuprāsa*—alliteration.

TRANSLATION

The brāhmaṇa replied, "There is not a tinge of fault in that verse. Rather, it has the good qualities of similes and alliteration."

PURPORT

In the last line of the verse quoted by Śrī Caitanya Mahāprabhu, the letter *bha* is repeated many times, as in the words *bhavānī, bhartur, vibhavati* and *adbhuta*. Such repetition is called *anuprāsa,* or alliteration. The words *lakṣmīr iva* and *viṣṇoś caraṇa-kamalotpatti* are instances of *upamā-alaṅkāra,* for they exhibit metaphorical beauty. The Ganges is water, and Lakṣmī is the goddess of fortune. Since water and a person are not actually similar, the comparison is metaphorical.

adi.16.47

> *prabhu kahena,—kahi, yadi na karaha roṣa*
> *kaha tomāra ei śloke kibā āche doṣa*

SYNONYMS

prabhu kahena—the Lord replied; *kahi*—let Me say; *yadi*—if; *nā*—do not; *karaha*—you become; *roṣa*—angry; *kaha*—please tell Me; *tomāra*—your; *ei śloke*—in this verse; *kiba*—what; *āche*—there is; *doṣa*—fault.

TRANSLATION

The Lord said, "My dear sir, I may say something to you if you will not become angry. Can you explain the faults in this verse?

adi.16.48

> *pratibhāra kāvya tomāra devatā santoṣe*
> *bhāla-mate vicārile jāni guṇa-doṣe*

SYNONYMS

pratibhāra—of ingenuity; *kāvya*—poetry; *tomāra*—your; *devatā*—the Lord; *santoṣe*—satisfies; *bhāla-mate*—scrutinizingly; *vicārile*—on analyzing; *jāni*—I know; *guṇa-doṣe*—there are faults and good qualities also.

TRANSLATION

"There is no doubt that your poetry is full of ingenuity, and certainly it has satisfied the Supreme Lord. Yet if we scrutinizingly consider it we can find both good qualities and faults."

adi.16.49

> *tāte bhāla kari' śloka karaha vicāra*
> *kavi kahe,—ye kahile sei veda-sāra*

SYNONYMS

tāte—therefore; *bhāla*—very carefully; *kari'*—doing it; *śloka*—the verse; *karaha*—do; *vicāra*—judgment; *kavi kahe*—the poet said; *ye kahile*—what You have said; *sei*—that is; *veda-sāra*—exactly right.

TRANSLATION

The Lord concluded, "Now, therefore, let us carefully scrutinize this verse." The poet replied, "Yes, the verse You have recited is perfectly correct.

adi.16.50

> *vyākaraṇiyā tumi nāhi paḍa alaṅkāra*
> *tumi ki jānibe ei kavitvera sāra*

SYNONYMS

vyākaraṇiyā—a student of grammar; *tumi*—You are; *nāhi*—do not; *paḍa*—study; *alaṅkāra*—poetic ornaments; *tumi*—You; *ki*—what; *jānibe*—will know; *ei*—this; *kavitvera*—of poetic quality; *sāra*—review.

TRANSLATION

"You are an ordinary student of grammar. What do You know about literary embellishments? You cannot review this poetry because You do not know anything about it."

PURPORT

Keśava Kāśmīrī first wanted to bluff Śrī Caitanya Mahāprabhu by saying that since He was not an advanced student in literary style, He could not review a verse full of metaphors and literary ornaments. This argument has some basis in fact. Unless one is a medical man one cannot criticize a medical man, and unless one is a lawyer he cannot criticize a lawyer. Therefore Keśava Kāśmīrī first depreciated the Lord's position. Because Śrī Caitanya Mahāprabhu was to the champion a student of grammar, how could He dare criticize a great poet like him? Lord Caitanya, therefore, criticized the poet in a different way. He said that although He was certainly not advanced in a literary career, He had heard from others how to criticize such poetry, and as a *śruti-dhara,* possessing a complete memory, He could understand the process for such a review.

adi.16.51

> *prabhu kahena—ataeva puchiye tomāre*
> *vicāriyā guṇa-doṣa bujhāha āmāre*

SYNONYMS

prabhu kahena—the Lord said; *ataeva*—therefore; *puchiye*—I am asking; *tomāre*—you; *vicāriyā*—completely reviewing; *guṇa*—qualities; *doṣa*—faults; *bujhāha*—teach; *āmāre*—Me.

TRANSLATION

Taking a humble position, Śrī Caitanya Mahāprabhu said, "Because I am not of your level, I have asked you to teach Me by explaining the faults and good qualities in your poetry.

adi.16.52

> *nāhi paḍi alaṅkāra, kariyāchi śravaṇa*
> *tāte ei śloke dekhi bahu doṣa-guna*

SYNONYMS

nāhi paḍi—I do not study; *alaṅkāra*—the art of literary embellishment; *kariyāchi*—I have done; *śravaṇa*—hearing; *tāte*—by that; *ei śloke*—in this verse; *dekhi*—I see; *bahu*—many; *doṣa*—faults; *guṇa*—good qualities.

TRANSLATION

"Certainly I have not studied the art of literary embellishments. But I have heard about it from higher circles, and thus I can review this verse and find in it many faults and many good qualities."

PURPORT

The statement *kariyāchi śravaṇa* ("I have heard it") is very important in the sense that hearing is more important than

directly studying or perceiving. If one is expert in hearing and hears from the right source, his knowledge is immediately perfect. This process is called *śrauta-panthā,* or the acquirement of knowledge by hearing from authorities. All Vedic knowledge is based on the principle that one must approach a bona fide spiritual master and hear from the authoritative statements of the *Vedas*. It is not necessary for one to be a highly polished literary man to receive knowledge; to receive perfect knowledge from a perfect person, one must be expert in hearing. This is called the descending process of deductive knowledge, or *avaroha-panthā*.

adi.16.53

> *kavi kahe,—kaha dekhi, kon guṇa-doṣa*
> *prabhu kahena,—kahi, śuna, nā kariha roṣa*

SYNONYMS

kavi kahe—the poet said; *kaha dekhi*—you say "I see"; *kon*—what; *guṇa*—qualities; *doṣa*—faults; *prabhu kahena*—the Lord replied; *kahi*—let Me say; *śuna*—please hear; *nā*—do not; *kariha*—become; *roṣa*—angry.

TRANSLATION

The poet said, "All right, let me see what qualities and faults You have found." The Lord replied, "Let Me speak, and please hear Me without becoming angry.

adi.16.54

> *pañca doṣa ei śloke pañca alaṅkāra*
> *krame āmi kahi, śuna, karaha vicāra*

SYNONYMS

pañca—five; *doṣa*—faults; *ei śloke*—in this verse; *pañca*—five; *alaṅkāra*—literary embellishments; *krame*—one after another; *āmi*—I; *kahi*—say; *śuna*—kindly hear; *karaha*—give; *vicāra*—judgment.

TRANSLATION

"My dear sir, in this verse there are five faults and five literary ornaments. I shall state them one after another. Kindly hear Me and then give your judgment.

PURPORT

In the verse beginning with *mahattvaṁ gaṅgāyāḥ* there are five literary ornaments and five examples of faulty composition. There are two examples of the fault called *avimṛṣṭa-vidheyāṁśa* and one example each of the faults *viruddha-mati, punar-ukti* and *bhagna-krama*.

Vimṛṣṭa means "clean," and *vidheyāṁśa* means "predicate." It is a general rule of composition to establish a subject first and then give its predicate. For example, according to Sanskrit grammar if one says, "This man is learned," his composition is in order. But if one says, "Learned is this man," the composition is

not in order. Such a flaw is called *avimṛṣṭa-vidheyāṁśa-doṣa,* or the fault of unclean composition. The subject matter to be known of the verse is the glorification of the Ganges, and therefore the word *idam* ("this"), or what is known, should have been placed before instead of after the glorification. The subject matter already known should be placed before the unknown so that its meaning will not be misconstrued.

The second instance of *avimṛṣṭa-vidheyāṁśa-doṣa* occurs in the words *dvitīya-śrī-lakṣmir iva*. In this composition the word *dvitīya* ("second") is *vidheya,* or unknown. Placing the unknown first to make the compound word *dvitīya-śrī-lakṣmīr* is another fault. The words *dvitīya-śrīlakṣmir iva* were intended to compare the Ganges to the goddess of fortune, but because of this fault the meaning of the compound word was bewildering.

The third fault is that of *viruddha-mati,* or contradictory conception, in the words *bhavānī-bhartuḥ*. The word *bhavānī* refers to the wife of Bhava, Lord Śiva. But since Bhavānī is already known as the wife of Lord Śiva, to add the word *bhartā,* "husband," thus forming a compound meaning "the husband of the wife of Lord Śiva," is contradictory, for thus it appears as if the wife of Lord Śiva had another husband.

The fourth fault is *punar-ukti,* or redundancy, which occurs when the verb *vibhavati* ("flourishes"), which should have ended the composition, is further qualified by the unnecessary adjective *adbhuta-guṇā* ("endowed with wonderful qualities"). The fifth fault is *bhagna-krama,* which means "broken order." In the first,

third and fourth lines there is *anuprāsa, or* alliteration, created by the sounds *ta, ra* and *bha,* but in the second line there is no such *anuprāsa,* and therefore the order is broken.

adi.16.55

> *'avimṛṣṭa-vidheyāṁśa'—dui ṭhāñi cihna*
> *'viruddha-mati', 'bhagna-krama', 'punar-ātta',—doṣa tina*

SYNONYMS

avimṛsta-vidheyāṁśa—unclean composition; *dui ṭhāñi*—in two places; *cihna*—symptoms; *viruddha-mati*—a contradictory conception; *bhagna-krama*—broken order; *punar-ātta*—redundancy (also called *punar-ukti*); *doṣa*—faults; *tina*—three.

TRANSLATION

"In this verse the fault of avimṛṣṭa-vidheyāṁśa occurs twice, and the faults of viruddha-mati, bhagna-krama and punar-ātta occur once each.

adi.16.56

> *'gaṅgāra mahattva'—śloke mūla 'vidheya'*
> *idaṁ śabde 'anuvāda'—pāche avidheya*

SYNONYMS

gaṅgāra mahattva—glorification of mother Ganges; *śloke*—in the verse; *mūla*—chief; *vidheya*—unknown; *idam*—this; *śabde*—by the word; *anuvāda*—the known; *pāche*—at the end; *avidheya*—improper.

TRANSLATION

"The glorification of the Ganges [mahattvaṁ gaṅgāyāḥ] is the principal unknown subject matter in this verse, and the known subject matter is indicated by the word 'idam,' which has been placed after the unknown.

adi.16.57

> *'vidheya' āge kahi' pāche kahile 'anuvāda'*
> *ei lāgi' ślokera artha kariyāche bādha*

SYNONYMS

vidheya—what is unknown; *āge*—first; *kahi'*—after speaking; *pāche*—at the end; *kahile*—if one speaks; *anuvāda*—known things; *eilāgi'*—for this reason; *ślokera*—of the verse; *artha*—meaning; *kariyāche*—has been made; *bādha*—objectionable.

TRANSLATION

"Because you have placed the known subject at the end and that which is unknown at the beginning, the

composition is faulty, and the meaning of the words has become doubtful.

adi.16.58

anuvādam anuktvaiva
na vidheyam udīrayet
na hy alabdhāspadaṁ kiñcit
kutracit pratitiṣṭhati

SYNONYMS

anuvādam—things already known; *anuktvā*—without mentioning; *eva*—certainly; *na*—not; *vidheyam*—unknown subject matters; *udīrayet*—one should mention; *na*—not; *hi*—certainly; *alabdha-āspadam*—without having achieved a proper place; *kiñcit*—something; *kutracit*—anywhere; *pratitiṣṭhati*—has a position.

TRANSLATION

“ 'Without first mentioning what is known, one should not introduce the unknown, for that which has no solid basis can never be established anywhere.'

PURPORT

This is a verse from the *Ekādaśī-tattva*.

adi.16.59

> *'dvitīya śrī-lakṣmī'—ihāṅ 'dvitīyatva' vidheya*
> *samāse gauṇa haila, śabdārtha gela kṣaya*

SYNONYMS

dvitīyaśrī-lakṣmī—the word *dvitīya-śrī-lakṣmī* ("all-opulent goddess of fortune"); *ihāṅ*—this; *dvitīyatva*—the quality of being a second; *vidheya*—the unknown, which is to be explained; *samāse*—in the compound word; *gauṇa*—secondary; *haila*—became; *śabda-artha*—the word's intended meaning; *gela*—became; *kṣaya*—lost.

TRANSLATION

"In the word 'dvitīya-śrīlakṣmī' ['the second all-opulent goddess of fortune'], the quality of being a second Lakṣmī is the unknown. In making this compound word, the meaning became secondary and the originally intended meaning was lost.

adi.16.60

> *'dvitīya' śabda—vidheya tāhā paḍila samāse*
> *'lakṣmīra samatā' artha karila vināśe*

SYNONYMS

dvitīyaśabda—the word *dvitīya* ("second"); *vidheya*—the unknown; *tāhā*—that; *paḍila*—joined; *samāse*—in the compound word; *lakṣmīra*—with Lakṣmī; *samatā*—equality; *artha*—meaning; *karila*—became; *vināśe*—lost.

TRANSLATION

"Because the word 'dvitīya' ['second'] is the unknown, in its combination in this compound word the intended meaning of equality with Lakṣmī is lost.

adi.16.61

> *'avimṛṣṭa-vidheyāṁśa'—ei doṣera nāma*
> *āra eka doṣa āche, śuna sāvadhāna*

SYNONYMS

avimṛṣṭa-vidheyāṁśa—*avimṛṣṭa-vidheyāṁśa*; *ei*—this; *doṣera*—of the fault; *nāma*—the name; *āra*—another; *eka*—one; *doṣa*—fault; *āche*—there is; *śuna*—hear; *sāvadhāna*—carefully.

TRANSLATION

"Not only is there the fault avimṛṣṭa-vidheyāṁśa, but there is also another fault, which I shall point out to you. Kindly hear Me with great attention.

adi.16.62

> *'bhavānī-bhartṛ'-śabda dile pāiyā santoṣa*
> *'viruddha-mati-kṛt' nāma ei mahā doṣa*

SYNONYMS

bhavānī-bhartṛśabda—the word *bhavānī-bhartṛ* ("the husband of Bhavānī"); *dile*—you have placed; *pāiyā*—getting; *santoṣa*—very much satisfaction; *viruddha-mati-kṛt*—a statement of opposing elements; *nāma*—named; *ei*—this; *mahā*—great; *doṣa*—fault.

TRANSLATION

"Here is another great fault. You have arranged the word 'bhavānī-bhartṛ' to your great satisfaction, but this betrays the fault of contradiction.

adi.16.63

> *bhavānī-śabde kahe mahādevera gṛhiṇī*
> *tāṅra bhartā kahile dvitīya bhartā jāni*

SYNONYMS

bhavānī śabde—by the word *bhavānī* ("the wife of Lord Śiva"); *kahe*—is mentioned; *mahādevera*—of Lord Śiva; *gṛhiṇī*—the wife; *tāṅra*—her; *bhartā*—husband; *kahile*—if we say; *dvitīya*—second; *bhartā*—husband; *jāni*—we understand.

TRANSLATION

"The word 'bhavānī' means 'the wife of Lord Śiva.' But when we mention her husband, one might conclude that she has another husband.

adi.16.64

> *'śiva-patnīra bhartā' ihā śunite viruddha*
> *'viruddha-mati-kṛt' śabda śāstre nahe śuddha*

SYNONYMS

śiva-patnīra—of the wife of Lord Śiva; *bhartā*—husband; *iha*—this; *śunite*—to hear; *viruddha*—contradiction; *viruddha-mati-kṛt*—that which creates a contradiction; *śabda*—such a word; *śāstre*—in the scriptures; *nahe*—is not; *śuddha*—pure.

TRANSLATION

"It is contradictory to hear that Lord Śiva's wife has another husband. The use of such words in literature creates the fault called viruddha-mati-kṛt.

adi.16.65

> *'brāhmaṇa-patnīra bhartāra haste deha dāna'*
> *śabda śunitei haya dvitīya-bhartā jñāna*

SYNONYMS

brāhmaṇa-patnīra—of the wife of a *brāhmaṇa*; *bhartāra*—of the husband; *haste*—in the hand; *deha*—give; *dāna*—charity; *śabda*—these words; *śunitei*—hearing; *haya*—there is; *dvitīya-bhartā*—another husband; *jñāna*—knowledge.

TRANSLATION

"If someone says, 'Place this charity in the hand of the husband of the wife of the brāhmaṇa,' when we hear these contradictory words we immediately understand that the brāhmaṇa's wife has another husband.

adi.16.66

> *'vibhavati' kriyāya vākya—sāṅga, punaḥ viśeṣaṇa*
> *'adbhuta-guṇā'—ei punar-ātta dūṣaṇa*

SYNONYMS

vibhavatikriyāya—by the verb *vibhavati* ("flourishes"); *vākya*—statement; *sāṅga*—complete; *punaḥ*—again; *viśeṣaṇaadbhuta-guṇa*—the adjective *adbhuta-guṇa* ("wonderful qualities"); *ei*—this; *punar-ātta*—repetition of the same word; *dūṣaṇa*—fault.

TRANSLATION

"The statement by the word 'vibhavati' ['flourishes'] is complete. Qualifying it with the adjective 'adbhuta-

guṇā' ['wonderful qualities'] creates the fault of redundancy.

adi.16.67

> *tina pāde anuprāsa dekhi anupama*
> *eka pāde nāhi, ei doṣa 'bhagna-krama'*

SYNONYMS

tina pāde—in three lines; *anuprāsa*—alliteration; *dekhi*—I see; *anupama*—extraordinary; *eka pāde*—in one line; *nāhi*—there is not (alliteration); *ei doṣa*—this fault; *bhagna-krama*—deviation.

TRANSLATION

"There is extraordinary alliteration in three lines of the verse, but in one line there is no such alliteration. This is the fault of deviation.

adi.16.68

> *yadyapi ei śloke āche pañca alaṅkāra*
> *ei pañca-doṣe śloka kaila chārakhāra*

SYNONYMS

yadyapi—although; *ei śloke*—in this verse; *āche*—there are; *pañca*—five; *alaṅkāra*—literary embellishments; *ei pañca-doṣe*—by the

above-mentioned five faults; *śloka*—the verse; *kaila*—has been made; *chārakhāra*—spoiled.

TRANSLATION

"Although there are five literary ornaments decorating this verse, the entire verse has been spoiled by these five most faulty presentations.

adi.16.69

> *daśa alaṅkāre yadi eka śloka haya*
> *eka doṣe saba alaṅkāra haya kṣaya*

SYNONYMS

daśa alaṅkāre—with ten instances of literary ornamentation; *yadi*—if; *eka*—one; *śloka*—verse; *haya*—there is; *eka doṣe*—by one fault; *saba*—all; *alaṅkāra*—ornaments; *haya kṣaya*—become null and void.

TRANSLATION

"If there are ten literary ornaments in a verse but even one faulty expression, the entire verse is nullified.

adi.16.70

> *sundara śarīra yaiche bhūṣaṇe bhūṣita*
> *eka śveta-kuṣṭhe yaiche karaye vigīta*

SYNONYMS

sundara—beautiful; *śarīra*—body; *yaiche*—as; *bhūṣaṇe*—with ornaments; *bhūṣita*—decorated; *eka*—one; *śveta-kuṣṭhe*—with a white spot of leprosy; *yaiche*—as; *karaye*—is made; *vigīta*—abominable.

TRANSLATION

"One's beautiful body may be decorated with jewels, but one spot of white leprosy makes the entire body abominable.

PURPORT

The great sage Bharata Muni, an authority on poetic metaphor, has given his opinion in this connection as follows.

adi.16.71

> *rasālaṅkāra-vat kāvyaṁ*
> *doṣa-yuk ced vibhūṣitam*
> *syād vapuḥ sundaram api*
> *śvitreṇaikena durbhagam*

SYNONYMS

rasa—with humors; *alaṅkāra-vat*—with ornaments (metaphors, similes, etc.); *kāvyam*—poetry; *doṣa-yuk*—faulty; *cet*—if; *vibhūṣitam*—very nicely decorated; *syāt*—it becomes so; *vapuḥ*—the body; *sundaram*—beautiful; *api*—even though; *śvitreṇa*—by a white spot of leprosy; *ekena*—one; *durbhagam*—unfortunate.

TRANSLATION

“ 'As one's body, although well-decorated with ornaments, is made unfortunate by even one spot of white leprosy, so an entire poem is made useless by a fault, despite alliteration, similes and metaphors.'

adi.16.72

> *pañca alaṅkārera ebe śunaha vicāra*
> *dui śabdālaṅkāra, tina artha-alaṅkāra*

SYNONYMS

pañca—five; *alaṅkārera*—of the literary embellishments; *ebe*—now; *śunaha*—just hear; *vicāra*—description; *dui*—two; *śabda-alaṅkāra*—ornaments of sound or ornaments of words; *tina*—three; *artha-alaṅkāra*—ornaments of meaning.

TRANSLATION

"Now hear the description of the five literary embellishments. There are two ornaments of sound and three ornaments of meaning.

adi.16.73

> *śabdālaṅkāra—tina-pāde āche anuprāsa*
> *'śrī-lakṣmī' śabde 'punar-uktavad-ābhāsa'*

SYNONYMS

śabda-alaṅkāra—ornamentation of sound; *tina-pāde*—in three lines; *āche*—there is; *anuprāsa*—alliteration; *śrī-lakṣmī-śabde*—in the words *śrī-lakṣmī*; *punar-ukta-vat*—of repetition of the same word; *ābhāsa*—there is a tinge.

TRANSLATION

"There is a sound ornament of alliteration in three lines. And in the combination of the words 'śrī' and 'lakṣmī' there is the ornament of a tinge of redundancy.

adi.16.74

> *prathama-caraṇe pañca 'ta'-kārera pāṅti*
> *tṛtīya-caraṇe haya pañca 'repha'-sthiti*

SYNONYMS

prathama-caraṇe—in the first line; *pañca*—five; *ta-karera*—of the letter *ta*; *pāṅti*—very nice composition; *tṛtīya-caraṇe*—in the third line; *haya*—there is; *pañca*—five; *repha*—of the letter *ra*; *sthiti*—composition.

TRANSLATION

"In the arrangement of the first line the letter 'ta' occurs five times, and the arrangement of the third line repeats the letter 'ra' five times.

adi.16.75

> *caturtha-caraṇe cāri 'bha'-kāra-prakāśa*
> *ataeva śabdālaṅkāra anuprāsa*

SYNONYMS

caturtha-caraṇe—in the fourth line; *cāri*—four; *bha-kāra*—of the letter *bha*; *prakāśa*—manifestations; *ataeva*—therefore; *śabda-alaṅkāra*—ornamental use of different sounds; *anuprāsa*—alliteration.

TRANSLATION

"In the fourth line the letter 'bha' occurs four times. This arrangement of alliteration is a pleasing ornamental use of sounds.

adi.16.76

> *'śrī'-śabde, 'lakṣmī'-śabde—eka vastu ukta*
> *punar-ukta-prāya bhāse, nahe punar-ukta*

SYNONYMS

śrī-śabde—by the word *śrī*; *lakṣmī-śabde*—by the word *lakṣmī*; *eka vastu*—one thing; *ukta*—is indicated; *punar-ukta-prāya*—almost repetition; *bhāse*—appears; *nahe*—but actually it is not; *punar-ukta*—repetition.

TRANSLATION

"Although the words 'śrī' and 'lakṣmī' convey the same meaning and are therefore almost redundant, they are nevertheless not redundant.

adi.16.77

> *'śrī-yukta lakṣmī' arthe arthera vibheda*
> *punar-uktavad-ābhāsa, śabdālaṅkāra-bheda*

SYNONYMS

śrī-yukta lakṣmī—Lakṣmī, possessed of opulence; *arthe*—in the sense; *arthera*—of the meaning; *vibheda*—difference; *punar-ukta-vad-ābhāsa*—tinge of *punar-ukta-vat*; *śabda-alaṅkāra*—ornamental use of words; *bheda*—different.

TRANSLATION

"Describing Lakṣmī as possessed of śrī [opulence] offers a difference in meaning with a tinge of repetition. This is the second ornamental use of words.

adi.16.78

> *'lakṣmīr iva' arthālaṅkāra—upamā-prakāśa*
> *āra arthālaṅkāra āche, nāma—'virodhābhāsa'*

SYNONYMS

lakṣmīr iva—the words *lakṣmīr iva* (like Lakṣmī); *artha-alaṅkāra*—ornamental use of the meaning; *upamā*—analogy; *prakāśa*—manifestation; *āra*—also; *artha-alaṅkāra*—ornamental use of meaning; *āche*—there is; *nāma*—which is named; *virodha-ābhāsa*—possibility of contradiction.

TRANSLATION

"The use of the words 'lakṣmīr iva' ['like Lakṣmī'] manifests the ornament of meaning called upamā [analogy]. There is also the further ornament of meaning called virodhābhāsa, or a contradictory indication.

adi.16.79

> *'gaṅgāte kamala janme'—sabāra subodha*
> *'kamale gaṅgara janma'—atyanta virodha*

SYNONYMS

gaṅgāte—in the river Ganges; *kamala*—lotus flower; *janme*—grows; *sabāra*—of everyone; *subodha*—understanding; *kamale*—in the lotus flower; *gaṅgāra*—of the Ganges; *janma*—birth; *atyanta*—very much; *virodha*—contradiction.

TRANSLATION

"Everyone knows that lotus flowers grow in the water of the Ganges. But to say that the Ganges takes birth from a lotus flower seems extremely contradictory.

adi.16.80

> *'ihāṅ viṣṇu-pāda-padme gaṅgāra utpatti'*
> *virodhālaṅkāra ihā mahā-camatkṛti*

SYNONYMS

ihāṅ—in this connection; *viṣṇu-pāda-padme*—in the lotus feet of Lord Viṣṇu; *gaṅgāra*—of mother Ganges; *utpatti*—beginning; *virodha*—contradiction; *alaṅkāra*—literary decoration; *iha*—it; *mahā*—very great; *camatkṛti*—wonder.

TRANSLATION

"The existence of mother Ganges begins from the lotus feet of the Lord. Although this statement that water comes from a lotus flower is a contradiction, in connection with Lord Viṣṇu it is a great wonder.

adi.16.81

> *īśvara-acintya-śaktye gaṅgāra prakāśa*
> *ihāte virodha nāhi, virodha-ābhāsa*

SYNONYMS

īśvara-acintya-śaktye—by the inconceivable potency of the Supreme Lord; *gaṅgāra*—of the Ganges; *prakāśa*—emanation; *ihāte*—in this; *virodha nāhi*—there is no contradiction; *virodha-ābhāsa*—appears to be a contradiction.

TRANSLATION

"In this birth of the Ganges by the inconceivable potency of the Lord, there is no contradiction although it appears contradictory.

PURPORT

The central point of all Vaiṣṇava philosophy is to accept the inconceivable potency of Lord Viṣṇu. What sometimes appears contradictory from a material viewpoint is understandable in

connection with the Supreme Personality of Godhead because He can perform contradictory activities by dint of His inconceivable potencies. Modern scientists are puzzled. They cannot even explain how such a large quantity of chemicals has formed the atmosphere. Scientists explain that water is a combination of hydrogen and oxygen, but when asked where such a large quantity of hydrogen and oxygen came from and how they combined to manufacture the great oceans and seas, they cannot answer because they are atheists who will not accept that everything comes from life. Their thesis is that life comes from matter.

Where do all these chemicals come from? The answer is that they are produced by the inconceivable energy of the Supreme Personality of Godhead. Living entities are part of the Supreme Godhead, and from their bodies come many chemicals. For example, the lemon tree is a living entity that produces many lemons, and within each lemon is a great deal of citric acid. Therefore, if even an insignificant living entity who is but a part of the Supreme Lord can produce so much of a chemical, how much potency there must be in the body of the Supreme Personality of Godhead.

Scientists cannot perfectly explain where the chemicals of the world are manufactured, but one can explain this perfectly by accepting the inconceivable energy of the Supreme Lord. There is no reason for denying this argument. Since there are potencies in the living entities who are samples of the Personality of Godhead,

how much potency there must be in the Supreme Godhead Himself. As described in the *Vedas, nityo nityānāṁ cetanaś cetanānām:* "He is the chief eternal of all eternals and the chief living entity among all living entities." (*Kaṭha Upaniṣad* 2.2.13)

Unfortunately, atheistic science will not accept that matter comes from life. Scientists insist upon their most illogical and foolish theory that life comes from matter, although this is quite impossible. They cannot prove in their laboratories that matter can produce life, yet there are thousands and thousands of examples illustrating that matter comes from life. Therefore in *Śrī Caitanya-caritāmṛta* Kṛṣṇadāsa Kavirāja Gosvāmī says that as soon as one accepts the inconceivable potency of the Supreme Personality of Godhead, no great philosopher or scientist can put forward any thesis to contradict the Lord's power. This is expressed in the following Sanskrit verse.

adi.16.82

> *ambujam ambuni jātaṁ kvacid api na jātam ambujād ambu*
> *mura-bhidi tad-viparītaṁ pādāmbhojān mahā-nadī jātā*

SYNONYMS

ambujam—lotus flower; *ambuni*—in the water; *jātam*—is grown; *kvacit*—at any time; *api*—certainly; *na*—not; *jātam*—grown;

ambujāt—from a lotus flower; *ambu*—water; *mura-bhidi*—in Kṛṣṇa, the killer of Murāsura; *tat-viparītam*—just the opposite of that; *pāda-ambhojāt*—from the lotus flower of His feet; *mahā-nadī*—the great river; *jātā*—has grown.

TRANSLATION

“ 'Everyone knows that lotus flowers grow in the water but water never grows from a lotus. All such contradictions, however, are wonderfully possible in Kṛṣṇa: the great river Ganges has grown from His lotus feet.'

adi.16.83

> *gaṅgāra mahattva—sādhya, sādhana tāhāra*
> *viṣṇu-pādotpatti—'anumāna' alaṅkāra*

SYNONYMS

gaṅgāra—of the Ganges; *mahattva*—opulences; *sādhya*—subject matter; *sādhana*—means; *tāhāra*—of that; *viṣṇu-pāda-utpatti*—her origin from the lotus feet of the Lord; *anumāna*—called *anumāna* (hypothesis); *alaṅkāra*—an ornament.

TRANSLATION

"The real glory of mother Ganges is that she has grown from the lotus feet of Lord Viṣṇu. Such a hypothesis is another ornament, called anumāna.

adi.16.84

> *sthūla ei pañca doṣa, pañca alaṅkāra*
> *sūkṣma vicāriye yadi āchaye apāra*

SYNONYMS

sthūla—gross; *ei*—these; *pañca*—five; *doṣa*—faults; *pañca*—five; *alaṅkāra*—literary ornaments; *sūkṣma*—in detail; *vicāriye*—we consider; *yadi*—if; *āchaye*—there are; *apāra*—unlimited.

TRANSLATION

"I have simply discussed the five gross faults and five literary embellishments of this verse, but if we consider it in fine detail we will find unlimited faults.

adi.16.85

> *pratibhā, kavitva tomāra devatā-prasāde*
> *avicāra kāvye avaśya paḍe doṣa-bādhe*

SYNONYMS

pratibhā—ingenuity; *kavitva*—poetic imagination; *tomāra*—your; *devatā*—of a demigod; *prasāde*—by the grace; *avicāra*—without good judgment; *kāvye*—in the poetry; *avaśya*—certainly; *paḍe*—there is; *doṣa*—fault; *bādhe*—obstruction.

TRANSLATION

"You have achieved poetic imagination and ingenuity by the grace of your worshipable demigod. But poetry not well reviewed is certainly subject to criticism.

adi.16.86

> *vicāri' kavitva kaile haya sunirmala*
> *sālaṅkāra haile artha kare jhalamala*

SYNONYMS

vicāri'—with proper consideration; *kavitva*—poetic explanation; *kaile*—if done; *haya*—it becomes; *sunirmala*—very pure; *sa-alaṅkāra*—with metaphorical use of words; *haile*—if it is; *artha*—meaning; *kare*—does; *jhalamala*—dazzle.

TRANSLATION

"Poetic skill used with due consideration is very pure, and with metaphors and analogies it is dazzling."

adi.16.87

> *śuniyā prabhura vyākhyā digvijayī vismita*
> *mukhe nā niḥsare vākya, pratibhā stambhita*

SYNONYMS

śuniyā—hearing; *prabhura*—of the Lord; *vyākhyā*—explanation; *dig-vijayī*—the champion; *vismita*—struck with wonder; *mukhe*—in the mouth; *nā*—did not; *niḥsare*—come out; *vākya*—words; *pratibhā*—ingenuity; *stambhita*—choked up.

TRANSLATION

After hearing the explanation of Lord Caitanya Mahāprabhu, the champion poet, struck with wonder. His cleverness stunned, he could not say anything.

adi.16.88

> *kahite cāhaye kichu, nā āise uttara*
> *tabe vicāraye mane ha-iyā phāṅphara*

SYNONYMS

kahite—to speak; *cāhaye*—wants; *kichu*—something; *nā*—not; *āise*—comes; *uttara*—any reply; *tabe*—thereafter; *vicāraye*—considers; *mane*—within the mind; *ha-iyā*—becoming; *phāṅphara*—puzzled.

TRANSLATION

He wanted to say something, but no reply could come from his mouth. He then began to consider this puzzle within his mind.

adi.16.89

> *paḍuyā bālaka kaila mora buddhi lopa*
> *jāni—sarasvatī more kariyāchena kopa*

SYNONYMS

paḍuyā—student; *bālaka*—a boy; *kaila*—made; *mora*—my; *buddhi*—intelligence; *lopa*—lost; *jāni*—I can understand; *sarasvatī*—mother Sarasvatī; *more*—with me; *kariyāchena*—must have been; *kopa*—angry.

TRANSLATION

"This mere boy has blocked my intelligence. I can therefore understand that mother Sarasvatī has become angry with me.

PURPORT

In the *Bhagavad-gītā* it is clearly said that all intelligence comes from the Supreme Personality of Godhead, who is situated in everyone's heart as Paramātmā. The Paramātmā gave the *paṇḍita* the intelligence to understand that because he was proud of his learning and wanted to defeat even the Supreme Lord, by the will of the Lord and through the agency of mother Sarasvatī he had been defeated. One should not, therefore, be too proud of one's position. Even if one is a greatly learned scholar, if he commits an offense to the lotus feet of the Lord he will not be

able to speak properly, in spite of his learning. In every respect, we are controlled. Our only duty, therefore, is to surrender always to the lotus feet of the Lord and not be falsely proud. Mother Sarasvatī created this situation to favor the champion *paṇḍita* so that he might surrender unto Lord Caitanya Mahāprabhu.

adi.16.90

> *ye vyākhyā karila, se manuṣyera nahe śakti*
> *nimāñi-mukhe rahi' bale āpane sarasvatī*

SYNONYMS

ye vyākhyā—which explanation; *karila*—He has made; *se*—that; *manuṣyera*—of any human being; *nahe*—there is not; *śakti*—power; *nimāñi-mukhe*—in the mouth of this boy Nimāi; *rahi'*—remaining; *bale*—speaks; *āpane*—personally; *sarasvatī*—mother Sarasvatī.

TRANSLATION

"The wonderful explanation the boy has given could not have been possible for a human being. Therefore mother Sarasvatī must have spoken personally through His mouth."

adi.16.91

> *eta bhāvi' kahe—śuna, nimāñi paṇḍita*
> *tava vyākhyā śuni' āmi ha-ilāṅ vismita*

SYNONYMS

eta bhāvi—thinking like this; *kahe*—the *paṇḍita* says; *śuna*—hear; *nimāñi paṇḍita*—O Nimāi Paṇḍita; *tava*—Your; *vyākhyā*—explanations; *śuni'*—hearing; *āmi*—I; *ha-ilāṅ*—have become; *vismita*—struck with wonder.

TRANSLATION

Thinking thus, the paṇḍita said, "My dear Nimāi Paṇḍita, please hear me. Hearing Your explanation, I am simply struck with wonder.

adi.16.92

> *alaṅkāra nāhi paḍa, nāhi śāstrābhyāsa*
> *kemane e saba artha karile prakāśa*

SYNONYMS

alaṅkāra—the literary use of words; *nāhi pada*—You never read; *nāhi*—nor is there; *śāstra-abhyāsa*—long practice in the discussion of the *śāstras*; *kemane*—by which method; *e saba*—all these; *artha*—explanations; *karile*—You have made; *prakāśa*—manifestation.

TRANSLATION

"I am surprised. You are not a literary student and do not have long experience in studying the śāstras. How have You been able to explain all these critical points?"

adi.16.93

> *ihā śuni' mahāprabhu ati baḍa raṅgī*
> *tāṅhāra hṛdaya jāni' kahe kari' bhaṅgī*

SYNONYMS

ihā śuni'—hearing this; *mahāprabhu*—Caitanya Mahāprabhu; *ati*—very; *baḍa*—much; *raṅgī*—funny; *tāṅhāra*—his; *hṛdaya*—heart; *jāni'*—understanding; *kahe*—says; *kari'*—doing; *bhaṅgī*—indication.

TRANSLATION

Hearing this and understanding the paṇḍita's heart, Śrī Caitanya Mahāprabhu replied in a humorous way.

adi.16.94

> *śāstrera vicāra bhāla-manda nāhi jāni*
> *sarasvatī ye balāya, sei bali vāṇī*

SYNONYMS

śāstrera vicāra—discussion of *śāstra*; *bhāla-manda*—good or bad; *nāhi jāni*—do not know; *sarasvatī*—mother Sarasvatī; *ye balāya*—whatever she speaks; *sei*—those; *bali*—I say; *vāṇī*—words.

TRANSLATION

"My dear sir, I do not know what is good composition and what is bad. But whatever I have spoken must be understood to have been spoken by mother Sarasvatī."

adi.16.95

> *ihā śuni' digvijayī karila niścaya*
> *śiśu-dvāre devī more kaila parājaya*

SYNONYMS

ihā śuni'—hearing this; *dig-vijayī*—the champion; *karila*—admitted; *niścaya*—decision; *śiśu-dvāre*—through this boy; *devī*—mother Sarasvatī; *more*—unto me; *kaila*—has done; *parājaya*—defeat.

TRANSLATION

When he heard this judgment from Lord Caitanya Mahāprabhu, the paṇḍita sorrowfully wondered why mother Sarasvatī wanted to defeat him through a small boy.

adi.16.96

> *āji tāṅre nivedība, kari' japa-dhyāna*
> *śiśu-dvāre kaila more eta apamāna*

SYNONYMS

āji—today; *tāṅre*—unto her; *nivedība*—I shall offer my prayers; *kari'*—performing; *japa*—chanting; *dhyāna*—meditation; *śiśu-dvāre*—through a boy; *kaila*—has done; *more*—unto me; *eta*—so much; *apamāna*—insult.

TRANSLATION

"I shall offer prayers and meditation to the goddess of learning," the champion concluded, "and ask her why she has insulted me so greatly through this boy."

adi.16.97

> *vastutaḥ sarasvatī aśuddha śloka karāila*
> *vicāra-samaya tāṅra buddhi ācchādila*

SYNONYMS

vastutaḥ—in fact; *sarasvatī*—mother Sarasvatī; *aśuddha*—impure; *śloka*—verse; *karāila*—caused him to compose; *vicāra-samaya*—at the time of reviewing; *tāṅra*—his; *buddhi*—intelligence; *ācchādila*—covered.

TRANSLATION

Sarasvatī had in fact induced the champion to compose his verse in an impure way. Furthermore, when it was discussed she covered his intelligence, and thus the Lord's intelligence was triumphant.

adi.16.98

> *tabe śiṣya-gaṇa saba hāsite lāgila*
> *tā'-sabā niṣedhi' prabhu kavire kahila*

SYNONYMS

tabe—at that time; *śiṣya-gaṇa*—the disciples; *saba*—all; *hāsite*—to laugh; *lāgila*—began; *tā'-sabā*—all of them; *niṣedhi'*—forbidding; *prabhu*—the Lord; *kavire*—unto the poet; *kahila*—addressed.

TRANSLATION

When the poetic champion was thus defeated, all the Lord's disciples sitting there began to laugh loudly. But Lord Caitanya Mahāprabhu asked them not to do so, and He addressed the poet as follows.

adi.16.99

> *tumi baḍa paṇḍita, mahākavi-śiromaṇi*
> *yāṅra mukhe bāhirāya aiche kavya-vāṇī*

SYNONYMS

tumi—you; *baḍa paṇḍita*—greatly learned scholar; *mahā-kavi*—of all great poets; *śiromaṇi*—the topmost; *yāṅra*—of whom; *mukhe*—in the mouth; *bāhirāya*—emanates; *aiche*—such; *kāvya-vāṇī*—poetic language.

TRANSLATION

"You are the most learned scholar and the topmost of all great poets, for otherwise how could such fine poetry come from your mouth?

adi.16.100

> *tomāra kavitva yena gaṅgā-jala-dhāra*
> *tomā-sama kavi kothā nāhi dekhi āra*

SYNONYMS

tomāra—your; *kavitva*—poetic ingenuity; *yena*—like; *gaṅgā-jala-dhāra*—the flowing of the waters of the Ganges; *tomā-sama*—like you; *kavi*—poet; *kothā*—anywhere; *nāhi*—not; *dekhi*—I see; *āra*—anyone else.

TRANSLATION

"Your poetic skill is like the constant flow of the waters of the Ganges. I find no one in the world who can compete with you.

adi.16.101

> *bhavabhūti, jayadeva, āra kālidāsa*
> *tāṅ-sabāra kavitve āche doṣera prakāśa*

SYNONYMS

bhavabhūti—of the name Bhavabhūti; *jayadeva*—of the name Jayadeva; *āra*—and; *kālidāsa*—of the name Kālidāsa; *tāṅ-sabāra*—of all of them; *kavitve*—in the poetic power; *āche*—there is; *doṣera*—of faults; *prakāśa*—manifestation.

TRANSLATION

"Even in the poetic compositions of such great poets as Bhavabhūti, Jayadeva and Kālidāsa there are many examples of faults.

adi.16.102

> *doṣa-guṇa-vicāra—ei alpa kari' māni*
> *kavitva-karaṇe śakti, tāṅhā se vākhāni*

SYNONYMS

doṣa-guṇa-vicāra—therefore to criticize one's poetry as good or bad; *ei*—this; *alpa*—negligible; *kari'*—making; *māni*—I consider; *kavitva*—poetic ingenuity; *karaṇe*—in performing; *śakti*—power; *tāṅhā*—that; *se*—we; *vākhāni*—describe.

TRANSLATION

"Such mistakes should be considered negligible. One should see only how such poets have displayed their poetic power.

PURPORT

In *Śrīmad-Bhāgavatam* (1.5.11) it is said:

> *tad-vāg-visargo janatāgha-viplavo*
> *yasmin prati-ślokam abaddhavaty api*
> *nāmany anantasya yaśo 'ṅkitāni yat*
> *śṛṇvanti gāyanti gṛṇanti sādhavaḥ*

"In explaining the glories of the Lord, inexperienced men may compose poetry with many faults, but because it contains glorification of the Lord, great personalities read it, hear it and chant it." Despite its minute literary discrepancies, one must study poetry on the merit of its subject matter. According to Vaiṣṇava philosophy, any literature that glorifies the Lord, whether properly written or not, is first class. There need be no other considerations. The poetic compositions of Bhavabhūti, or Śrīkaṇṭha, include *Mālatī-mādhava, Uttara-carita, Vīra-carita* and many other similar Sanskrit dramas. This great poet was born during the time of Bhojarāja as the son of Nīlakaṇṭha, a *brāhmaṇa*. Kālidāsa flourished during the time of Mahārāja Vikramāditya, and he became the state poet. He composed some thirty or forty Sanskrit dramas, including *Kumāra-sambhava,*

Abhijñāna-śakuntala and *Megha-dūta*. His drama *Raghu-vaṁśa* is especially famous. We have already described Jayadeva in Chapter Thirteen of this *Ādi-līlā*.

adi.16.103

> *śaiśava-cāpalya kichu nā labe āmāra*
> *śiṣyera samāna muñi nā haṅ tomāra*

SYNONYMS

śaiśava—childish; *cāpalya*—impudence; *kichu*—anything; *nā*—do not; *labe*—please take; *āmāra*—My; *śiṣyera*—of disciples; *samāna*—the equal; *muñi*—I; *na*—not; *haṅ*—am; *tomāra*—your.

TRANSLATION

"I am not even fit to be your disciple. Therefore kindly do not take seriously whatever childish impudence I have shown.

adi.16.104

> *āji vāsā' yāha, kāli miliba ābāra*
> *śuniba tomāra mukhe śāstrera vicāra*

SYNONYMS

āji—today; *vāsā'*—resting place; *yāha*—go back; *kāli*—tomorrow; *miliba*—we will meet; *ābāra*—again; *śuniba*—I shall hear; *tomāra mukhe*—from your mouth; *śāstrera*—on the *śāstras*; *vicāra*—discussion.

TRANSLATION

"Please go back home, and tomorrow we may meet again so that I may hear discourses on the śāstras from your mouth."

adi.16.105

> *ei-mate nija ghare gelā dui jana*
> *kavi rātre kaila sarasvatī-ārādhana*

SYNONYMS

ei-mate—in this way; *nija ghare*—to their respective homes; *gelā*—went back; *dui jana*—both of them; *kavi*—poet; *rātre*—at night; *kaila*—performed; *sarasvatī*—of mother Sarasvatī; *ārādhana*—worship.

TRANSLATION

In this way both the poet and Caitanya Mahāprabhu went back to their homes, and at night the poet worshiped mother Sarasvatī.

adi.16.106

> *sarasvatī svapne tāṅre upadeśa kaila*
> *sākṣāt īśvara kari' prabhuke jānila*

SYNONYMS

sarasvatī—mother Sarasvatī; *svapne*—in a dream; *tāṅre*—unto him; *upadeśa*—advice; *kaila*—gave; *sākṣāt*—directly; *īśvara*—the Supreme Person; *kari'*—accepting; *prabhuke*—the Lord; *jānila*—he understood.

TRANSLATION

In a dream the goddess informed him of the Lord's position, and the poetic champion could understand that Lord Caitanya Mahāprabhu is the Supreme Personality of Godhead Himself.

adi.16.107

> *prāte āsi' prabhu-pade la-ila śaraṇa*
> *prabhu kṛpā kaila, tāṅra khaṇḍila bandhana*

SYNONYMS

prāte—in the morning; *āsi'*—coming back; *prabhu-pade*—at the lotus feet of the Lord; *la-ila*—took; *śaraṇa*—shelter; *prabhu*—the

Lord; *kṛpā*—mercy; *kaila*—showed; *tāṅra*—his; *khaṇḍila*—cut off; *bandhana*—all bondage.

TRANSLATION

The next morning the poet came to Lord Caitanya and surrendered unto His lotus feet. The Lord bestowed His mercy upon him and cut off all his bondage to material attachment.

PURPORT

The same process advocated by Lord Śrī Kṛṣṇa in His teachings of the*Bhagavad-gītā* as it is—"Surrender unto Me in all instances"—was advocated by Lord Caitanya Mahāprabhu. The champion surrendered unto the Lord, and the Lord favored him. One who is favored by the Lord is freed from material bondage, as stated in the *Bhagavad-gītā* (Bg. 4.9): *tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna.*

adi.16.108

> *bhāgyavanta digvijayī saphala-jīvana*
> *vidyā-bale pāila mahāprabhura caraṇa*

SYNONYMS

bhāgyavanta—very fortunate; *dig-vijayī*—the poetic champion; *sa-phala*—successful; *jīvana*—life; *vidyā-bale*—by the strength of

learning; *pāila*—got; *mahā-prabhura*—of Lord Śrī Caitanya Mahāprabhu; *caraṇa*—lotus feet.

TRANSLATION

The poetic champion was certainly most fortunate. His life was successful by dint of his vast learning and erudite scholarship, and thus he attained the shelter of Lord Caitanya Mahāprabhu.

PURPORT

Śrī Narottama dāsa Ṭhākura has sung that the best qualification for taking shelter of the lotus feet of Lord Caitanya is to be the most fallen because the Lord came specifically to deliver the fallen souls. In this age there are very few scholars. Almost everyone is a fallen meat-eater, drunkard, woman-hunter or gambler. Such persons are never considered learned scholars, even if they pose as such. Because these so-called scholars superficially see that Caitanya Mahāprabhu associates with the fallen souls, they think that He is meant for a lower class of men but that they do not need Him. Thus such scholars do not take to the Kṛṣṇa consciousness movement. To be puffed up with false learning, therefore, is a disqualification for accepting the Kṛṣṇa consciousness movement. But here is a special example, for although the poetic champion was a greatly learned scholar, the Lord also favored him because of his humble submission.

adi.16.109

> *e-saba līlā varṇiyāchena vṛndāvana-dāsa*
> *ye kichu viśeṣa ihāṅ karila prakāśa*

SYNONYMS

e-saba—all these; *līlā*—pastimes; *varṇiyāchena*—has described; *vṛndāvana-dāsa*—Vṛndāvana dāsa Ṭhākura; *ye kichu*—whatever; *viśeṣa*—specifics; *ihāṅ*—in this connection; *karila*—I have made; *prakāśa*—presentation.

TRANSLATION

Śrīla Vṛndāvana dāsa Ṭhākura has described all these incidents elaborately. I have only presented the specific incidents he has not described.

adi.16.110

> *caitanya-gosāñira līlā—amṛtera dhāra*
> *sarvendriya tṛpta haya śravaṇe yāhāra*

SYNONYMS

caitanya-gosāñira līlā—the pastimes of Lord Caitanya Mahāprabhu; *amṛtera dhāra*—drops of nectar; *sarva-indriya*—all senses; *tṛpta*—satisfied; *haya*—become; *śravaṇe*—by hearing; *yāhāra*—of them all.

TRANSLATION

The nectarean drops of Śrī Caitanya Mahāprabhu's pastimes can satisfy the senses of everyone who hears them.

adi.16.111

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-rūpa—Śrīla Rūpa Gosvāmī; *raghunātha*—Śrīla Raghunātha dāsa Gosvāmī; *pade*—at the lotus feet; *yāra*—whose; *āśa*—expectation; *caitanya-caritāmṛta*—the book named *Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *Thus end the Bhaktivedanta purports of the Śrī Caitanya-caritāmṛta, Ādi-līlā, Sixteenth Chapter, describing the pastimes of the Lord in His childhood and youth.*

Chapter 17

adi.17.1

vande svairādbhutehaṁ taṁ
caitanyaṁ yat-prasādataḥ
yavanāḥ sumanāyante
kṛṣṇa-nāma-prajalpakāḥ

SYNONYMS

vande—let me offer my obeisances; *svaira*—completely independent; *adbhuta*—and uncommon; *īham*—whose activities; *tam*—unto Him; *caitanyam*—Śrī Caitanya Mahāprabhu; *yat*—of whom; *prasādataḥ*—by the mercy; *yavanāḥ*—even the unclean; *sumanāyante*—are transformed into gentlemen; *kṛṣṇa-nāma*—of the holy name of Lord Kṛṣṇa; *prajalpakāḥ*—taking to the chanting.

TRANSLATION

Let me offer my respectful obeisances to Śrī Caitanya Mahāprabhu, by whose mercy even unclean yavanas become perfectly well-bred gentlemen by chanting the holy name of the Lord. Such is the power of Lord Śrī Caitanya Mahāprabhu.

PURPORT

There is a persistent misunderstanding between caste *brāhmaṇas* and advanced Vaiṣṇavas, or *gosvāmīs,* because caste *brāhmaṇas,* or *smārtas,* are of the opinion that one cannot become a *brāhmaṇa* unless he changes his body. As we have discussed several times, it is to be understood that by the supremely powerful potency of the Lord, as described by Kṛṣṇadāsa Kavirāja Gosvāmī, everything is possible. Caitanya Mahāprabhu is as fully independent as Kṛṣṇa. Therefore no one can interfere with His activities. If He wants, by His mercy He can convert even a *yavana,* an unclean follower of non-Vedic principles, into a perfectly well-behaved gentleman. This is actually happening in our propagation of the Kṛṣṇa consciousness movement. The members of the present Kṛṣṇa consciousness movement were not born in India, nor do they belong to the Vedic culture, but within the short time of four or five years they have become such wonderful devotees, simply by chanting the Hare Kṛṣṇa *mantra,* that even in India they are well received as perfectly well-behaved Vaiṣṇavas wherever they go.

Although less intelligent men cannot understand it, this is the special power of Lord Caitanya Mahāprabhu. Actually, the body of a Kṛṣṇa conscious person changes in many ways. Even in the United States, when our devotees chant on the street, American ladies and gentlemen inquire from them whether they are actually Americans because no one could expect Americans to become such nice devotees all of a sudden. Even Christian priests are greatly surprised that all these boys from Jewish and

Christian families have joined this Kṛṣṇa consciousness movement; before joining, they never regarded any principles of religion seriously, but now they have become sincere devotees of the Lord. Everywhere people express this astonishment, and we take great pride in the transcendental behavior of our students. Such wonders are possible, however, only by the mercy of Śrī Caitanya Mahāprabhu. They are not ordinary or mundane.

adi.17.2

> *jaya jaya śrī-caitanya jaya nityānanda*
> *jayādvaitacandra jaya gaura-bhakta-vṛnda*

SYNONYMS

jaya jaya—all glories; *śrī-caitanya*—to Lord Caitanya Mahāprabhu; *jaya*—all glories; *nityānanda*—to Lord Nityānanda Prabhu; *jaya advaita-candra*—all glories to Advaita Ācārya; *jaya gaura-bhakta-vṛnda*—all glories to the devotees of Lord Caitanya.

TRANSLATION

All glories to Lord Caitanya Mahāprabhu! All glories to Lord Nityānanda Prabhu! All glories to Advaita Ācārya! And all glories to the devotees of Lord Caitanya!

adi.17.3

> *kaiśora-līlāra sūtra karila gaṇana*
> *yauvana-līlāra sūtra kari anukrama*

SYNONYMS

kaiśora-līlāra—of the activities before His youth; *sūtra*—synopsis; *karila*—I have done; *gaṇana*—an enumeration; *yauvana-līlāra*—of the pastimes of youth; *sūtra*—synopsis; *kari*—I enumerate; *anukrama*—in chronological order.

TRANSLATION

I have already given a synopsis of the kaiśora-līlā of Śrī Caitanya Mahāprabhu. Now let me enumerate His youthful pastimes in chronological order.

adi.17.4

> *vidyā-saundarya-sad-veśa-*
> *sambhoga-nṛtya-kīrtanaiḥ*
> *prema-nāma-pradānaiś ca*
> *gauro dīvyati yauvane*

SYNONYMS

vidyā—education; *saundarya*—beauty; *sat-veśa*—nice dress; *sambhoga*—enjoyment; *nṛtya*—dancing; *kīrtanaiḥ*—by chanting;

prema-nāma—the holy name of the Lord, which induces one to become a devotee; *pradānaiḥ*—by distributing; *ca*—and; *gauraḥ*—Lord Śrī Gaurasundara; *dīvyati*—illuminated; *yauvane*—in His youth.

TRANSLATION

Exhibiting His scholarship, beauty and fine dress, Lord Caitanya danced, as He chanted and distributed the holy name of the Lord to awaken dormant love of Kṛṣṇa. Thus Lord Śrī Gaurasundara shone in His youthful pastimes.

adi.17.5

> *yauvana-praveśe aṅgera aṅga vibhūṣaṇa*
> *divya vastra, divya veśa, mālya-candana*

SYNONYMS

yauvana-praveśe—on the entrance of His youth; *aṅgera*—of the body; *aṅga*—limbs; *vibhūṣaṇa*—ornaments; *divya*—transcendental; *vastra*—garments; *divya*—transcendental; *veśa*—dress; *mālya*—garland; *candana*—(smeared with) sandalwood pulp.

TRANSLATION

As He entered His youth, the Lord decorated Himself with ornaments, dressed Himself in fine cloth,

garlanded Himself with flowers and smeared Himself with sandalwood.

adi.17.6

> *vidyāra auddhatye kāhoṅ nā kare gaṇana*
> *sakala paṇḍita jini' kare adhyāpana*

SYNONYMS

vidyāra auddhatye—because of pride in education; *kāhoṅ*—anyone; *nā*—does not; *kare*—do; *gaṇana*—care; *sakala*—all; *paṇḍita*—learned scholars; *jini'*—conquering; *kare*—does; *adhyāpana*—studies.

TRANSLATION

By dint of pride in His education, Śrī Caitanya Mahāprabhu, not caring for anyone else, defeated all kinds of learned scholars while executing His studies.

adi.17.7

> *vāyu-vyādhi-cchale kaila prema parakāśa*
> *bhakta-gaṇa lañā kaila vividha vilāsa*

SYNONYMS

vāyu-vyādhi—disease caused by disturbance of the air in the body; *chale*—on the plea of; *kaila*—made; *prema*—love of Godhead; *parakāśa*—manifestation; *bhakta-gaṇa*—the devotees; *lañā*—taking with Him; *kaila*—did; *vividha*—varieties of; *vilāsa*—pastimes.

TRANSLATION

In His youth, the Lord, on the plea of disturbances of the bodily airs, exhibited His ecstatic love of Kṛṣṇa on the plea of disturbances of the bodily airs. Accompanied by His confidential devotees, He enjoyed various pastimes in this way.

PURPORT

According to Āyur-vedic treatment, the entire physiological system is conducted by three elements, namely, *vāyu, pitta* and *kapha* (air, bile and mucus). Secretions within the body transform into other secretions like blood, urine and stool, but if there are disturbances in the metabolism, the secretions turn into *kapha* (mucus) by the influence of the air within the body. According to the Ayur-vedic system, when the secretion of bile and formation of mucus disturb the air circulating within the body, fifty-nine varieties of disease may occur. One of such diseases is craziness.

On the plea of disturbance of the bodily air and metabolism, Śrī Caitanya Mahāprabhu acted as if crazy. Thus in His school He began to explain the grammar of verbs through Kṛṣṇa consciousness. Explaining everything in grammar in relationship to Kṛṣṇa, the Lord induced His students to refrain from worldly education, for it is better to become Kṛṣṇa conscious and in this way attain the highest perfectional platform of education. On these grounds, Śrī Jīva Gosvāmī later compiled the grammar entitled *Hari-nāmāmṛta-vyākaraṇa*. People in general consider such explanations crazy. Therefore the Lord's purpose in His attitude of craziness was to explain that there is nothing within our experience but Kṛṣṇa consciousness, for everything may be dovetailed with Kṛṣṇa consciousness. These pastimes of Lord Caitanya Mahāprabhu have been very vividly described in the *Caitanya-bhāgavata, Madhya-khaṇḍa,* Chapter One.

adi.17.8

> *tabeta karilā prabhu gayāte gamana*
> *īśvara-purīra saṅge tathāi milana*

SYNONYMS

tabeta—thereafter; *karilā*—did; *prabhu*—Lord Caitanya Mahāprabhu; *gayāte*—to Gayā; *gamana*—travel; *īśvara-purīra saṅge*—with Īśvara Purī; *tathāi*—there; *milana*—meeting.

TRANSLATION

Thereafter the Lord went to Gayā. There He met Śrīla Īśvara Purī.

PURPORT

Śrī Caitanya Mahāprabhu went to Gayā to offer respectful oblations to His forefathers. This process is called *piṇḍa-dāna*. In Vedic society, after the death of a relative, especially one's father or mother, one must go to Gayā and there offer oblations to the lotus feet of Lord Viṣṇu. Therefore hundreds and thousands of men gather in Gayā daily to offer such oblations, or *śrāddha*. Following this principle, Lord Caitanya Mahāprabhu also went there to offer *piṇḍa* to His dead father. Fortunately He met Īśvara Purī there.

adi.17.9

> *dīkṣā-anantare haila, premera prakāśa*
> *deśe āgamana punaḥ premera vilāsa*

SYNONYMS

dīkṣā—initiation; *anantare*—immediately after; *haila*—became; *premera*—of love of Godhead; *prakāśa*—exhibition; *deśe*—in His home country; *āgamana*—coming back; *punaḥ*—again; *premera*—of love of God; *vilāsa*—enjoyment.

TRANSLATION

In Gayā, Śrī Caitanya Mahāprabhu was initiated by Īśvara Purī, and immediately afterwards He exhibited signs of love of Godhead. He again displayed such symptoms after returning home.

PURPORT

When Śrī Caitanya Mahāprabhu went to Gayā, accompanied by many of His disciples, He became sick on the way. He had such a high fever that He asked His students to bring water that had washed the feet of *brāhmaṇas,* and when they brought it the Lord drank it and was cured. Therefore everyone should respect the position of a *brāhmaṇa,* as indicated by Śrī Caitanya Mahāprabhu. Neither the Lord nor His followers displayed any disrespect to *brāhmaṇas*.

The followers of the Lord must be prepared to offer *brāhmaṇas* all due respect. But preachers of Lord Caitanya's cult object if someone presents himself as a *brāhmaṇa* without having the necessary qualifications. The followers of Lord Caitanya cannot blindly accept that everyone born in a *brāhmaṇa* family is a *brāhmaṇa*. Therefore one should not indiscriminately follow the Lord's example of showing respect to *brāhmaṇas* by drinking water that has washed their feet. Gradually the *brāhmaṇa* families have become degraded because of the contamination of Kali-yuga. Thus they misguide people by exploiting their sentiments.

adi.17.10

> *śacīke prema-dāna, tabe advaita-milana*
> *advaita pāila viśvarūpa-daraśana*

SYNONYMS

śacīke—unto mother Śacīdevī; *prema-dāna*—giving love of Godhead; *tabe*—thereafter; *advaita*—with Advaita Ācārya; *milana*—meeting; *advaita*—Advaita Ācārya; *pāila*—received; *viśva-rūpa*—of the universal form of the Lord; *daraśana*—vision.

TRANSLATION

Thereafter the Lord delivered love of Kṛṣṇa to His mother, Śacīdevī, nullifying her offense at the feet of Advaita Ācārya. Thus there was a meeting with Advaita Ācārya, who later had a vision of the Lord's universal form.

PURPORT

One day Śrī Caitanya Mahāprabhu was sitting on the throne of Viṣṇu in the house of Śrīvāsa Prabhu, and in a mood of His own He said, "My mother has offended the lotus feet of Advaita Ācārya. Unless she nullifies this offense at the lotus feet of a Vaiṣṇava, it will not be possible for her to achieve love of Kṛṣṇa." Hearing this, all the devotees went to bring Advaita Ācārya there. While coming to see the Lord, Advaita Ācārya was glorifying the

characteristics of mother Śacīdevī, and thus upon arriving He fell down on the ground in ecstasy. Then, under the instruction of Lord Caitanya, Śacīdevī took advantage of this situation to touch Advaita Ācārya's lotus feet. Śrī Caitanya Mahāprabhu was very much pleased by His mother's action, and He said, "Now My mother's offense at the lotus feet of Advaita Ācārya has been rectified, and she may have love of Kṛṣṇa without difficulty." By this example Lord Caitanya taught everyone that although one may be very much advanced in Kṛṣṇa consciousness, if one offends the lotus feet of a Vaiṣṇava his advancement will not bear fruit. We should therefore be very much conscious not to offend a Vaiṣṇava. *Caitanya-caritāmṛta* has described such an offense as follows:

> *yadi vaiṣṇava-aparādha uṭhe hātī mātā*
> *upāḍe vā chiṇḍe, tāra śukhi' yāya pātā*

(Cc. Madhya 19.156)

As a mad elephant may trample all the plants in a garden, so by committing one offense at the lotus feet of a Vaiṣṇava one may spoil all the devotional service he has accumulated in his life.

After this incident, one day Advaita Ācārya Prabhu requested Caitanya Mahāprabhu to display the universal form He had very kindly shown Arjuna. Lord Caitanya agreed to this proposal, and Advaita Prabhu was fortunate enough to see the universal form of the Lord.

adi.17.11

> *prabhura abhiṣeka tabe karila śrīvāsa*
> *khāṭe vasi' prabhu kailā aiśvarya prakāśa*

SYNONYMS

prabhura—of the Lord; *abhiṣeka*—worship; *tabe*—after that; *karila*—did; *śrīvāsa*—of the name Śrīvāsa; *khāṭe*—on the cot; *vasi'*—sitting; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *kailā*—did; *aiśvarya*—opulence; *prakāśa*—manifestation.

TRANSLATION

Śrīvāsa Ṭhākura then worshiped Lord Caitanya Mahāprabhu by the process of abhiṣeka. Sitting on a cot, the Lord exhibited transcendental opulence.

PURPORT

Abhiṣeka is a special function for the installation of the Deity. In this ceremony the Deity is bathed with milk and water and then worshiped and given a change of dress. This *abhiṣeka* function was especially observed at the house of Śrīvāsa. All the devotees, according to their means, worshiped the Lord with all kinds of paraphernalia, and the Lord gave benedictions to each devotee according to his desire.

adi.17.12

> *tabe nityānanda-svarūpera āgamana*
> *prabhuke miliyā pāila ṣaḍ-bhuja-darśana*

SYNONYMS

tabe—thereafter; *nityānanda-svarūpera*—of the Personality of Godhead Nityānanda; *āgamana*—appearance; *prabhuke*—Lord Caitanya Mahāprabhu; *miliyā*—meeting; *pāila*—obtained; *ṣaṭ-bhuja-darśana*—a vision of the six-armed Śrī Caitanya Mahāprabhu.

TRANSLATION

After this function at the house of Śrīvāsa Ṭhākura, Nityānanda Prabhu appeared, and when He met with Lord Caitanya He got the opportunity to see Him in His six-armed form.

PURPORT

The form of Ṣaḍ-bhuja, the six-armed Lord Gaurasundara, is a representation of three incarnations. The form of Śrī Rāmacandra is symbolized by a bow and arrow, the form of Lord Śrī Kṛṣṇa is symbolized by a stick and flute like those generally held by a cowherd boy, and Lord Caitanya Mahāprabhu is symbolized by a *sannyāsa-daṇḍa* and *kamaṇḍalu,* or waterpot.

Śrīla Nityānanda Prabhu was born in the village of Ekacakra in the district of Birbhum as the son of Padmāvatī and Hāḍāi Paṇḍita. In His childhood He played like Balarāma. When He was growing up, a *sannyāsī* came to the house of Hāḍāi Paṇḍita, begging to have the *paṇḍita's* son as his *brahmacārī* assistant. Hāḍāi Paṇḍita immediately agreed and delivered his son to him, although the separation was greatly shocking, so much so that Hāḍāi lost his life after the separation. Nityānanda Prabhu traveled on many pilgrimages with the *sannyāsī*. It is said that for many days He lived at Mathurā with him, and at that time He heard about Lord Caitanya Mahāprabhu's pastimes in Navadvīpa. Therefore He came down to Bengal to see the Lord. When Lord Nityānanda came to Navadvīpa, He was a guest at the house of Nandana Ācārya. Understanding that Nityānanda Prabhu had arrived, Lord Caitanya sent His devotees to Him, and thus there was a meeting between Śrī Caitanya Mahāprabhu and Nityānanda Prabhu.

adi.17.13

> *prathame ṣaḍ-bhuja tāṅre dekhāila īśvara*
> *śaṅkha-cakra-gadā-padma-śārṅga-veṇu-dhara*

SYNONYMS

prathame—at first; *ṣaṭ-bhuja*—six-armed; *tāṅre*—unto Him; *dekhāila*—showed; *īśvara*—the Lord; *śaṅkha*—conchshell; *cakra*—

disc; *gadā*—club; *padma*—lotus flower; *śārṅga*—bow; *veṇu*—flute; *dhara*—carrying.

TRANSLATION

One day Lord Caitanya Mahāprabhu exhibited to Lord Nityānanda Prabhu a six-armed form bearing a conchshell, disc, club, lotus flower, bow and flute.

adi.17.14

> *tabe catur-bhuja hailā, tina aṅga vakra*
> *dui haste veṇu bājāya, duye śaṅkha-cakra*

SYNONYMS

tabe—thereafter; *catuḥ-bhuja*—four-armed; *hailā*—became; *tina*—three; *aṅga*—body; *vakra*—curved; *dui haste*—in two hands; *veṇu bājāya*—blowing the flute; *duye*—in two (hands); *śaṅkha-cakra*—conchshell and disc.

TRANSLATION

Thereafter the Lord showed Him His four-armed form, standing in a three-curved posture. With two hands He played upon a flute, and in the other two He carried a conchshell and disc.

adi.17.15

> *tabe ta' dvi-bhuja kevala vaṁśī-vadana*
> *śyāma-aṅga pīta-vastra vrajendra-nandana*

SYNONYMS

tabe—thereafter; *ta'*—certainly; *dvi-bhuja*—two-handed; *kevala*—only; *vaṁśī*—flute; *vadana*—on the mouth; *śyāma*—bluish; *aṅga*—body; *pīta-vastra*—yellow dress; *vrajendra-nandana*—the son of Nanda Mahārāja.

TRANSLATION

Finally the Lord showed Nityānanda Prabhu His two-armed form of Kṛṣṇa, the son of Mahārāja Nanda, simply playing on His flute, His bluish body dressed in yellow garments.

PURPORT

Śrī Caitanya-maṅgala vividly elaborates upon this description.

adi.17.16

> *tabe nityānanda-gosāñira vyāsa-pūjana*
> *nityānandāveśe kaila muṣala dhāraṇa*

SYNONYMS

tabe—thereafter; *nityānanda*—of the name Nityānanda; *gosāñira*—of the Lord; *vyāsa-pūjana*—worshiping Vyāsadeva or the spiritual master; *nityānanda-āveśe*—in the ecstasy of becoming Nityānanda; *kaila*—did; *muṣala dhāraṇa*—carrying a plowlike weapon called a *muṣala*.

TRANSLATION

Nityānanda Prabhu then arranged to offer Vyāsa-pūjā, or worship of the spiritual master, to Lord Śrī Gaurasundara. But Lord Caitanya carried the plowlike weapon called muṣala in the ecstasy of being Nityānanda Prabhu.

PURPORT

By the order of Śrī Caitanya Mahāprabhu, Nityānanda Prabhu arranged for Vyāsa-pūjā of the Lord on the night of the full moon. He arranged for the Vyāsa-pūjā, or *guru-pūjā,* through the agency of Vyāsadeva. Since Vyāsadeva is the original *guru* (spiritual master) of all who follow the Vedic principles, worship of the spiritual master is called Vyāsa-pūjā. Nityānanda Prabhu arranged for the Vyāsa-pūjā, and *saṅkīrtana* was going on, but when He tried to put a garland on the shoulder of Śrī Caitanya Mahāprabhu, He saw Himself in Lord Caitanya. There is no difference between the spiritual positions of Lord Caitanya Mahāprabhu and Nityānanda Prabhu, or Kṛṣṇa and Balarāma. All of Them are but different manifestations of the Supreme

Personality of Godhead. During this special ceremony, all the devotees of Lord Caitanya Mahāprabhu could understand that there is no difference between Lord Caitanya and Nityānanda Prabhu.

adi.17.17

> *tabe śacī dekhila, rāma-kṛṣṇa—dui bhāi*
> *tabe nistārila prabhu jagāi-mādhāi*

SYNONYMS

tabe—thereafter; *śacī*—mother Śacīdevī; *dekhila*—saw; *rāma-kṛṣṇa*—Lord Kṛṣṇa and Lord Balarāma; *dui bhāi*—two brothers; *tabe*—thereafter; *nistārila*—delivered; *prabhu*—the Lord; *jagāi-mādhāi*—the two brothers Jagāi and Mādhāi.

TRANSLATION

Thereafter mother Śacīdevī saw the brothers Kṛṣṇa and Balarāma in Their manifestation of Lord Caitanya and Nityānanda. Then the Lord delivered the two brothers Jagāi and Mādhāi.

PURPORT

One night Śacīdevī dreamt that the Deities in her house, Kṛṣṇa and Balarāma, had taken the forms of Caitanya and Nityānanda and were fighting one another, as children do, to eat the *naivedya,* or offering to the Deities. On the next day, by the will

of Lord Caitanya, Śacīdevī invited Nityānanda to take *prasāda* at her house. Thus Viśvambhara (Lord Caitanya) and Nityānanda were eating together, and Śacīdevī realized that They were none other than Kṛṣṇa and Balarāma. Seeing this, she fainted.

Jagāi and Mādhāi were two brothers born in Navadvīpa in a respectable *brāhmaṇa* family who later became addicted to all kinds of sinful activities. By the order of Lord Caitanya, both Nityānanda Prabhu and Haridāsa Ṭhākura used to preach the cult of Kṛṣṇa consciousness door to door. In the course of such preaching they found Jagāi and Mādhāi, two maddened drunken brothers, who, upon seeing them, began to chase them. On the next day, Mādhāi struck Nityānanda Prabhu on the head with a piece of earthen pot, thus drawing blood. When Śrī Caitanya Mahāprabhu heard of this, He immediately came to the spot, ready to punish both brothers, but when the all-merciful Lord Gaurāṅga saw Jagāi's repentant behavior, He immediately embraced him. By seeing the Supreme Personality of Godhead face to face and embracing Him, both the sinful brothers were at once cleansed. Thus they received initiation into the chanting of the Hare Kṛṣṇa *mahā-mantra* from the Lord and were delivered.

adi.17.18

> *tabe sapta-prahara chilā prabhu bhāvāveśe*
> *yathā tathā bhakta-gaṇa dekhila viśeṣe*

SYNONYMS

tabe—thereafter; *sapta-prahara*—twenty-one hours; *chilā*—remained; *prabhu*—the Lord; *bhāva-āveśe*—in ecstasy; *yathā*—anywhere; *tathā*—everywhere; *bhakta-gaṇa*—the devotees; *dekhila*—saw; *viśeṣe*—specifically.

TRANSLATION

After this incident, the Lord remained in an ecstatic position for twenty-one hours, and all the devotees saw His specific pastimes.

PURPORT

In the Deity's room there must be a bed for the Deity behind the Deity's throne. (This system should immediately be introduced in all our centers. It does not matter whether the bed is big or small; it should be of a size the Deity room can conveniently accommodate, but there must be at least a small bed.) One day in the house of Śrīvāsa Ṭhākura, Lord Caitanya Mahāprabhu sat down on the bed of Viṣṇu, and all the devotees worshiped Him with the Vedic *mantras* of the *Puruṣa-sūkta,* beginning with *sahasra-śīrṣā puruṣaḥ sahasrākṣaḥ sahasra-pāt*. This *veda-stuti* should also be introduced, if possible, for installations of Deities. While bathing the Deity, all the priests and devotees must chant this *Puruṣa-sūkta* and offer the appropriate paraphernalia for worshiping the Deity, such as flowers, fruits, incense, *ārati* paraphernalia, *naivedya, vastra* and ornaments. All the devotees worshiped Lord Caitanya Mahāprabhu in this

way, and the Lord remained in ecstasy for seven *praharas,* or twenty-one hours. He took this opportunity to show the devotees that He is the original Supreme Personality of Godhead, Kṛṣṇa, who is the source of all other incarnations, as confirmed in the *Bhagavad-gītā* (Bg. 10.8): *ahaṁ sarvasya prabhavo mattaḥ sarvaṁ pravartate*. All the different forms of the Supreme Personality of Godhead, or *viṣṇu-tattva,* emanate from the body of Lord Kṛṣṇa. Lord Caitanya Mahāprabhu exposed all the private desires of the devotees, and thus all of them became fully confident that Lord Caitanya is the Supreme Personality of Godhead.

Some devotees call this exhibition of ecstasy by the Lord *sāta-prahariyā bhāva,* or "the ecstasy of twenty-one hours," and others call it *mahābhāva-prakāśa* or *mahā-prakāśa*. There are other descriptions of this *sāta-prahariyā bhāva* in the *Caitanya-bhāvagata,* Chapter Nine, which mentions that Śrī Caitanya Mahāprabhu blessed a maidservant named Duḥkhī with the name Sukhī. He called for Kholāvecā Śrīdhara, and showed him His *mahā-prakāśa*. Then He called for Murāri Gupta and showed him His feature as Lord Rāmacandra. He offered His blessings to Haridāsa Ṭhākura, and at this time He also asked Advaita Prabhu to explain the *Bhagavad-gītā* as it is (*gītāra satya-pāṭha*) and showed special favor to Mukunda.

adi.17.19

> *varāha-āveśa hailā murāri-bhavane*
> *tāṅra skandhe caḍi' prabhu nācilā aṅgane*

SYNONYMS

varāha-āveśa—the ecstasy of becoming Varāhadeva; *hailā*—became; *murāri-bhavane*—in the house of Murāri Gupta; *tāṅra skandhe*—on the shoulders of Murāri Gupta; *caḍi'*—riding; *prabhu*—the Lord; *nācilā*—danced; *aṅgane*—in the yard.

TRANSLATION

One day Śrī Caitanya Mahāprabhu felt the ecstasy of the boar incarnation and got up on the shoulders of Murāri Gupta. Thus they both danced in Murāri Gupta's courtyard.

PURPORT

One day Caitanya Mahāprabhu began to cry out, "Śūkara! Śūkara!" Thus crying out for the boar incarnation of the Lord, He assumed His form as the boar incarnation and got up on the shoulders of Murāri Gupta. He carried a small *gāḍu,* a small waterpot with a nozzle, and thus He symbolically picked up the earth from the depths of the ocean, for this is the pastime of Lord Varāha.

adi.17.20

> *tabe śuklāmbarera kaila taṇḍula-bhakṣaṇa*
> *'harer nāma' ślokera kaila artha vivaraṇa*

SYNONYMS

tabe—thereafter; *śuklāmbarera*—of Śuklāmbara Brahmacārī; *kaila*—did; *taṇḍula*—raw rice; *bhakṣaṇa*—eating; *harer nāma ślokera*—of the verse celebrated as such; *kaila*—did; *artha*—of the meaning; *vivaraṇa*—explanation.

TRANSLATION

After this incident the Lord ate raw rice given by Śuklāmbara Brahmacārī and explained very elaborately the import of the "harer nāma" śloka mentioned in the Bṛhan-nāradīya Purāṇa.

PURPORT

Śuklāmbara Brahmacārī resided in Navadvīpa on the bank of the Ganges. When Śrī Caitanya Mahāprabhu was dancing in ecstasy, he approached the Lord with a begging bag containing rice. The Lord was so pleased with His devotee that immediately He snatched the bag and began to eat the raw rice. No one forbade Him, and thus He finished the entire supply of rice.

adi.17.21

> *harer nāma harer nāma*
> *harer nāmaiva kevalam*
> *kalau nāsty eva nāsty eva*
> *nāsty eva gatir anyathā*

SYNONYMS

hareḥ nāma—the holy name of the Lord; *hareḥ nāma*—the holy name of the Lord; *hareḥ nāma*—the holy name of the Lord; *eva*—certainly; *kevalam*—only; *kalau*—in the Age of Kali; *na asti*—there is none; *eva*—certainly; *na asti*—there is none; *eva*—certainly; *na asti*—there is none; *eva*—certainly; *gatiḥ*—destination; *anyathā*—otherwise.

TRANSLATION

“ 'In this Age of Kali there is no other means, no other means, no other means for self-realization than chanting the holy name, chanting the holy name, chanting the holy name of Lord Hari.'

adi.17.22

> *kali-kāle nāma-rūpe kṛṣṇa-avatāra*
> *nāma haite haya sarva-jagat-nistāra*

SYNONYMS

kali-kāle—in this Age of Kali; *nāma-rūpe*—in the form of the holy name; *kṛṣṇa*—Lord Kṛṣṇa; *avatāra*—incarnation; *nāma*—holy name; *haite*—from; *haya*—becomes; *sarva*—all; *jagat*—of the world; *nistāra*—deliverance.

TRANSLATION

"In this Age of Kali, the holy name of the Lord, the Hare Kṛṣṇa mahā-mantra, is the incarnation of Lord Kṛṣṇa. Simply by chanting the holy name, one associates with the Lord directly. Anyone who does this is certainly delivered.

adi.17.23

> *dārḍhya lāgi' 'harer nāma'-ukti tina-vāra*
> *jaḍa loka bujhāite punaḥ 'eva'-kāra*

SYNONYMS

dārḍhya lāgi'—in the matter of emphasizing; *harer nāma*—of the holy name of Lord Hari; *ukti*—there is utterance; *tina-vāra*—three times; *jaḍa loka*—ordinary common people; *bujhāite*—just to make them understand; *punaḥ*—again; *eva-kāra*—the word *eva,* or "certainly."

TRANSLATION

"This verse repeats the word 'eva' ['certainly'] three times for emphasis, and it also three times repeats 'harer nāma' ['the holy name of the Lord'], just to make common people understand.

PURPORT

To emphasize something to an ordinary person, one may repeat it three times, just as one might say, "You must do this! You must do this! You must do this!" Thus the *Bṛhan-nāradīya Purāṇa* repeatedly emphasizes the chanting of the holy name so that people may take it seriously and thus free themselves from the clutches of *māyā*. It is our practical experience in the Kṛṣṇa consciousness movement all over the world that many millions of people are factually coming to the spiritual stage of life simply by chanting the Hare Kṛṣṇa *mahā-mantra* regularly, according to the prescribed principles. Therefore our request to all our students is that they daily chant at least sixteen rounds of this *harer nāma mahā-mantra* offenselessly, following the regulative principles. Thus their success will be assured without a doubt.

adi.17.24

> *'kevala'-śabde punarapi niścaya-karaṇa*
> *jñāna-yoga-tapa-karma-ādi nivāraṇa*

SYNONYMS

'kevala'-śabde—by the word *kevala,* or "only"; *punarapi*—again; *niścaya-karaṇa*—final decision; *jñāna*—cultivation of knowledge; *yoga*—practice of the mystic *yoga* system; *tapa*—austerity; *karma*—fruitive activities; *ādi*—and so on; *nivāraṇa*—prohibition.

TRANSLATION

"The use of the word 'kevala' ['only'] prohibits all other processes, such as cultivation of knowledge, practice of mystic yoga, and performance of austerities and fruitive activities.

PURPORT

Our Kṛṣṇa consciousness movement stresses the chanting of the Hare Kṛṣṇa *mantra* only, whereas those who do not know the secret of success for this Age of Kali unnecessarily indulge in the cultivation of knowledge, the practice of mystic *yoga* or the performance of fruitive activities or useless austerities. They are simply wasting their time and misleading their followers. When we point this out very plainly to an audience, members of opposing groups become angry at us. But according to the injunctions of the *śāstras,* we cannot make compromises with these so-called *jñānīs, yogīs, karmīs* and *tapasvīs*. When they say they are as good as we are, we must say that only we are good and that they are not good. This is not our obstinacy; it is the injunction of the *śāstras*. We must not deviate from the

injunctions of the *śāstras*. This is confirmed in the next verse of *Caitanya-caritāmṛta*.

adi.17.25

> *anyathā ye māne, tāra nāhika nistāra*
> *nāhi, nāhi, nāhi—e tina 'eva'-kāra*

SYNONYMS

anyathā—otherwise; *ye*—anyone who; *māne*—accepts; *tāra*—of him; *nāhika*—there is no; *nistāra*—deliverance; *nāhi nāhi nāhi*—there is nothing else, nothing else, nothing else; *e*—in this; *tina*—three; *eva-kāra*—bearing the meaning of emphasis.

TRANSLATION

"This verse clearly states that anyone who accepts any other path cannot be delivered. This is the reason for the triple repetition 'nothing else, nothing else, nothing else,' which emphasizes the real process of self-realization.

adi.17.26

> *tṛṇa haite nīca hañā sadā labe nāma*
> *āpani nirabhimānī, anye dibe māna*

SYNONYMS

tṛṇa—grass; *haite*—than; *nīca*—lower; *hañā*—becoming; *sadā*—always; *labe*—chant; *nāma*—the holy name; *āpani*—personally; *nirabhimānī*—without honor; *anye*—unto others; *dibe*—you should give; *māna*—all respect.

TRANSLATION

"To chant the holy name always, one should be humbler than the grass in the street and devoid of all desire for personal honor, but one should offer others all respectful obeisances.

adi.17.27

> *taru-sama sahiṣṇutā vaiṣṇava karibe*
> *bhartsana-tāḍane kāke kichu nā balibe*

SYNONYMS

taru-sama—like a tree; *sahiṣṇutā*—forbearance; *vaiṣṇava*—devotee; *karibe*—should practice; *bhartsana*—rebuking; *tāḍane*—chastising; *kāke*—unto anyone; *kichu*—something; *nā*—not; *balibe*—will utter.

TRANSLATION

"A devotee engaged in chanting the holy name of the Lord should practice forbearance like that of a tree.

Even if rebuked or chastised, he should not say anything to others to retaliate.

adi.17.28

> *kāṭileha taru yena kichu nā bolaya*
> *śukāiyā mare, tabu jala nā māgaya*

SYNONYMS

kāṭileha—even being cut; *taru*—the tree; *yena*—as; *kichu*—something; *nā*—not; *bolaya*—says; *śukāiyā*—drying up; *mare*—dies; *tabu*—still; *jala*—water; *nā*—does not; *māgaya*—ask for.

TRANSLATION

"For even if one cuts a tree, it never protests, nor even if it is drying up and dying it does it ask anyone for water.

PURPORT

This practice of forbearance (*tṛṇād api sunīcena*) is very difficult, but when one actually engages in chanting the Hare Kṛṣṇa *mantra,* the quality of forbearance automatically develops. A person advanced in spiritual consciousness through the chanting of the Hare Kṛṣṇa *mantra* need not practice to develop it separately, for a devotee develops all good qualities simply by chanting the Hare Kṛṣṇa *mantra* regularly.

adi.17.29

> *ei-mata vaiṣṇava kāre kichu nā māgiba*
> *ayācita-vṛtti, kiṁvā śāka-phala khāiba*

SYNONYMS

ei-mata—in this way; *vaiṣṇava*—a devotee; *kāre*—from anyone; *kichu*—anything; *nā*—not; *māgiba*—shall ask for; *ayācita-vṛtti*—the profession of not asking for anything; *kiṁvā*—or; *śāka*—vegetables; *phala*—fruits; *khāiba*—shall eat.

TRANSLATION

"Thus a Vaiṣṇava should not ask anything from anyone else. If someone gives him something without being asked, he should accept it, but if nothing comes, a Vaiṣṇava should be satisfied to eat whatever vegetables and fruits are easily available.

adi.17.30

> *sadā nāma la-iba, yathā-lābhete santoṣa*
> *eita ācāra kare bhakti-dharma-poṣa*

SYNONYMS

sadā—always; *nāma*—the holy name; *la-iba*—one should chant; *yathā*—inasmuch as; *lābhete*—gains; *santoṣa*—satisfaction; *eita*—

this; *ācāra*—behavior; *kare*—does; *bhakti-dharma*—of devotional service; *poṣa*—maintenance.

TRANSLATION

"One should strictly follow the principle of always chanting the holy name, and one should be satisfied with whatever he gets easily. Such devotional behavior solidly maintains one's devotional service.

adi.17.31

> *tṛṇād api su-nīcena*
> *taror iva sahiṣṇunā*
> *amāninā māna-dena*
> *kīrtanīyaḥ sadā hariḥ*

SYNONYMS

tṛṇāt api—than downtrodden grass; *su-nīcena*—being lower; *taroḥ*—than a tree; *iva*—like; *sahiṣṇunā*—with tolerance; *amāninā*—without being puffed up by false pride; *māna-dena*—giving respect to all; *kīrtanīyaḥ*—to be chanted; *sadā*—always; *hariḥ*—the holy name of the Lord.

TRANSLATION

"One who thinks himself lower than the grass, who is more tolerant than a tree, and who does not expect personal honor yet is always prepared to give all respect

to others can very easily always chant the holy name of the Lord."

PURPORT

The grass is specifically mentioned in this verse because everyone tramples upon it yet the grass never protests. This example indicates that a spiritual master or leader should not be proud of his position; being always humbler than an ordinary common man, he should go on preaching the cult of Caitanya Mahāprabhu by chanting the Hare Kṛṣṇa *mantra*.

adi.17.32

> *ūrdhva-bāhu kari' kahoṅ, śuna, sarva-loka*
> *nāma-sūtre gāṅthi' para kaṇṭhe ei śloka*

SYNONYMS

ūrdhva-bāhu—raising my hands; *kari'*—doing so; *kahoṅ*—I declare; *śuna*—please hear; *sarva-loka*—all persons; *nāma*—of the holy name; *sūtre*—on the thread; *gāṅthi*—stringing; *para*—get it; *kaṇṭhe*—on the neck; *ei*—this; *śloka*—verse.

TRANSLATION

Raising my hands, I declare, "Everyone please hear me! String this verse on the thread of the holy name and wear it on your neck for continuous remembrance."

PURPORT

When chanting the Hare Kṛṣṇa *mahā-mantra,* in the beginning one may commit many offenses, which are called *nāmābhāsa* and *nāma-aparādha*. In this stage there is no possibility of achieving perfect love of Kṛṣṇa by chanting the Hare Kṛṣṇa *mahā-mantra*. Therefore one must chant the Hare Kṛṣṇa *mahā-mantra* according to the principles of the above verse, *tṛṇād api su-nīcena taror iva sahiṣṇunā*. One should note in this connection that chanting involves the activities of the upper and lower lips as well as the tongue. All three must be engaged in chanting the Hare Kṛṣṇa *mahā-mantra*. The words "Hare Kṛṣṇa" should be very distinctly pronounced and heard. Sometimes one mechanically produces a hissing sound instead of chanting with the proper pronunciation with the help of the lips and tongue. Chanting is very simple, but one must practice it seriously. Therefore the author of *Caitanya-caritāmṛta,* Kṛṣṇadāsa Kavirāja Gosvāmī, advises everyone to keep this verse always strung about his neck.

adi.17.33

> *prabhu-ājñāya kara ei śloka ācaraṇa*
> *avaśya pāibe tabe śrī-kṛṣṇa-caraṇa*

SYNONYMS

prabhu—of the Lord; *ājñāya*—on the order; *kara*—do; *ei śloka*—of this verse; *ācaraṇa*—practice; *avaśya*—certainly; *pāibe*—he will get; *tabe*—afterwards; *śrī-kṛṣṇa-caraṇa*—the lotus feet of Lord Kṛṣṇa.

TRANSLATION

One must strictly follow the principles given by Lord Caitanya Mahāprabhu in this verse. If one simply follows in the footsteps of Lord Caitanya and the Gosvāmīs, certainly he will achieve the ultimate goal of life, the lotus feet of Śrī Kṛṣṇa.

adi.17.34

> *tabe prabhu śrīvāsera gṛhe nirantara*
> *rātre saṅkīrtana kaila eka saṁvatsara*

SYNONYMS

tabe—thereafter; *prabhu*—the Lord, Śrī Caitanya Mahāprabhu; *śrīvāsera*—of Śrīvāsa Ṭhākura; *gṛhe*—in the home; *nirantara*—always; *rātre*—at night; *saṅkīrtana*—congregational chanting of the Hare Kṛṣṇa *mahā-mantra*; *kaila*—performed; *eka saṁvatsara*—one full year.

TRANSLATION

Śrī Caitanya Mahāprabhu regularly led congregational chanting of the Hare Kṛṣṇa mahā-mantra in the house of Śrīvāsa Ṭhākura every night for one full year.

adi.17.35

> *kapāṭa diyā kīrtana kare parama āveśe*
> *pāṣaṇḍī hāsite āise, nā pāya praveśe*

SYNONYMS

kapāṭa—door; *diyā*—closing; *kīrtana*—chanting; *kare*—performed; *parama*—very high; *āveśe*—in an ecstatic condition; *pāṣaṇḍī*—nonbelievers; *hāsite*—to laugh; *āise*—come; *nā*—does not; *pāya*—get; *praveśe*—entrance.

TRANSLATION

This ecstatic chanting was performed with the doors closed so that nonbelievers who came to make fun could not gain entrance.

PURPORT

Chanting of the Hare Kṛṣṇa *mahā-mantra* is open to everyone, but sometimes nonbelievers come to disturb the ceremony of chanting. It is indicated herein that under such circumstances the temple doors should be closed. Only bona fide chanters

should be admitted; others should not. But when there is large-scale congregational chanting of the Hare Kṛṣṇa *mahā-mantra,* we keep our temples for everyone to join, and by the grace of Lord Caitanya Mahāprabhu this policy has given good results.

adi.17.36

> *kīrtana śuni' bāhire tārā jvali' puḍi' mare*
> *śrīvāsere duḥkha dite nānā yukti kare*

SYNONYMS

kīrtana śuni'—after hearing the chanting; *bāhire*—outside; *tārā*—the nonbelievers; *jvali'*—burned; *puḍi'*—to ashes; *mare*—die; *śrīvāsere*—unto Śrīvāsa Ṭhākura; *duḥkha*—troubles; *dite*—to give; *nānā*—various; *yukti*—plans; *kare*—do.

TRANSLATION

Thus the nonbelievers almost burned to ashes and died in envy. To retaliate, they planned various ways to give trouble to Śrīvāsa Ṭhākura.

adi.17.37-38

> *eka-dina vipra, nāma—'gopāla cāpāla'*
> *pāṣaṇḍī-pradhāna sei durmukha, vācāla*

bhavānī-pūjāra saba sāmagrī lañā
rātre śrīvāsera dvāre sthāna lepāñā

SYNONYMS

eka-dina—one day; *vipra*—one *brāhmaṇa*; *nāma*—named; *gopāla cāpāla*—of the name Gopāla Cāpāla; *pāṣaṇḍī-pradhāna*—the chief of the nonbelievers; *sei*—he; *durmukha*—ferocious, using strong words; *vācāla*—talkative; *bhavānī-pūjāra*—for worshiping the goddess Bhavānī; *saba*—all; *sāmagrī*—ingredients, paraphernalia; *lañā*—taking; *rātre*—at night; *śrīvāsera*—of Śrīvāsa Ṭhākura; *dvāre*—on the door; *sthāna*—the place; *lepāñā*—smearing.

TRANSLATION

One night while kīrtana was going on inside Śrīvāsa Ṭhākura's house, a brāhmaṇa named Gopāla Cāpāla, the chief of the nonbelievers, who was talkative and very rough in his speech, placed all the paraphernalia for worshiping the goddess Durgā outside Śrīvāsa Ṭhākura's door.

PURPORT

This *brāhmaṇa,* Gopāla Cāpāla, wanted to defame Śrīvāsa Ṭhākura by proving that he was actually a *śākta,* or a worshiper of Bhavānī, the goddess Durgā, but was externally posing as a Vaiṣṇava. In Bengal there is perpetual competition between the devotees of Goddess Kālī and the devotees of Lord Kṛṣṇa.

Generally Bengalis, especially those who are meat-eaters and drunkards, are very much attached to worshiping the goddesses Durgā, Kālī, Śītalā and Caṇḍī. Such devotees, who are known as *śāktas,* or worshipers of the *śakti-tattva,* are always envious of Vaiṣṇavas. Since Śrīvāsa Ṭhākura was a well-known and respected Vaiṣṇava in Navadvīpa, Gopāla Cāpāla wanted to reduce his prestige by bringing him down to the platform of the *śāktas*. Therefore outside Śrīvāsa Ṭhākura's door he placed various paraphernalia for worshiping Bhavānī, the wife of Lord Śiva, such as a red flower, a plantain leaf, a pot of wine, and reddish sandalwood paste. In the morning, when Śrīvāsa Ṭhākura saw all this paraphernalia in front of his door, he called for the respectable gentlemen of the neighborhood and showed them that at night he was worshiping Bhavānī. Very much sorry, these gentlemen called for a sweeper to cleanse the place and purify it by sprinkling water and cow dung there. This incident concerning Gopāla Cāpāla is not mentioned in the *Caitanya-bhāgavata*.

adi.17.39

> *kalāra pāta upare thuila oḍa-phula*
> *haridrā, sindūra āra rakta-candana, taṇḍula*

SYNONYMS

kalāra pāta—a banana leaf; *upare*—upon it; *thuila*—placed; *oḍa-phula*—a particular type of flower; *haridrā*—turmeric; *sindūra*—

vermilion; *āra*—and; *rakta-candana*—red sandalwood; *taṇḍula*—rice.

TRANSLATION

On the upper portion of a plantain leaf he placed such paraphernalia for worship as oḍa-phula, turmeric, vermilion, red sandalwood and rice.

adi.17.40

> *madya-bhāṇḍa-pāśe dhari' nija-ghare gela*
> *prātaḥ-kāle śrīvāsa tāhā ta' dekhila*

SYNONYMS

madya-bhāṇḍa—a pot of wine; *pāśe*—by the side of; *dhari'*—placing; *nija-ghare*—to his own home; *gela*—went; *prātaḥ-kāle*—in the morning; *śrīvāsa*—Śrīvāsa Ṭhākura; *tāhā*—all those things; *ta'*—certainly; *dekhila*—saw.

TRANSLATION

He placed a pot of wine beside all this, and in the morning when Śrīvāsa Ṭhākura opened his door he saw this paraphernalia.

adi.17.41

baḍa baḍa loka saba ānila bolāiyā
sabāre kahe śrīvāsa hāsiyā hāsiyā

SYNONYMS

baḍa baḍa—respectable; *loka*—persons; *saba*—all; *ānila*—brought them; *bolāiyā*—causing to be called; *sabāre*—to everyone; *kahe*—addresses; *śrīvāsa*—Śrīvāsa Ṭhākura; *hāsiyā hāsiyā*—while smiling.

TRANSLATION

Śrīvāsa Ṭhākura called for all the respectable gentlemen of the neighborhood and smilingly addressed them as follows.

adi.17.42

nitya rātre kari āmi bhavānī-pūjana
āmāra mahimā dekha, brāhmaṇa-sajjana

SYNONYMS

nitya rātre—every night; *kari*—I do; *āmi*—I; *bhavānī-pūjana*—worship of Bhavānī, the wife of Lord Śiva; *āmāra*—my; *mahimā*—glories; *dekha*—you see; *brāhmaṇa-sat-jana*—all respectable *brāhmaṇas.*

TRANSLATION

"Gentlemen, every night I worship the goddess Bhavānī. Since the paraphernalia for the worship is present here, now all you respectable brāhmaṇas and members of the higher castes can understand my position."

PURPORT

According to the Vedic system there are four castes—the *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras*-and below them are the *pañcamas,* who are lower than the *śūdras*. The higher castes —the *brāhmaṇas,* the *kṣatriyas* and even the *vaiśyas*-were known as *brāhmaṇa-saj-jana*. The *brāhmaṇas* especially were known as *sajjana,* or respectable gentlemen who guided the entire society. If there were disputes in the village, people would approach these respectable *brāhmaṇas* to settle them. Now it is very difficult to find such *brāhmaṇas* and *saj-janas,* and thus every village and town is so disrupted that there is no peace and happiness anywhere. To revive a fully cultured civilization, the scientific division of society into *brāhmaṇas, kṣatriyas, vaiśyas* and *śūdras* must be introduced all over the world. Unless some people are trained as *brāhmaṇas,* there cannot be peace in human society.

adi.17.43

> *tabe saba śiṣṭa-loka kare hāhākāra*
> *aiche karma hethā kaila kon durācāra*

SYNONYMS

tabe—thereafter; *saba*—all; *śiṣṭa-loka*—gentlemen; *kare*—exclaimed; *hāhā-kāra*—alas, alas; *aiche*—such; *karma*—activities; *hethā*—here; *kaila*—did; *kon*—who; *durācāra*—sinful person.

TRANSLATION

Then all the assembled gentlemen exclaimed, "What is this? What is this? Who has performed such mischievous activities? Who is that sinful man?"

adi.17.44

> *hāḍike āniyā saba dūra karāila*
> *jala-gomaya diyā sei sthāna lepāila*

SYNONYMS

hāḍike—a sweeper; *āniyā*—calling; *saba*—all; *dūra karāila*—caused to be thrown far; *jala*—water; *gomaya*—cow dung; *diyā*—mixing; *sei*—that; *sthāna*—place; *lepāila*—caused to be smeared over.

TRANSLATION

They called for a sweeper [hāḍi], who threw all the items of worship far away and cleansed the place by mopping it with a mixture of water and cow dung.

PURPORT

The men in Vedic society who engage in public sanitary activities like picking up stool and sweeping the street are called *hāḍis*. Sometimes they are untouchable, especially when engaged in their profession, yet such *hāḍis* also have the right to become devotees. This is established by *Śrī Bhagavad-gītā* (9.32), where the Lord declares:

> *māṁ hi pārtha vyapāśritya*
> *ye 'pi syuḥ pāpa-yonayaḥ*
> *striyo vaiśyās tathā śūdrās*
> *te 'pi yānti parāṁ gatim*

"O son of Pṛthā, those who take shelter in Me, though they be of lower birth-women, *vaiśyas* [merchants], as well as *śūdras* [workers]—can approach the supreme destination."

There are many untouchables of the lower caste in India, but according to Vaiṣṇava principles everyone is welcome to accept this Kṛṣṇa consciousness movement on the spiritual platform of life and thus be freed from trouble. Equality or fraternity on the material platform is impossible.

When Lord Caitanya declares, *tṛṇād api su-nīcena taror iva sahiṣṇunā,* He indicates that one must be above the material conception of life. When one thoroughly understands that he is not the material body but a spiritual soul, he is even humbler than a man of the lower castes, for he is spiritually elevated. Such humility, in which one thinks himself lower than the grass, is called *su-nīcatva,* and being more tolerant than a tree is called *sahiṣṇutva,* forbearance. Being situated in devotional service, not caring for the material conception of life, is called *amānitva,* indifference to material respect; yet a devotee thus situated is called *māna-da,* for he is prepared to give honor to others without hesitation.

Mahatma Gandhi started the *hari-jana* movement to purify the untouchables, but he was a failure because he thought that one could become a *hari-jana,* a personal associate of the Lord, through some kind of material adjustment. That is not possible. Unless one fully realizes that he is not the body but a spiritual soul, there is no question of his becoming a *hari-jana*. Those who do not follow in the footsteps of Lord Caitanya Mahāprabhu and His disciplic succession cannot distinguish between matter and spirit, and therefore all their ideas are but a mixed-up hodgepodge of problems. They are virtually lost in the bewildering network of Māyādevī.

adi.17.45

> *tina dina rahi' sei gopāla-cāpāla*
> *sarvāṅge ha-ila kuṣṭha, vahe rakta-dhāra*

SYNONYMS

tina dina—three days; *rahi'*—remaining in that way; *sei*—that; *gopāla-cāpāla*—of the name Gopāla Cāpāla; *sarva-aṅge*—all over the body; *ha-ila*—became visible; *kuṣṭha*—leprosy; *vahe*—discharging; *rakta-dhāra*—a flow of blood.

TRANSLATION

After three days, leprosy attacked Gopāla Cāpāla, and blood oozed from sores all over his body.

adi.17.46

> *sarvāṅga beḍila kīṭe, kāṭe nirantara*
> *asahya vedanā, duḥkhe jvalaye antara*

SYNONYMS

sarva-aṅga—all over the body; *beḍila*—became covered; *kīṭe*—by insects; *kāṭe*—biting; *nirantara*—always; *asahya*—unbearable; *vedanā*—pain; *duḥkhe*—in unhappiness; *jvalaye*—burns; *antara*—without cessation.

TRANSLATION

Incessantly covered with germs and insects biting him all over his body, Gopāla Cāpāla felt unbearable pain. His entire body burned in distress.

adi.17.47

> *gaṅgā-ghāṭe vṛkṣa-tale rahe ta' vasiyā*
> *eka dina bale kichu prabhuke dekhiyā*

SYNONYMS

gaṅgā-ghāṭe—on the bank of the Ganges; *vṛkṣa-tale*—underneath a tree; *rahe*—remains; *ta'*—certainly; *vasiyā*—sitting; *eka dina*—one day; *bale*—says; *kichu*—something; *prabhuke*—the Lord; *dekhiyā*—seeing.

TRANSLATION

Since leprosy is an infectious disease, Gopāla Cāpāla left the village to sit down on the bank of the Ganges underneath a tree. One day, however, he saw Caitanya Mahāprabhu passing by and spoke to Him as follows.

adi.17.48

> *grāma-sambandhe āmi tomāra mātula*
> *bhāginā, mui kuṣṭha-vyādhite hañāchi vyākula*

SYNONYMS

grāma-sambandhe—in a village relationship; *āmi*—I (am); *tomāra*—Your; *mātula*—maternal uncle; *bhāgina*—nephew; *mui*—I; *kuṣṭha-vyādhite*—by the disease of leprosy; *hañāchi*—have become; *vyākula*—too much afflicted.

TRANSLATION

"My dear nephew, I am Your maternal uncle in our village relationship. Please see how greatly this attack of leprosy has afflicted me.

adi.17.49

> *loka saba uddhārite tomāra avatāra*
> *muñi baḍa dukhī, more karaha uddhāra*

SYNONYMS

loka—people; *saba*—all; *uddhārite*—to deliver; *tomāra*—Your; *avatāra*—incarnation; *muñi*—I (am); *baḍa*—very; *dukhī*—unhappy; *more*—unto me; *karaha*—please do; *uddhāra*—deliverance.

TRANSLATION

"As an incarnation of God, You are delivering so many fallen souls. I am also a greatly unhappy fallen soul. Kindly deliver me by Your mercy."

PURPORT

It appears that although Gopāla Cāpāla was sinful, talkative and insulting, he nevertheless had the qualification of simplicity. Thus he believed Caitanya Mahāprabhu to be the incarnation of the Supreme Personality of Godhead who had come to deliver all fallen souls, and he appealed for his own deliverance, seeking the mercy of the Lord. He did not know, however, that the deliverance of the fallen does not consist of curing their bodily diseases, although it is also a fact that when a man is delivered from the material clutches his material bodily diseases are automatically cured. Gopāla Cāpāla simply wanted to be delivered from the bodily sufferings of leprosy, but Śrī Caitanya, although accepting his sincere appeal, wanted to inform him of the real cause of suffering.

adi.17.50

> *eta śuni' mahāprabhura ha-ila kruddha mana*
> *krodhāveśe bale tāre tarjana-vacana*

SYNONYMS

eta—thus; *śuni'*—hearing; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *ha-ila*—there was; *kruddha*—angry; *mana*—mind; *krodha-āveśe*—out of intense anger; *bale*—says; *tāre*—unto him; *tarjana*—chastising; *vacana*—words.

TRANSLATION

Hearing this, Caitanya Mahāprabhu appeared greatly angry, and in that angry mood He spoke some words chastising him.

adi.17.51

> *āre pāpi, bhakta-dveṣi, tore na uddhārimu*
> *koṭi-janma ei mate kīḍāya khāoyāimu*

SYNONYMS

āre—O; *pāpi*—you sinful person; *bhakta-dveṣi*—envious of devotees; *tore*—you; *nā uddhārimu*—I shall not deliver; *koṭi-janma*—for ten million births; *ei mate*—in this way; *kīḍāya*—by the germs; *khāoyāimu*—I shall cause you to be bitten.

TRANSLATION

"O sinful person, envious of pure devotees, I shall not deliver you! Rather, I shall have you bitten by these germs for many millions of years.

PURPORT

We should note herein that all our sufferings in this material world, especially from disease, are due to our past sinful activities. And of all sinful activities, actions directed against a pure devotee out of sheer envy are considered extremely severe.

Śrī Caitanya Mahāprabhu wanted Gopāla Cāpāla to understand the cause of his suffering. Any person who disturbs a pure devotee engaged in broadcasting the holy name of the Lord is certainly punished like Gopāla Cāpāla. This is the instruction of Śrī Caitanya Mahāprabhu. As we shall see, one who offends a pure devotee can never satisfy Caitanya Mahāprabhu unless and until he sincerely regrets his offense and thus rectifies it.

adi.17.52

> *śrīvāse karāili tui bhavānī-pūjana*
> *koṭi janma habe tora raurave patana*

SYNONYMS

śrīvāse—unto Śrīvāsa Ṭhākura; *karāili*—you have caused to do; *tui*—you; *bhavānī-pūjana*—worshiping the goddess Bhavānī; *koṭi janma*—for ten million births; *habe*—there will be; *tora*—your; *raurave*—in hell; *patana*—fall down.

TRANSLATION

"You have made Śrīvāsa Ṭhākura appear to have been worshiping the goddess Bhavānī. Simply for this offense, you will have to fall down into hellish life for ten million births.

PURPORT

There are many tantric followers who practice the black art of worshiping the goddess Bhavānī in a crematorium, wishing to eat meat and drink wine. Such fools also consider this *bhavānī-pūjā* as good as worship of Lord Kṛṣṇa in devotional service. Such abominable tantric activities performed by so-called *svāmīs* and *yogīs* are herein condemned, however, by Lord Caitanya Mahāprabhu. He declares that such *bhavānī-pūjā* for drinking wine and eating meat quickly plunges one into hellish life. The method of worship itself is already hellish, and its results must also be hellish and nothing more.

Many rascals say that whatever way one accepts, one will ultimately reach Brahman. Yet we can see from this verse how such persons reach Brahman. Brahman spreads everywhere, but appreciation of Brahman in different objects leads to different results. In the *Bhagavad-gītā* (Bg. 4.11) the Lord says, *ye yathā māṁ prapadyante tāṁs tathaiva bhajāmy aham:* "I reward everyone according to his surrender unto Me." Māyāvādīs certainly realize Brahman in certain aspects, but realization of Brahman in the aspects of wine, women and meat is not the same realization of Brahman that devotees achieve by chanting, dancing and eating *prasāda*. Māyāvādī philosophers, being educated in paltry knowledge, think all sorts of Brahman realization one and the same and do not consider varieties. But although Kṛṣṇa is everywhere, by His inconceivable potency He is simultaneously not everywhere. Thus the Brahman realization of the tantric cult is not the same Brahman realization as that of

pure devotees. Unless one reaches the highest point of Brahman realization, Kṛṣṇa consciousness, he is punishable. All people except Kṛṣṇa conscious devotees are to some proportion *pāṣaṇḍīs,* or demons, and thus they are punishable by the Supreme Lord, the Personality of Godhead, as stated below.

adi.17.53

> *pāṣaṇḍī saṁhārite mora ei avatāra*
> *pāṣaṇḍī saṁhāri' bhakti karimu pracāra*

SYNONYMS

pāṣaṇḍī—demons, atheists; *saṁhārite*—to kill; *mora*—My; *ei*—this; *avatāra*—incarnation; *pāṣaṇḍī*—atheist; *saṁhāri'*—killing; *bhakti*—devotional service; *karimu*—I shall do; *pracāra*—preaching.

TRANSLATION

"I have appeared in this incarnation to kill the demons [pāṣaṇḍīs] and, after killing them, to preach the cult of devotional service."

PURPORT

Lord Caitanya's mission is the same as that of Lord Kṛṣṇa, as He states in the *Bhagavad-gītā* (4.7-8):

> *yadā yadā hi dharmasya*
> *glānir bhavati bhārata*

> *abhyutthānam adharmasya*
> *tadātmānaṁ sṛjāmy aham*

> *paritrāṇāya sādhūnāṁ*
> *vināśāya ca duṣkṛtām*
> *dharma-saṁsthāpanārthāya*
> *sambhavāmi yuge yuge*

"Whenever and wherever there is a decline in religious practice, O descendant of Bharata, and a predominant rise of irreligion-at that time I descend Myself. In order to deliver the pious and to annihilate the miscreants, as well as to reestablish the principles of religion, I advent Myself millennium after millennium"

As explained here, the real purpose of an incarnation of Godhead is to kill the atheists and maintain the devotees. He does not say, like so many rascal incarnations, that both atheists and devotees are on the same platform. Śrī Caitanya Mahāprabhu, or Lord Śrī Kṛṣṇa, the real Personality of Godhead, does not advocate such an idea.

Atheists are punishable, whereas devotees are to be protected. To maintain this principle is the mission of all *avatāras,* or incarnations. One must therefore identify an incarnation by His activities, not by popular votes or mental concoctions. Śrī Caitanya Mahāprabhu gave protection to devotees and killed many demons in the course of His preaching work. He specifically mentioned that the Māyāvādī philosophers are the

greatest demons. Therefore He warned all others not to hear the Māyāvāda philosophy. *Māyāvādi-bhāṣya śunile haya sarva-nāśa*. Simply by hearing the Māyāvāda interpretation of the *śāstras,* one is doomed (Cc. Madhya 6.169).

adi.17.54

> *eta bali' gelā prabhu karite gaṅgā-snāna*
> *sei pāpī duḥkha bhoge, nā yāya parāṇa*

SYNONYMS

eta bali'—saying this; *gelā*—went away; *prabhu*—the Lord; *karite*—to take; *gaṅgā-snāna*—a bath in the Ganges; *sei*—that; *pāpī*—sinful man; *duḥkha*—pains; *bhoge*—suffers; *nā*—not; *yāya*—go away; *parāṇa*—the life.

TRANSLATION

After saying this, the Lord left to take His bath in the Ganges, and that sinful man did not give up his life but continued to suffer.

PURPORT

It appears that an offender to a Vaiṣṇava continues to suffer and does not give up his life. We have actually seen that a great *vaiṣṇava-aparādhī* is continuously suffering so much that it is difficult for him to move, and yet he does not die.

adi.17.55-56

> *sannyāsa kariyā yabe prabhu nīlācale gelā*
> *tathā haite yabe kuliyā grāme āilā*

> *tabe sei pāpī prabhura la-ila śaraṇa*
> *hita upadeśa kaila ha-iyā karuṇa*

SYNONYMS

sannyāsa kariyā—after accepting the renounced order of life; *yabe*—when; *prabhu*—Lord Caitanya Mahāprabhu; *nīlācale*—to Jagannātha Purī; *gelā*—went; *tathā haite*—from there; *yabe*—when; *kuliyā*—of the name Kuliyā; *grāme*—to the village; *āilā*—came back; *tabe*—at that time; *sei*—that; *pāpī*—sinful man; *prabhura*—of the Lord; *la-ila*—took; *śaraṇa*—shelter; *hita*—beneficial; *upadeśa*—advice; *kaila*—gave; *ha-iyā*—becoming; *karuṇa*—merciful.

TRANSLATION

When Śrī Caitanya, after accepting the renounced order of life, went to Jagannātha Purī and then came back to the village of Kuliyā, upon His return that sinful man took shelter at the Lord's lotus feet. The Lord, being merciful to him, gave him instructions for his benefit.

PURPORT

Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura, in his *Anubhāṣya,* has given the following note in connection with the village Kuliyā. The village originally known as Kuliyā has developed into what is now the city of Navadvīpa. In various authorized books like *Bhakti-ratnākara, Caitanya-carita-mahākāvya, Caitanya-candrodaya-nāṭaka* and *Caitanya-bhāgavata* it is mentioned that the village Kuliyā is on the western side of the Ganges. Even now, within the area known as Koladvīpa, there is a place known as *kuliāra gañja* and a place called *kuliāra daha,* both within the jurisdiction of the present municipality of Navadvīpa. In the time of Lord Caitanya Mahāprabhu there were two villages, named Kuliyā and Pāhāḍapura, on the western side of the Ganges, both belonging to the jurisdiction of Bāhiradvīpa. At that time the place on the eastern side of the Ganges now known as Antardvīpa was known as Navadvīpa. At Śrī Māyāpur that place is still known as Dvīpera Māṭha. There is another place of the name Kuliyā near Kāñcaḍāpāḍā, but it is not the same Kuliyā mentioned here. It cannot be accepted as *aparādha-bhañjanera pāṭa,* or the place where the offense was excused, for that occurred in the above-mentioned Kuliyā on the western side of the Ganges. For business reasons many envious persons oppose excavation of the real place, and sometimes they advertise unauthorized places as the authorized one.

adi.17.57-58

> *śrīvāsa paṇḍitera sthāne āche aparādha*
> *tathā yāha, teṅho yadi karena prasāda*

> *tabe tora habe ei pāpa-vimocana*
> *yadi punaḥ aiche nāhi kara ācaraṇa*

SYNONYMS

śrīvāsa paṇḍitera—of Śrīvāsa Ṭhākura; *sthāne*—at the lotus feet; *āche*—there is; *aparādha*—offense; *tathā*—there; *yāha*—go; *teṅho*—he; *yadi*—if; *karena*—does; *prasāda*—blessings; *tabe*—then; *tora*—your; *habe*—there will be; *ei*—this; *pāpa-vimocana*—immunity from sinful reaction; *yadi*—if; *punaḥ*—again; *aiche*—such; *nāhi kara*—you do not commit; *ācaraṇa*—behavior.

TRANSLATION

"You have committed an offense at the lotus feet of Śrīvāsa Ṭhākura," the Lord said. "First you must go there and beg for his mercy, and then if he gives you his blessings and you do not commit such sins again, you will be freed from these reactions."

adi.17.59

> *tabe vipra la-ila āsi śrīvāsa śaraṇa*
> *tāṅhāra kṛpāya haila pāpa-vimocana*

SYNONYMS

tabe—after that; *vipra*—the *brāhmaṇa* (Gopāla Cāpāla); *la-ila*—took shelter; *āsi*—coming; *śrīvāsa*—Śrīvāsa Ṭhākura; *śaraṇa*—shelter of his lotus feet; *tāṅhāra kṛpāya*—by his mercy; *haila*—became; *pāpa-vimocana*—free from all sinful reaction.

TRANSLATION

Then the brāhmaṇa, Gopāla Cāpāla, went to Śrīvāsa Ṭhākura and took shelter of his lotus feet, and by Śrīvāsa Ṭhākura's mercy he was freed from all sinful reactions.

adi.17.60

> *āra eka vipra āila kīrtana dekhite*
> *dvāre kapāṭa,—nā pāila bhitare yāite*

SYNONYMS

āra—another; *eka*—one; *vipra*—*brāhmaṇa*; *āila*—came; *kīrtana*—chanting of the Hare Kṛṣṇa *mantra*; *dekhite*—to see; *dvāre*—in the

gateway; *kapāṭa*—the door (being closed); *nā pāila*—did not get; *bhitare*—inside; *yāite*—to go.

TRANSLATION

Another brāhmaṇa also came to see the kīrtana performance, but the door was closed, and he could not enter the hall.

adi.17.61

> *phiri' gela vipra ghare mane duḥkha pāñā*
> *āra dina prabhuke kahe gaṅgāya lāga pāñā*

SYNONYMS

phiri' gela—went back; *vipra*—the *brāhmaṇa*; *ghare*—to his home; *mane*—within his mind; *duḥkha*—unhappiness; *pāñā*—getting; *āra dina*—the next day; *prabhuke*—unto the Lord; *kahe*—says; *gaṅgāya*—on the bank of the Ganges; *lāga*—touch; *pāñā*—getting.

TRANSLATION

He returned home with an unhappy mind, but on the next day he met Lord Caitanya on the bank of the Ganges and spoke to Him.

adi.17.62

> *śāpiba tomāre muñi, pāñāchi mano-duḥkha*
> *paitā chiṇḍiyā śāpe pracaṇḍa durmukha*

SYNONYMS

śapiba—I shall curse; *tomāre*—You; *muñi*—I; *pāñāchi*—I have; *manaḥ-duḥkha*—mentally very much aggrieved; *paitā*—sacred thread; *chiṇḍiyā*—breaking; *śāpe*—cursing; *pracaṇḍa*—fiercely; *durmukha*—one who speaks harshly.

TRANSLATION

That brāhmaṇa was expert in talking harshly and cursing others. Thus he broke his sacred thread and declared, "I shall now curse You, for Your behavior has greatly aggrieved me."

adi.17.63

> *saṁsāra-sukha tomāra ha-uka vināśa*
> *śāpa śuni' prabhura citte ha-ila ullāsa*

SYNONYMS

saṁsāra-sukha—material happiness; *tomāra*—Your; *ha-uka*—may it become; *vināśa*—all vanquished; *śāpa śuni'*—hearing this curse;

prabhura—of the Lord; *citte*—within His mind; *ha-ila*—there was; *ullāsa*—jubilation.

TRANSLATION

The brāhmaṇa cursed the Lord, "You shall be bereft of all material happiness!" When the Lord heard this, He felt great jubilation within Himself.

adi.17.64

> *prabhura śāpa-vārtā yei śune śraddhāvān*
> *brahma-śāpa haite tāra haya paritrāṇa*

SYNONYMS

prabhura—of the Lord; *śāpa-vārtā*—the incident of the curse; *yei*—anyone who; *śune*—hears; *śraddhāvān*—with affection; *brahma-śāpa*—cursing by a *brāhmaṇa*; *haite*—from; *tāra*—his; *haya*—becomes; *paritrāṇa*—deliverance.

TRANSLATION

Any faithful person who hears of this brāhmaṇa's cursing Lord Caitanya is delivered from all brahminical curses.

PURPORT

One should know with firm conviction that the Lord, being transcendental, is never subject to any curse or benediction. Only

ordinary living entities are subjected to curses and the punishments of Yamarāja. As the Supreme Personality of Godhead, Śrī Caitanya Mahāprabhu is beyond such punishments and benedictions. When one understands this fact with faith and love, he personally becomes free from all curses uttered by *brāhmaṇas* or anyone else. This incident is not mentioned in the *Caitanya-bhāgavata*.

adi.17.65

> *mukunda-dattere kaila daṇḍa-parasāda*
> *khaṇḍila tāhāra cittera saba avasāda*

SYNONYMS

mukunda-dattere—unto Mukunda Datta; *kaila*—did; *daṇḍa*—punishment; *parasāda*—benediction; *khaṇḍila*—vanquished; *tāhāra*—his; *cittera*—of the mind; *saba*—all kinds of; *avasāda*—depressions.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu blessed Mukunda Datta with punishment and in that way vanquished all his mental depression.

PURPORT

Mukunda Datta was once forbidden to enter the association of Śri Caitanya Mahāprabhu because of his mixing with the

Māyāvādī impersonalists. When Lord Caitanya manifested His *mahā-prakāśa,* He called all the devotees one after another and blessed them, while Mukunda Datta stood outside the door. The devotees informed the Lord that Mukunda Datta was waiting outside, but the Lord replied, "I shall not soon be pleased with Mukunda Datta, for he explains devotional service among devotees, but then he goes to Māyāvādīs to hear from them the *Yoga-vāśiṣṭha-rāmāyaṇa,* which is full of Māyāvāda philosophy. For this I am greatly displeased with him." Hearing the Lord speak in that way, Mukunda Datta, standing outside, was exceedingly glad that the Lord would at some time be pleased with him, although He was not pleased at that moment. But when the Lord understood that Mukunda Datta was going to give up the association of the Māyāvādīs for good, He was pleased, and He at once called to see Mukunda. Thus He delivered him from the association of the Māyāvādīs and gave him the association of pure devotees.

adi.17.66

> *ācārya-gosāñire prabhu kare guru-bhakti*
> *tāhāte ācārya baḍa haya duḥkha-mati*

SYNONYMS

ācārya-gosāñire—unto Advaita Ācārya; *prabhu*—the Lord; *kare*—does; *guru-bhakti*—offering respects like a spiritual master; *tāhāte*

—in that way; *ācārya*—Advaita Ācārya; *baḍa*—very; *haya*—becomes; *duḥkha-mati*—aggrieved.

TRANSLATION

Lord Caitanya respected Advaita Ācārya as His spiritual master, but Advaita Ācārya Prabhu was greatly aggrieved by such behavior.

adi.17.67

> *bhaṅgī kari' jñāna-mārga karila vyākhyāna*
> *krodhāveśe prabhu tāre kaila avajñāna*

SYNONYMS

bhaṅgī kari'—doing it in fun; *jñāna-mārga*—the path of philosophical speculation; *karila*—did; *vyākhyāna*—explanation; *krodha-āveśe*—in the mood of anger; *prabhu*—the Lord; *tāre*—to Him; *kaila*—did; *avajñāna*—disrespect.

TRANSLATION

Thus He whimsically began to explain the path of philosophical speculation, and the Lord, in His anger, seemingly disrespected Him.

adi.17.68

> *tabe ācārya-gosāñira ānanda ha-ila*
> *lajjita ha-iyā prabhu prasāda karila*

SYNONYMS

tabe—at that time; *ācārya-gosāñira*—of Advaita Ācārya; *ānanda*—pleasure; *ha-ila*—aroused; *lajjita*—ashamed; *ha-iyā*—becoming; *prabhu*—the Lord; *prasāda*—benediction; *karila*—offered.

TRANSLATION

At that time Advaita Ācārya was greatly pleased. The Lord understood this, and He was somewhat ashamed, but He offered Advaita Ācārya His benediction.

PURPORT

Advaita Ācārya was a disciple of Mādhavendra Purī, Īśvara Purī's spiritual master. Therefore Īśvara Purī, the spiritual master of Śrī Caitanya Mahāprabhu, was Advaita Ācārya's Godbrother. As such, Śrī Caitanya Mahāprabhu treated Advaita Ācārya as His spiritual master, but Śrī Advaita Ācārya did not like this behavior of Lord Caitanya, for He wanted to be treated as His eternal servant. Advaita Prabhu's aspiration was to be a servant of the Lord, not His spiritual master. He therefore devised a plan to antagonize the Lord. He began to explain the path of philosophical speculation in the midst of some unfortunate

Māyāvādīs, and when Lord Caitanya Mahāprabhu heard about this, He immediately went there and in a very angry mood began to beat Advaita Ācārya. At that time, Advaita Ācārya, greatly pleased, began to dance, saying, "Just see how My desire has now been fulfilled! Lord Caitanya Mahāprabhu used to treat Me honorably for so long, but now He is treating Me neglectfully. This is My reward. His affection for Me is so great that He wanted to save Me from the hands of the Māyāvādīs." Hearing this statement, Lord Caitanya Mahāprabhu was somewhat ashamed, but He was very much pleased with Advaita Ācārya.

adi.17.69

> *murāri-gupta-mukhe śuni' rāma-guṇa-grāma*
> *lalāṭe likhila tāṅra 'rāmadāsa' nāma*

SYNONYMS

murāri-gupta—of Murāri Gupta; *mukhe*—from the mouth; *śuni'*—hearing; *rāma*—of Lord Rāmacandra; *guṇa-grāma*—glories; *lalāṭe*—on the forehead; *likhila*—wrote; *tāṅra*—of Murāri Gupta; *rāma-dāsa*—the eternal servant of Lord Rāmacandra; *nāma*—the name.

TRANSLATION

Murāri Gupta was a great devotee of Lord Rāmacandra. When Lord Caitanya heard Lord Rāmacandra's glories from his mouth, He immediately wrote on his forehead "rāmadāsa" [the eternal servant of Lord Rāmacandra].

adi.17.70

> *śrīdharera lauha-pātre kaila jala-pāna*
> *samasta bhaktere dila iṣṭa vara-dāna*

SYNONYMS

śrīdharera—of Śrīdhara; *lauha-pātre*—from the iron pot; *kaila*—did; *jala-pāna*—drinking of water; *samasta*—all; *bhaktere*—to the devotees; *dila*—gave; *iṣṭa*—desired; *vara-dāna*—benediction.

TRANSLATION

Once Lord Caitanya Mahāprabhu went to the house of Śrīdhara after kīrtana and drank water from his damaged iron pot. Then He bestowed His benediction upon all the devotees according to their desires.

PURPORT

After the mass *nagara-saṅkīrtana* in protest against the magistrate Chand Kazi, the Kazi was converted to a devotee. Then Śrī Caitanya Mahāprabhu returned with His *saṅkīrtana* party to the house of Śrīdhara, and Chand Kazi followed Him. All the devotees rested there for some time and drank water from Śrīdhara's damaged iron pot. The Lord accepted the water because the pot belonged to a devotee. Chand Kazi then returned home. The place where they rested is still situated on the

northeastern side of Māyāpur, and it is known as *kīrtana-viśrāma-sthāna,* "the resting place of the *kīrtana* party."

adi.17.71

> *haridāsa ṭhākurere karila prasāda*
> *ācārya-sthāne mātāra khaṇḍāila aparādha*

SYNONYMS

haridāsa ṭhākurere—unto Haridāsa Ṭhākura; *karila*—did; *prasāda*—benediction; *ācārya-sthāne*—in the home of Advaita Ācārya; *mātāra*—of Śacīmātā; *khaṇḍāila*—vanquished; *aparādha*—the offense.

TRANSLATION

After this incident the Lord blessed Haridāsa Ṭhākura and vanquished the offense of His mother at the home of Advaita Ācārya.

PURPORT

On the *mahā-prakāśa* day, Lord Caitanya Mahāprabhu embraced Haridāsa Ṭhākura and informed him that he was none other than an incarnation of Prahlāda Mahārāja. When Viśvarūpa took *sannyāsa,* Śacīmātā thought that Advaita Ācārya had persuaded Him to do so. Therefore she accused Him of this, which was an offense at Advaita Ācārya's lotus feet. Later Lord

Caitanya induced His mother to take the dust of Advaita Ācārya's lotus feet, and thus her *vaiṣṇava-aparādha* was nullified.

adi.17.72

> *bhakta-gaṇe prabhu nāma-mahimā kahila*
> *śuniyā paḍuyā tāhāṅ artha-vāda kaila*

SYNONYMS

bhakta-gaṇe—unto the devotees; *prabhu*—the Lord; *nāma-mahimā*—glories of the holy name; *kahila*—explained; *śuniyā*—hearing; *paḍuyā*—the students; *tāhāṅ*—there; *artha-vāda*—interpretation; *kaila*—did.

TRANSLATION

Once the Lord explained the glories of the holy name to the devotees, but some ordinary students who heard Him fashioned their own interpretation.

adi.17.73

> *nāme stuti-vāda śuni' prabhura haila duḥkha*
> *sabāre niṣedhila,—ihāra nā dekhiha mukha*

SYNONYMS

nāme—in the holy name of the Lord; *stuti-vāda*—exaggeration; *śuni'*—hearing; *prabhura*—of the Lord; *haila*—became; *duḥkha*—aggrieved; *sabāre*—unto everyone; *niṣedhila*—warned; *ihāra*—of him; *nā*—do not; *dekhiha*—see; *mukha*—face.

TRANSLATION

When a student interpreted the glories of the holy name as a prayer of exaggeration, Śrī Caitanya Mahāprabhu, greatly unhappy, immediately warned everyone not to see the student's face henceforward.

PURPORT

When Śrī Caitanya Mahāprabhu explained the glories of the transcendental potency of the Lord's holy name, the Hare Kṛṣṇa *mahā-mantra,* one unfortunate student said that such glorification of the holy name was an exaggeration in the *śāstras* to induce people to take to it. In this way the student interpreted the glories of the holy name. This is called *artha-vāda,* and it is one of the ten offenses at the lotus feet of the holy name of the Lord. There are many kinds of offenses, but the offense known as *nāma-aparādha,* an offense at the lotus feet of the holy name, is extremely dangerous. The Lord therefore warned everyone not to see the face of the offender. He immediately took a bath in the Ganges with all His clothes to teach everyone to avoid such a *nāma-aparādha*. The holy name is identical with the Supreme Personality of Godhead. There is no difference between the

person God and His holy name. This is the absolute position of the Supreme Personality of Godhead. Therefore one who distinguishes between the Lord and His name is called a *pāṣaṇḍī,* or nonbeliever, an atheistic demon. Glorification of the holy name is glorification of the Supreme Personality of Godhead. One should never attempt to distinguish between the Lord and His name or interpret the glories of the holy name as mere exaggerations.

adi.17.74

> *sagaṇe sacele giyā kaila gaṅgā-snāna*
> *bhaktira mahimā tāhāṅ karila vyākhyāna*

SYNONYMS

sa-gaṇe—with His followers; *sa-cele*—without leaving the clothes; *giyā*—going; *kaila*—did; *gaṅgā-snāna*—bathing in the Ganges; *bhaktira*—of devotional service; *mahimā*—glories; *tāhāṅ*—there; *karila*—did; *vyākhyāna*—explanation.

TRANSLATION

Without even changing His garments, Lord Caitanya, took a bath in the Ganges with His companions. There He explained the glories of devotional service.

adi.17.75

jñāna-karma-yoga-dharme nahe kṛṣṇa vaśa
kṛṣṇa-vaśa-hetu eka—prema-bhakti-rasa

SYNONYMS

jñāna—the path of speculative knowledge; *karma*—fruitive activities; *yoga*—the process of controlling the senses; *dharme*—in the activities, in such an occupation; *nahe*—is not; *kṛṣṇa*—Lord Kṛṣṇa; *vaśa*—pleased; *kṛṣṇa*—of Lord Kṛṣṇa; *vaśa*—for the pleasure; *hetu*—reason; *eka*—one; *prema*—love; *bhakti*—devotional service; *rasa*—such a mellow.

TRANSLATION

"By following the paths of speculative philosophical knowledge, fruitive activity or mystic yoga to control the senses, one cannot satisfy Kṛṣṇa, the Supreme Lord. Unalloyed devotional love for Kṛṣṇa is the only cause for the Lord's satisfaction.

adi.17.76

na sādhayati māṁ yogo
na sāṅkhyaṁ dharma uddhava
na svādhyāyas tapas tyāgo
yathā bhaktir mamorjitā

SYNONYMS

na—never; *sādhayati*—causes to remain satisfied; *mām*—Me; *yogaḥ*—the process of control; *na*—nor; *sāṅkhyam*—the process of gaining philosophical knowledge about the Absolute Truth; *dharmaḥ*—such an occupation; *uddhava*—My dear Uddhava; *na*—nor; *svādhyāyaḥ*—study of the *Vedas*; *tapaḥ*—austerities; *tyāgaḥ*—renunciation, acceptance of *sannyāsa,* or charity; *yathā*—as much as; *bhaktiḥ*—devotional service; *mama*—unto Me; *ūrjitā*—developed.

TRANSLATION

"[The Supreme Personality of Godhead, Kṛṣṇa, said:] 'My dear Uddhava, neither through aṣṭāṅga-yoga [the mystic yoga system to control the senses], nor through impersonal monism or an analytical study of the Absolute Truth, nor through study of the Vedas, nor through practice of austerities, nor through charity, nor through acceptance of sannyāsa can one satisfy Me as much as one can by developing unalloyed devotional service unto Me.' "

PURPORT

Karmīs, jñānīs, yogīs, tapasvīs and students of Vedic literature who do not have Kṛṣṇa consciousness simply beat around the bush and do not get any final profit because they have no clear knowledge of the Supreme Personality of Godhead. Nor do they have faith in approaching Him by discharging devotional service,

although everywhere such service is repeatedly emphasized, as it is in this verse from *Śrīmad-Bhāgavatam* (11.14.20). The *Bhagavad-gītā* (Bg. 18.55) also declares, *bhaktyā mām abhijānāti yāvān yaś cāsmi tattvataḥ*/ "One can understand the Supreme Personality as He is only by devotional service." If one wants to understand the Supreme Personality factually, he must take to the path of devotional service and not waste time in profitless philosophical speculation, fruitive activity, mystic yogic practice or severe austerity and penance. Elsewhere in the *Bhagavad-gītā* (Bg. 12.5) the Lord confirms, *kleśo 'dhikataras teṣām avyaktāsakta-cetasām*/ "For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome." People who are attached to the impersonal feature of the Lord are obliged to take great trouble, yet nevertheless they cannot understand the Absolute Truth. As explained in *Śrīmad-Bhāgavatam* (1.2.11), *brahmeti paramātmeti bhagavān iti śabdyate*. Unless one understands the Supreme Personality of Godhead, the original source of both Brahman and Paramātmā, one is still in darkness about the Absolute Truth.

adi.17.77

> *murārike kahe tumi kṛṣṇa vaśa kailā*
> *śuniyā murāri śloka kahite lāgilā*

SYNONYMS

murārike—unto Murāri; *kahe*—says; *tumi*—you; *kṛṣṇa*—Lord Kṛṣṇa; *vaśa*—satisfied; *kaila*—made; *śuniyā*—hearing; *murāri*—of the name Murāri; *śloka*—verse; *kahite*—to speak; *lāgila*—began.

TRANSLATION

Lord Caitanya then praised Murāri Gupta, saying, "You have satisfied Lord Kṛṣṇa." Hearing this, Murāri Gupta quoted a verse from Śrīmad-Bhāgavatam.

adi.17.78

> *kvāhaṁ daridraḥ pāpīyān*
> *kva kṛṣṇaḥ śrī-niketanaḥ*
> *brahma-bandhur iti smāhaṁ*
> *bāhubhyāṁ parirambhitaḥ*

SYNONYMS

kva—whereas; *aham*—I (am); *daridraḥ*—very poor; *pāpīyān*—sinful; *kva*—whereas; *kṛṣṇaḥ*—the Supreme Personality of Godhead; *śrī-niketanaḥ*—the shelter of the goddess of fortune; *brahma-bandhuḥ*—a caste *brāhmaṇa* without brahminical qualifications; *iti*—thus; *sma*—certainly; *aham*—I (am); *bāhubhyām*—by the arms; *parirambhitaḥ*—embraced.

TRANSLATION

“ 'Since I am but a poor, sinful brahma-bandhu, not brahminically qualified although born in a brāhmaṇa family, and You, Lord Kṛṣṇa, are the shelter of the goddess of fortune, it is simply wonderful, my dear Lord Kṛṣṇa, that You have embraced me with Your arms.' "

PURPORT

This is a verse from *Śrīmad-Bhāgavatam* (10.81.16) spoken by Sudāmā Vipra in the presence of Lord Śrī Kṛṣṇa. This and the previous verse quoted from *Śrīmad-Bhāgavatam* clearly indicate that although Kṛṣṇa is so great that it is not possible for anyone to satisfy Him, He exhibits His greatness by being personally satisfied even with one who is disqualified from so many angles of vision. Sudāmā Vipra was born in a family of *brahmaṇas,* and he was a learned scholar and a class friend of Kṛṣṇa's, yet he considered himself unfit to be strictly called a *brāhmaṇa*. He called himself a *brahma-bandhu,* meaning "one born in a *brāhmaṇa* family but not brahminically qualified." Because of His great respect for *brāhmaṇas,* however, Kṛṣṇa embraced Sudāmā Vipra, although he was not a regular *brāhmaṇa* but a *brahma-bandhu,* or friend of a *brāhmaṇa* family. Murāri Gupta could not be called even a *brahma-bandhu* because he was born of a *vaidya* family and according to the social structure was therefore considered a *śūdra*. But Kṛṣṇa bestowed special mercy upon Murāri Gupta because he was a

beloved devotee of the Lord, as stated by Śrī Caitanya Mahāprabhu. The purport of Śrī Bhaktisiddhānta Sarasvatī Ṭhākura's elaborate discussion of this subject is that no qualification in this material world can satisfy the Supreme Personality of Godhead, Kṛṣṇa, yet everything becomes successful simply through development of devotional service to the Lord.

The members of the International Society for Krishna Consciousness cannot even call themselves *brahma-bandhus*. Therefore our only means for satisfying Kṛṣṇa is to pursue the injunctions of Lord Śrī Caitanya Mahāprabhu, who says:

> *yāre dekha, tāre kaha 'kṛṣṇa'-upadeśa*
> *āmāra ājñāya guru hañā tāra' ei deśa*

"Whomever you meet, instruct him on the teachings of Kṛṣṇa. In this way, on My order, become a spiritual master and deliver the people of this country." (Cc. Madhya 7.128) Simply trying to follow the orders of Śrī Caitanya Mahāprabhu, we speak to the people of the world about *Bhagavad-gītā As It Is*. This will make us qualified to satisfy the Supreme Personality of Godhead, Kṛṣṇa.

adi.17.79

> *eka-dina prabhu saba bhakta-gaṇa lañā*
> *saṅkīrtana kari' vaise śrama-yukta hañā*

SYNONYMS

eka-dina—one day; *prabhu*—the Lord; *saba*—all; *bhakta-gaṇa*—devotees; *lañā*—taking into company; *saṅkīrtana*—chanting the Hare Kṛṣṇa *mantra*; *kari'*—doing so; *vaise*—sat; *śrama-yukta*—feeling fatigued; *hañā*—thus being.

TRANSLATION

One day the Lord performed saṅkīrtana with all His devotees, and when they were greatly fatigued they sat down.

adi.17.80

> *eka āmra-bīja prabhu aṅgane ropila*
> *tat-kṣaṇe janmila vṛkṣa bāḍite lāgila*

SYNONYMS

eka—one; *āmra-bīja*—seed of a mango; *prabhu*—the Lord; *aṅgane*—in the yard; *ropila*—sowed; *tat-kṣaṇe*—immediately; *janmila*—fructified; *vṛkṣa*—a tree; *bāḍite*—to grow; *lāgila*—began.

TRANSLATION

The Lord then sowed a mango seed in the yard, and immediately the seed fructified into a tree and began to grow.

adi.17.81

> *dekhite dekhite vṛkṣa ha-ila phalita*
> *pākila aneka phala, sabei vismita*

SYNONYMS

dekhite dekhite—as people were seeing; *vṛkṣa*—the tree; *ha-ila*—became; *phalita*—fully grown with fruits; *pākila*—ripened; *aneka*—many; *phala*—fruits; *sabei*—every one of them; *vismita*—struck with wonder.

TRANSLATION

As people looked on, the tree became fully grown, with fruits that fully ripened. Thus everyone was struck with wonder.

adi.17.82

> *śata dui phala prabhu śīghra pāḍāila*
> *prakṣālana kari' kṛṣṇe bhoga lāgāila*

SYNONYMS

śata—hundred; *dui*—two; *phala*—fruits; *prabhu*—the Lord; *śīghra*—very soon; *pāḍāila*—caused to be picked up; *prakṣālana*—washing; *kari'*—doing; *kṛṣṇe*—to Lord Kṛṣṇa; *bhoga*—offering; *lāgāila*—made it so.

TRANSLATION

The Lord immediately picked about two hundred fruits, and after washing them He offered them to Kṛṣṇa to eat.

adi.17.83

> *rakta-pīta-varṇa,—nāhi aṣṭhi-valkala*
> *eka janera peṭa bhare khāile eka phala*

SYNONYMS

rakta-pīta-varṇa—the mangoes were red and yellow in color; *nāhi*—there was none; *aṣṭhi*—seed; *valkala*—or skin; *eka*—one; *janera*—man's; *peṭa*—belly; *bhare*—filled up; *khāile*—if he would eat; *eka*—one; *phala*—fruit.

TRANSLATION

The fruits were all red and yellow, with no seed inside and no skin outside, and eating one fruit would immediately fill a man's belly.

PURPORT

In India a mango is considered best when it is red and yellow, its seed is very small, its skin is very thin, and it is so palatable that if a person eats one fruit he will be satisfied. The mango is considered the king of all fruits.

adi.17.84

> *dekhiyā santuṣṭa hailā śacīra nandana*
> *sabāke khāoyāla āge kariyā bhakṣaṇa*

SYNONYMS

dekhiyā—seeing this; *santuṣṭa*—satisfied; *hailā*—became; *śacīra*—of mother Śacī; *nandana*—son; *sabāke*—everyone; *khāoyāla*—made to eat; *āge*—in the beginning; *kariyā*—doing; *bhakṣaṇa*—eating Himself.

TRANSLATION

Seeing the quality of the mangoes, the Lord was greatly satisfied, and thus after eating first, He fed all the other devotees.

adi.17.85

> *aṣṭhi-valkala nāhi,—amṛta-rasamaya*
> *eka phala khāile rase udara pūraya*

SYNONYMS

aṣṭhi—seed; *valkala*—skin; *nāhi*—there is none; *amṛta*—nectar; *rasa-maya*—full of juice; *eka*—one; *phala*—fruit; *khāile*—if one eats; *rase*—with the juice; *udara*—belly; *pūraya*—fulfilled.

TRANSLATION

The fruits had no seeds or skins. They were full of nectarean juice and were so sweet that a man would be fully satisfied by eating only one.

adi.17.86

> *ei-mata pratidina phale bāra māsa*
> *vaiṣṇava khāyena phala,—prabhura ullāsa*

SYNONYMS

ei-mata—in this way; *prati-dina*—every day; *phale*—fruit grew; *bāra*—twelve; *māsa*—months; *vaiṣṇava*—the Vaiṣṇavas; *khāyena*—eat; *phala*—the fruits; *prabhura*—the Lord's; *ullāsa*—satisfaction.

TRANSLATION

In this way, fruits grew on the tree every day throughout the twelve months of the year, and the Vaiṣṇavas used to eat them, to the Lord's great satisfaction.

adi.17.87

> *ei saba līlā kare śacīra nandana*
> *anya loka nāhi jāne vinā bhakta-gaṇa*

SYNONYMS

ei saba—all these; *līlā*—pastimes; *kare*—performed; *śacīra*—of mother Śacī; *nandana*—son; *anya loka*—other people; *nāhi*—do not; *jāne*—know; *vinā*—except; *bhakta-gaṇa*—the devotees.

TRANSLATION

These are confidential pastimes of the son of Śacī. Other than devotees, no one knows of this incident.

PURPORT

Nondevotees cannot believe this incident, yet the place where the tree grew still exists in Māyāpur. It is called Āmra-ghaṭṭa or Āma-ghāṭā.

adi.17.88

> *ei mata bāra-māsa kīrtana-avasāne*
> *āmra-mahotsava prabhu kare dine dine*

SYNONYMS

ei mata—in this way; *bāra-māsa*—for twelve months; *kīrtana*—chanting of the Hare Kṛṣṇa *mantra*; *avasāne*—at the end; *āmra-mahā-utsava*—festival of eating mangoes; *prabhu*—the Lord; *kare*—performs; *dine dine*—every day.

TRANSLATION

In this way the Lord Performed saṅkīrtana every day, and at the end of saṅkīrtana there was a mango-eating festival every day for twelve months.

PURPORT

On principle, Lord Caitanya Mahāprabhu would distribute *prasāda* at the end of *kīrtana* performances. Similarly, the members of the Kṛṣṇa consciousness movement must distribute some *prasāda* to the audience after performing *kīrtana*.

adi.17.89

> *kīrtana karite prabhu āila megha-gaṇa*
> *āpana-icchāya kaila megha nivāraṇa*

SYNONYMS

kīrtana—*saṅkīrtana*; *karite*—performing; *prabhu*—the Lord; *āila*—there was; *megha-gaṇa*—bunches of clouds; *āpana-icchāya*—by self-will; *kaila*—made; *megha*—of the clouds; *nivāraṇa*—stopping.

TRANSLATION

Once while Caitanya Mahāprabhu was performing kīrtana, clouds assembled in the sky, and the Lord, by His own will, immediately stopped them from pouring rain.

PURPORT

In this connection Śrīla Bhaktivinoda Ṭhākura says that once when Lord Caitanya was performing *saṅkīrtana* a short way from the village, some clouds appeared overhead. By the supreme will of the Lord, the clouds were asked to disperse, and they did. Because of this incident, that place is still known as Meghera-cara. Since the course of the Ganges has now changed, the village of the name Belapukhuriyā, which was formerly situated in a different place, called Tāraṇavāsa, has now become known as the Meghera-cara. The *Madhya-khaṇḍa* of the *Caitanya-maṅgala* also relates that once at the end of the day, when evening clouds assembled overhead and thundered threateningly, all the Vaiṣṇavas were very much afraid. But the Lord took His *karatālas* in His hands and personally began chanting the Hare Kṛṣṇa *mantra,* looking up towards the sky as if to direct the demigods in the higher planets. Thus all the assembled clouds dispersed, and as the sky became clear, with the moon rising, the Lord began dancing very happily with His jubilant and satisfied devotees.

adi.17.90

> *eka-dina prabhu śrīvāsere ājñā dila*
> *'bṛhat sahasra-nāma' paḍa, śunite mana haila*

SYNONYMS

eka-dina—one day; *prabhu*—the Lord; *śrīvāsere*—unto Śrīvāsa Ṭhākura; *ājñā*—order; *dila*—gave; *bṛhat*—great; *sahasra-nāma*—one thousand names; *paḍa*—read; *śunite*—to hear; *mana*—mind; *haila*—wanted.

TRANSLATION

One day the Lord ordered Śrīvāsa Ṭhākura to read the Bṛhat-sahasra-nāma [the thousand names of Lord Viṣṇu], for He wanted to hear them at that time.

adi.17.91

> *paḍite āilā stave nṛsiṁhera nāma*
> *śuniyā āviṣṭa hailā prabhu gauradhāma*

SYNONYMS

paḍite—while reading; *āilā*—came; *stave*—in the prayer; *nṛsiṁhera*—of Lord Nṛsiṁha; *nāma*—the holy name; *śuniyā*—hearing; *āviṣṭa*—absorbed; *hailā*—became; *prabhu*—Lord; *gaura-dhāma*—Śrī Caitanya Mahāprabhu.

TRANSLATION

As he read the thousand names of the Lord, in due course the holy name of Lord Nṛsiṁha appeared. When

Caitanya Mahāprabhu heard the holy name of Lord Nṛsiṁha, He became fully absorbed in thought.

PURPORT

The *Caitanya-maṅgala, Madhya-khaṇḍa,* describes this incident as follows: Śrīvāsa Paṇḍita was performing the *śrāddha* ceremony of his father, and as is customary, he was hearing the thousand names of Lord Viṣṇu. At that time Gaurahari (Lord Caitanya) appeared on the scene, and He also began to hear the thousand names of Viṣṇu with full satisfaction. When He thus heard the holy name of Lord Nṛsiṁha, Lord Caitanya became absorbed in thought, and He became angry like Nṛsiṁha Prabhu in His angry mood. His eyes became red, His hairs stood on end, all the parts of His body trembled, and He made a thundering sound. All of a sudden He took up a club, and people became greatly afraid, thinking, "We do not know what kind of offense we have now committed!" But then Śrī Caitanya Mahāprabhu adjusted His thoughts and sat down on His seat.

adi.17.92

> *nṛsiṁha-āveśe prabhu hāte gadā lañā*
> *pāṣaṇḍī mārite yāya nagare dhāiyā*

SYNONYMS

nṛsiṁha-āveśe—in the ecstatic mood of Lord Nṛsiṁha; *prabhu*—the Lord; *hāte*—in His hand; *gadā*—club; *lañā*—taking; *pāṣaṇḍī*—the

atheists; *mārite*—to kill; *yāya*—goes; *nagare*—in the city; *dhāiyā*—running.

TRANSLATION

In the mood of Lord Nṛsiṁhadeva, Lord Caitanya ran through the city streets, club in hand, ready to kill all the atheists.

adi.17.93

> *nṛsīṁha-āveśa dekhi' mahā-tejomaya*
> *patha chāḍi' bhāge loka pāñā baḍa bhaya*

SYNONYMS

nṛsiṁha-āveśa—the ecstasy of Lord Nṛsiṁhadeva; *dekhi'*—seeing; *mahā-tejo-maya*—very fierce; *patha chāḍi'*—giving up the road; *bhāge*—run away; *loka*—all people; *pāñā*—getting; *baḍa*—very; *bhaya*—afraid.

TRANSLATION

Seeing Him appearing very fierce in the ecstasy of Lord Nṛsiṁha, people ran from the street and fled here and there, afraid of His anger.

adi.17.94

> *loka-bhaya dekhi' prabhura bāhya ha-ila*
> *śrīvāsa-gṛhete giyā gadā phelāila*

SYNONYMS

loka-bhaya—the fearful people; *dekhi'*—seeing this; *prabhura*—of the Lord; *bāhya*—external sense; *ha-ila*—appeared; *śrīvāsa-gṛhete*—in the house of Śrīvāsa Paṇḍita; *giyā*—going there; *gadā*—the club; *phelāila*—threw away.

TRANSLATION

Seeing the people so afraid, the Lord came to His external senses and thus returned to the house of Śrīvāsa Ṭhākura and threw away the club.

adi.17.95

> *śrīvāse kahena prabhu kariyā viṣāda*
> *loka bhaya pāya,—mora haya aparādha*

SYNONYMS

śrīvāse—unto Śrīvāsa Ṭhākura; *kahena*—says; *prabhu*—the Lord; *kariyā*—becoming; *viṣāda*—morose; *loka*—people; *bhaya pāya*—become afraid; *mora*—My; *haya*—there is; *aparādha*—offense.

TRANSLATION

The Lord became morose and said to Śrīvāsa Ṭhākura, "When I adopted the mood of Lord Nṛsiṁhadeva, people were greatly afraid. Therefore I stopped, since causing fear among people is an offense."

adi.17.96

> *śrīvāsa balena,—ye tomāra nāma laya*
> *tāra koṭi aparādha saba haya kṣaya*

SYNONYMS

śrīvāsa balena—Śrīvāsa Paṇḍita said; *ye*—anyone who; *tomara*—Your; *nāma*—holy name; *laya*—takes; *tāra*—his; *koṭi*—ten million; *aparādha*—offenses; *saba*—all; *haya*—become; *kṣaya*—vanquished.

TRANSLATION

Śrīvāsa Ṭhākura replied, "Anyone who takes Your holy name vanquishes ten million of his offenses immediately.

adi.17.97

> *aparādha nāhi, kaile lokera nistāra*
> *ye tomā' dekhila, tāra chuṭila saṁsāra*

SYNONYMS

aparādha—offense; *nāhi*—did not; *kaile*—committed; *lokera*—of the people; *nistāra*—liberation; *ye*—anyone who; *tomā'*—You; *dekhila*—saw; *tāra*—his; *chuṭila*—became free; *saṁsāra*—material bondage.

TRANSLATION

"There was no offense in Your appearing as Nṛsiṁhadeva. Rather, any man who saw You in that mood was immediately liberated from the bondage of material existence."

adi.17.98

> *eta bali' śrīvāsa karila sevana*
> *tuṣṭa hañā prabhu āilā āpana-bhavana*

SYNONYMS

eta bali'—saying this; *śrīvāsa*—Śrīvāsa Ṭhākura; *karila*—did; *sevana*—worship; *tuṣṭa*—satisfied; *hañā*—becoming; *prabhu*—the Lord; *āilā*—came back; *āpana-bhavana*—to His own home.

TRANSLATION

After saying this, Śrīvāsa Ṭhākura worshiped the Lord, who was then greatly satisfied and returned to His own home.

adi.17.99

> *āra dina śiva-bhakta śiva-guṇa gāya*
> *prabhura aṅgane nāce, ḍamaru bājāya*

SYNONYMS

āra dina—another day; *śiva-bhakta*—a devotee of Lord Śiva; *śiva-guṇa*—the qualities of Lord Śiva; *gāya*—chants; *prabhura*—of Lord Caitanya; *aṅgane*—in the courtyard; *nāce*—dances; *ḍamaru*—a kind of musical instrument; *bājāyā*—plays on it.

TRANSLATION

On another day a great devotee of Lord Śiva, chanting of Lord Śiva's qualities, came to Lord Caitanya's house, where he began dancing in the courtyard and playing his ḍamaru [a musical instrument].

adi.17.100

> *maheśa-āveśa hailā śacīra nandana*
> *tāra skandhe caḍi nṛtya kaila bahu-kṣaṇa*

SYNONYMS

maheśa-aveśa—in the mood of Lord Śiva; *hailā*—became; *śacīra*—of mother Śacī; *nandana*—son; *tāra skandhe*—on his shoulder; *caḍi*

—getting on; *nṛtya*—dance; *kaila*—did; *bahu-kṣaṇa*—for a long time.

TRANSLATION

Then Lord Caitanya, adopting the mood of Lord Śiva, got on the man's shoulders, and thus they danced together for a long time.

PURPORT

Lord Caitanya Mahāprabhu adopted the mood of Lord Śiva, for He is Śiva also. According to the philosophy of *acintya-bhedābheda-tattva,* Lord Śiva is not different from Lord Viṣṇu, but still Lord Śiva is not Lord Viṣṇu, just as yogurt is nothing but milk and yet is not milk nevertheless. One cannot get the benefit of milk by drinking yogurt. Similarly, one cannot get salvation by worshiping Lord Śiva. If one wants salvation, one must worship Lord Viṣṇu. This is confirmed in the *Bhagavad-gītā* (Bg. 9.4): *mat-sthāni sarva-bhūtāni na cāhaṁ teṣv avasthitaḥ*. Everything is resting on the Lord, for everything is His potential energy, yet He is not everywhere. Lord Caitanya's adopting the mood of Lord Śiva is not extraordinary, but one should not therefore think that by worshiping Lord Śiva he is worshiping Lord Caitanya. That would be a mistake.

adi.17.101

> *āra dina eka bhikṣuka āilā māgite*
> *prabhura nṛtya dekhi nṛtya lāgila karite*

SYNONYMS

āra—another; *dina*—day; *eka*—one; *bhikṣuka*—beggar; *āilā*—came; *māgite*—to beg; *prabhura*—of the Lord; *nṛtya*—dancing; *dekhi*—seeing; *nṛtya*—dancing; *lāgila*—began; *karite*—to perform.

TRANSLATION

On another day a mendicant came to beg alms from the Lord's house, but when he saw the Lord dancing, he also began to dance.

adi.17.102

> *prabhu-saṅge nṛtya kare parama ullāse*
> *prabhu tāre prema dila, prema-rase bhāse*

SYNONYMS

prabhu-saṅge—along with the Lord; *nṛtya kare*—was dancing; *parama*—very; *ullāse*—in satisfaction; *prabhu*—the Lord; *tāre*—him; *prema*—love of Godhead; *dila*—delivered; *prema-rase*—in the mellows of love of God; *bhāse*—began to float.

TRANSLATION

He danced with the Lord because he was favored by love of Kṛṣṇa. Thus he flowed in the mellows of love of Godhead.

adi.17.103

> *āra dine jyotiṣa sarva-jña eka āila*
> *tāhāre sammāna kari' prabhu praśna kaila*

SYNONYMS

āra dine—some other day; *jyotiṣa*—an astrologer; *sarva-jña*—who knows everything; *eka*—one; *āila*—came there; *tāhāre*—unto him; *sammāna kari'*—giving all honor; *prabhu*—the Lord; *praśna*—question; *kaila*—put.

TRANSLATION

On another day an astrologer came who was supposed to know everything-past, present and future. Thus Śrī Caitanya Mahāprabhu received him with all honor and put this question before him.

PURPORT

Brāhmaṇas generally used to become astrologers, Āyur-vedic physicians, teachers and priests. Although highly learned and respectable, such *brāhmaṇas* went from door to door to

distribute their knowledge. A *brāhmaṇa* would first go to a householder's home to give information about the functions to be performed on a particular *tithi,* or date, but if there were sickness in the family, the family members would consult the *brāhmaṇa as* a physician, and the *brāhmaṇa* would give instruction and some medicine. Often, since the *brāhmaṇas* were expert in astrology, people would also be greatly inquisitive about their past, present and future.

Although the *brāhmaṇa* appeared at Lord Caitanya's house as a beggar, Lord Caitanya Mahāprabhu received him with great respect because he was a qualified *brāhmaṇa* who knew the astrological science perfectly. Although *brāhmaṇas* would go door to door just like beggars, they were honored as very respectable guests. This was the system in Hindu society five hundred years ago, during the time of Caitanya Mahāprabhu. This system was current even one hundred years ago; even fifty or sixty years ago, when we were children, such *brāhmaṇas* would visit householders like humble beggars, and people would derive great benefit from the mercy of such *brāhmaṇas*. The greatest benefit was that a householder could save a great deal of money from being spent on doctor bills because the *brāhmaṇas,* aside from explaining the past, present and future, could ordinarily cure all kinds of diseases simply by giving instructions and some medicine. Thus no one was bereft of the benefit of a first-class physician, astrologer and priest. The important members of ISKCON should give careful attention to our Dallas school, where children are being taught Sanskrit and English to

become perfect *brāhmaṇas*. If they are actually trained as perfect *brāhmaṇas,* they can save society from rogues and ruffians; indeed, people can live happily under the protection of qualified *brāhmaṇas*. Therefore the *Bhagavad-gītā* (Bg. 4.13) gives special stress to the division of society (*cātur-varṇyaṁ mayā sṛṣṭaṁ guṇa-karma-vibhāgaśaḥ*). Unfortunately some people are now claiming to be *brāhmaṇas* simply by birthright, with no qualifications. Therefore the entire society is in chaos.

adi.17.104

> *ke āchiluṅ āmi pūrva janme kaha gaṇi'*
> *gaṇite lāgilā sarva-jña prabhu-vākya śuni'*

SYNONYMS

ke āchiluṅ āmi—who I was; *pūrva janme*—in My previous birth; *kaha*—please say; *gaṇi'*—by your astrological calculation; *gaṇite*—to calculate; *lāgilā*—began; *sarva-jña*—a man who knows past, present and future; *prabhu-vākya*—the words of Lord Caitanya; *śuni'*—hearing.

TRANSLATION

"Please tell Me who I was in My previous birth," the Lord said. "Please tell Me by your astrological computations." Hearing the words of the Lord, the astrologer immediately began to calculate.

PURPORT

Through astrology one can know past, present and future. Modern Western astrologers have no knowledge of the past or future, nor can they perfectly say anything about the present. Herein we find, however, that after hearing Śrī Caitanya Mahāprabhu's order, the astrologer immediately began his calculations. This was not a facade; he actually knew how to ascertain one's past life through astrology. A still-existing treatise called the *Bhṛgu-saṁhitā* describes a system by which anyone can immediately get information about what he was in the past and what he is going to be in the future. The *brāhmaṇas* who went door to door as if beggars had perfect command of such vast knowledge. Thus the highest knowledge was easily available even to the poorest man in society. The poorest man could inquire from an astrologer about his past, present and future, with no need for business agreements or exorbitant payments. The *brāhmaṇa* would give him all the benefit of his knowledge without asking remuneration, and the poor man, in return, would offer a handful of rice, or anything he had in his possession, to satisfy the *brāhmaṇa*. In a perfect human society, perfect knowledge in any science-medical, astrological, ecclesiastical and so on-is available even to the poorest man, with no anxiety over payment. In the present day, however, no one can get justice, medical treatment, astrological help or ecclesiastical enlightenment without money, and since people are generally poor, they are bereft of the benefits of all these great sciences.

adi.17.105

> *gaṇi' dhyāne dekhe sarva-jña,—mahā-jyotirmaya*
> *ananta vaikuṇṭha-brahmāṇḍa—sabāra āśraya*

SYNONYMS

gaṇi'—by calculation; *dhyāne*—by meditation; *dekhe*—sees; *sarva-jña*—knower of everything; *mahā-jyotir-maya*—highly effulgent body; *ananta*—unlimited; *vaikuṇṭha*—spiritual world; *brahmāṇḍa*—planets; *sabāra*—of all of them; *āśraya*—shelter.

TRANSLATION

Through calculation and meditation, the all-knowing astrologer saw the greatly effulgent body of the Lord, which is the resting place of all the unlimited Vaikuṇṭha planets.

PURPORT

Here we get some information of the Vaikuṇṭha world, or spiritual world. Vaikuṇṭha means "without anxiety." In the material world, everyone is full of anxiety, but another world, where there is no anxiety, is described in the *Bhagavad-gītā* (Bg. 8.20):

> *paras tasmāt tu bhāvo 'nyo*
> *'vyakto 'vyaktāt sanātanaḥ*

> *yaḥ sa sarveṣu bhūteṣu*
> *naśyatsu na vinaśyati*

"Yet there is another unmanifest nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is."

As there are many planets within the material world, there are many millions of planets, called Vaikuṇṭhalokas, in the spiritual world. All these Vaikuṇṭhalokas, or superior planets, rest on the effulgence of the Supreme Personality of Godhead. As stated in the *Brahma-saṁhitā* (*yasya prabhā prabhavato jagad-aṇḍa-koṭi-*), the Brahman effulgence emanating from the body of the Supreme Lord creates innumerable planets in both the spiritual and material worlds; thus these planets are creations of the Supreme Personality of Godhead. The astrologer saw Śrī Caitanya Mahāprabhu to be the very same Personality of Godhead. We can just imagine how learned he was, yet he was traveling door to door, just like an ordinary beggar, for the highest benefit of human society.

adi.17.106

> *parama-tattva, para-brahma, parama-īśvara*
> *dekhi' prabhura mūrti sarva-jña ha-ila phāṅphara*

SYNONYMS

parama-tattva—the Supreme Truth; *para-brahma*—the Supreme Brahman; *parama-īśvara*—the Supreme Lord; *dekhi'*—seeing; *prabhura*—of the Lord; *mūrti*—form; *sarva-jña*—the all-knowing astrologer; *ha-ila*—became; *phāṅphara*—confused.

TRANSLATION

Seeing Lord Caitanya Mahāprabhu to be the same Absolute Truth, the Supreme Brahman, the Personality of Godhead, the astrologer was confused.

PURPORT

Herein it is clearly indicated that the Absolute Truth, the Supreme Brahman, is, in the ultimate issue, the Supreme Personality of Godhead. Therefore a person is the beginning of all things. As confirmed in the *Bhagavad-gītā* (Bg. 10.8), *mattaḥ sarvaṁ pravartate:* everything begins from the Supreme Personality of Godhead. The Supreme Lord is the supreme living entity. Therefore whatever exists, whether matter or spirit, is all but an emanation from the Supreme Person, or supreme life. The modern scientists' theory that life begins from matter is nonsense. Both matter and life begin from life. Unfortunately the scientists do not know this scientific fact; they are drifting in the darkness of their so-called knowledge.

adi.17.107

> *balite nā pāre kichu, mauna ha-ila*
> *prabhu punaḥ praśna kaila, kahite lāgila*

SYNONYMS

balite—to say; *nā pāre*—is not able; *kichu*—anything; *mauna*—silent; *ha-ila*—became; *prabhu*—the Lord; *punaḥ*—again; *praśna*—question; *kaila*—put; *kahite*—to speak; *lāgila*—began.

TRANSLATION

Struck with wonder, the astrologer remained silent, unable to speak. But when the Lord again put the question before him, he replied as follows.

adi.17.108

> *pūrva janme chilā tumi jagat-āśraya*
> *paripūrṇa bhagavān—sarvaiśvaryamaya*

SYNONYMS

pūrva janme—in the previous birth; *chilā*—were; *tumi*—You; *jagat*—universe; *āśraya*—shelter; *paripūrṇa*—with full potencies; *bhagavān*—the Supreme Personality of Godhead; *sarva-aiśvarya-maya*—full of all opulences.

TRANSLATION

"My dear sir, in Your previous birth You were the shelter of all creation, the Supreme Personality of Godhead, full of all opulences.

adi.17.109

> *pūrve yaiche chilā tumi ebeha se-rūpa*
> *durvijñeya nityānanda—tomāra svarūpa*

SYNONYMS

pūrve—in the past; *yaiche*—as much as; *chilā*—You were; *tumi*—You; *ebeha*—now also; *se-rūpa*—the same thing; *durvijñeya*—inconceivable; *nityānanda*—eternal happiness; *tomāra*—Your; *svarūpa*—identity.

TRANSLATION

"You are now the same Personality of Godhead that You were in Your previous birth. Your identity is inconceivable eternal happiness."

PURPORT

By the power of astrological science one can even ascertain the position of the Supreme Personality of Godhead. Everything is to be identified by its symptoms. The Supreme Personality of Godhead is identified by the symptoms mentioned in the *śāstras*.

It is not that anyone and everyone can become God without proof from *śāstras*.

adi.17.110

> *prabhu hāsi' kailā,—tumi kichu nā jānilā*
> *pūrve āmi āchilāṅ jātite goyālā*

SYNONYMS

prabhu—the Lord; *hāsi'*—smiling; *kailā*—said; *tumi*—you; *kichu*—anything; *nā*—not; *jānilā*—know; *pūrve*—in the past; *āmi*—I; *āchilāṅ*—was; *jātite*—by caste; *goyālā*—cowherd.

TRANSLATION

When the astrologer was speaking so highly of Him, Śrī Caitanya Mahāprabhu stopped him and began to smile. "My dear sir," He said, "I think you do not know very clearly what I was, for I know that in My previous birth I was a cowherd boy.

adi.17.111

> *gopa-gṛhe janma chila, gābhīra rākhāla*
> *sei puṇye hailāṅ ebe brāhmaṇa-chāoyāla*

SYNONYMS

gopa-gṛhe—in the house of a cowherd; *janma*—birth; *chila*—there was; *gābhīra*—of the cows; *rākhāla*—protector; *sei puṇye*—by those pious activities; *hailāṅ*—became; *ebe*—now; *brāhmaṇa*—of a *brāhmaṇa*; *chāoyāla*—son.

TRANSLATION

"In My last birth I was born in the family of cowherd men, and I gave protection to the calves and cows. Because of such pious activities, I have now become the son of a brāhmaṇa."

PURPORT

The words of Lord Caitanya Mahāprabhu, the greatest authority, herein clearly indicate that one becomes pious simply by keeping cows and protecting them. Unfortunately, people have become such rascals that they do not even care about the words of an authority. People generally consider cowherd men lowly members of society, but herein Caitanya Mahāprabhu confirms that they are so pious that in their next lives they are going to be *brāhmaṇas*. The caste system has a specific purpose. If this scientific system is followed, human society will get the greatest benefit. Heeding this instruction by the Lord, people should serve cows and calves and in return get ample quantities of milk. There is no loss in serving the cows and calves, but modern human society has become so degraded that instead of giving protection to the cows and serving them, people are killing them.

How can they expect peace and prosperity in human society while committing such sinful activities? It is impossible.

adi.17.112

> *sarva-jña kahe āmi tāhā dhyāne dekhilāṅ*
> *tāhāte aiśvarya dekhi' phāṅphara ha-ilāṅ*

SYNONYMS

sarva-jña—the all-knowing astrologer; *kahe*—says; *āmi*—I; *tāhā*—that; *dhyāne*—in meditation; *dekhilāṅ*—saw; *tāhāte*—there; *aiśvarya*—opulence; *dekhi'*—by seeing; *phāṅphara*—confused; *ha-ilāṅ*—became.

TRANSLATION

The astrologer said, "What I saw in meditation was full of opulence, and therefore I was confused.

PURPORT

It appears that the astrologer not only was a knower of past, present and future through astrological calculation, but was a great meditator as well. Therefore he was a great devotee and could see Lord Caitanya Mahāprabhu to be the same personality as Kṛṣṇa. He was puzzled, however, about whether Kṛṣṇa and Śrī Caitanya Mahāprabhu were actually the same person.

adi.17.113

> *sei-rūpe ei-rūpe dekhi ekākāra*
> *kabhu bheda dekhi, ei māyāya tomāra*

SYNONYMS

sei-rūpe—in that form; *ei-rūpe*—in this form; *dekhi*—I see; *eka-ākāra*—one form; *kabhu*—sometimes; *bheda*—difference; *dekhi*—I see; *ei*—this; *māyāya tomāra*—Your *māyā*.

TRANSLATION

"I am certain that Your form and the form I saw in my meditation are one and the same. If I see any difference, this is an act of Your illusory energy."

PURPORT

Śrī-kṛṣṇa-caitanya rādhā-kṛṣṇa nahe anya: in the vision of a perfect devotee, Lord Caitanya Mahāprabhu is a combination of Rādhā and Kṛṣṇa. One who sees Lord Caitanya to be different from Kṛṣṇa is under the illusory energy of the Lord. It appears that the astrologer was already an advanced devotee, and when he came into the presence of the Supreme Lord Śrī Caitanya Mahāprabhu, he became perfectly self-realized and could see that the Supreme Personality of Godhead Kṛṣṇa and Śrī Caitanya Mahāprabhu are one and the same Supreme Person.

adi.17.114

> *ye hao, se hao tumi, tomāke namaskāra*
> *prabhu tāre prema diyā kaila puraskāra*

SYNONYMS

ye hao—whatever You are; *se hao tumi*—whatever You may be; *tomāke*—unto You; *namaskāra*—my obeisances; *prabhu*—the Lord; *tāre*—unto him; *prema*—love of Godhead; *diyā*—delivered; *kaila*—did; *puraskāra*—honor.

TRANSLATION

The all-knowing astrologer concluded, "Whatever You may be or whoever You may be, I offer my respectful obeisances unto You!" By His causeless mercy, the Lord then gave him love of Godhead, thus rewarding him for his service.

PURPORT

The incident of Lord Caitanya's meeting the all-knowing astrologer is not mentioned in the *Caitanya-bhāgavata,* but we cannot therefore say that it did not take place. On the contrary, we must accept the statement of Kṛṣṇadāsa Kavirāja Gosvāmī that whatever the *Caitanya-bhāgavata* did not mention he has especially mentioned in *Caitanya-caritāmṛta*.

adi.17.115

> *eka dina prabhu viṣṇu-maṇḍape vasiyā*
> *'madhu āna', 'madhu āna' balena ḍākiyā*

SYNONYMS

eka dina—one day; *prabhu*—the Lord; *viṣṇu-maṇḍape*—in the corridor of a Viṣṇu temple; *vasiyā*—sitting; *madhu āna*—bring honey; *madhu āna*—bring honey; *balena*—says; *ḍākiyā*—calling loudly.

TRANSLATION

One day the Lord sat down in the corridor of a Viṣṇu temple and began calling very loudly, "Bring some honey! Bring some honey!"

adi.17.116

> *nityānanda-gosāñi prabhura āveśa jānila*
> *gaṅgā-jala-pātra āni' sammukhe dharila*

SYNONYMS

nityānanda-gosāñi—Lord Nityānanda Prabhu; *prabhura*—of the Lord; *āveśa*—ecstasy; *jānila*—could understand; *gaṅgā-jala*—Ganges water; *pātra*—pot; *āni'*—bringing; *sammukhe*—in front; *dharila*—placed it.

TRANSLATION

Nityānanda Prabhu Gosāñi, understanding the ecstatic mood of Śrī Caitanya Mahāprabhu, brought a pot of Ganges water as a token and put it before Him.

adi.17.117

> *jala pāna kariyā nāce hañā vihvala*
> *yamunākarṣaṇa-līlā dekhaye sakala*

SYNONYMS

jala—water; *pāna kariyā*—after drinking; *nāce*—dances; *hañā*—becoming; *vihvala*—ecstatic; *yamunā-ākarṣaṇa*—attracting the river Yamunā; *līlā*—pastimes; *dekhaye*—sees; *sakala*—everyone.

TRANSLATION

After drinking the water, Lord Caitanya became so ecstatic that He began to dance. Thus everyone saw the pastime of attracting the river Yamunā.

PURPORT

Yamunākarṣaṇa-līlā is the pastime of attracting Yamunā. One day, Śrī Baladeva wanted the Yamunā River to come before Him, and when the river Yamunā refused, He took His plow, wanting to dig a canal so that Yamunā would be obliged to come there. Since Śrī Caitanya Mahāprabhu is the original form of Baladeva,

in His ecstasy He asked everyone to bring honey. In this way, all the devotees standing there saw the *yamunākarṣaṇa-līlā*. In this *līlā,* Baladeva was accompanied by His girlfriends. After drinking a honey beverage called Vāruṇī, He wanted to jump into the Yamunā and swim with the girls. It is stated in *Śrīmad-Bhāgavatam* (10.65.25-30, 33) that Lord Baladeva asked Yamunā to come near, and when the river disobeyed the, order of the Lord, He became angry and thus wanted to snatch her near to Him with His plow. Yamunā, however, very much afraid of Lord Balarāma's anger, immediately came and surrendered unto Him, praying to the Lord, the Supreme Personality of Godhead, and admitting her fault. She was then excused. This is the sum and substance of the *yamunākarṣaṇa-līlā*. The incident is also described in the prayer of Jayadeva Gosvāmī concerning the ten incarnations:

> *vahasi vapuṣi viśade vasanaṁ jaladābhaṁ*
> *halahati-bhīti-milita-yamunābham*
> *keśava dhṛta-haladhara-rūpa jaya jagad-īśa hare*

adi.17.118

> *mada-matta-gati baladeva-anukāra*
> *ācārya śekhara tāṅre dekhe rāmākāra*

SYNONYMS

mada-matta—being intoxicated by drinking Vāruṇī; *gati*—movement; *baladeva*—Lord Baladeva; *anukāra*—imitating; *ācārya*—Advaita Ācārya; *śekhara*—at the head; *tāṅre*—Him; *dekhe*—sees; *rāma-ākāra*—in the form of Balarāma.

TRANSLATION

When the Lord, in His ecstasy of Baladeva, was moving as if intoxicated by the beverage, Advaita Ācārya, the chief of the ācāryas [ācārya śekhara], saw Him in the form of Balarāma.

adi.17.119

> *vanamālī ācārya dekhe soṇāra lāṅgala*
> *sabe mili' nṛtya kare āveśe vihvala*

SYNONYMS

vanamālī ācārya—of the name Vanamālī Ācārya; *dekhe*—sees; *soṇāra*—made of gold; *lāṅgala*—plow; *sabe*—all; *mili'*—meeting together; *nṛtya*—dance; *kare*—perform; *āveśe*—in ecstasy; *vihvala*—overwhelmed.

TRANSLATION

Vanamālī Ācārya saw a golden plow in the hand of Balarāma, and the devotees all assembled together and danced, overwhelmed by ecstasy.

adi.17.120

> *ei-mata nṛtya ha-ila cāri prahara*
> *sandhyāya gaṅgā-snāna kari' sabe gelā ghara*

SYNONYMS

ei-mata—in this way; *nṛtya*—dancing; *ha-ila*—was performed; *cāri*—four; *prahara*—a period of time lasting three hours; *sandhyāya*—in the evening; *gaṅgā-snāna*—taking bath in the Ganges; *kari'*—finishing; *sabe*—all; *gelā*—returned; *ghara*—home.

TRANSLATION

In this way they danced continuously for twelve hours, and in the evening they all took bath in the Ganges and then returned to their homes.

adi.17.121

> *nagariyā loke prabhu yabe ājñā dilā*
> *ghare ghare saṅkīrtana karite lāgilā*

SYNONYMS

nagariyā—citizens; *loke*—all the people; *prabhu*—the Lord; *yabe*—when; *ājñā*—order; *dilā*—gave; *ghare ghare*—in each and every home; *saṅkīrtana*—chanting of the Hare Kṛṣṇa *mantra*; *karite*—to perform; *lāgilā*—began.

TRANSLATION

The Lord ordered all the citizens of Navadvīpa to chant the Hare Kṛṣṇa mantra, and in each and every home they began performing saṅkīrtana regularly.

adi.17.122

> *'haraye namaḥ, kṛṣṇa yādavāya namaḥ*
> *gopāla govinda rāma śrī-madhusūdana'*

SYNONYMS

haraye namaḥ—I offer my respectful obeisances to Lord Hari; *kṛṣṇa*—O Kṛṣṇa; *yādavāya*—unto the descendant of the Yadu dynasty; *namaḥ*—all obeisances; *gopāla*—of the name Gopāla; *govinda*—of the name Govinda; *rāma*—of the name Rāma; *śrī-madhusūdana*—of the name Śrī Madhusūdana.

TRANSLATION

[All the devotees sang this popular song along with the Hare Kṛṣṇa mahā-mantra.] "Haraye namaḥ, kṛṣṇa

yādavāya namaḥ gopāla govinda rāma śrī-madhusūdana."

adi.17.123

> *mṛdaṅga-karatāla saṅkīrtana-mahādhvani*
> *'hari' 'hari'—dhvani vinā anya nāhi śuni*

SYNONYMS

mṛdaṅga—drum; *karatāla*—hand bells; *saṅkīrtana*—chanting of the holy name of the Lord; *mahā-dhvani*—great vibration; *hari*—the Lord; *hari*—the Lord; *dhvani*—sound; *vinā*—except; *anya*—another; *nāhi*—not; *śuni*—one can hear.

TRANSLATION

When the saṅkīrtana movement thus started, no one in Navadvīpa could hear any sound other than the words "Hari! Hari!" and the beating of the mrdaṅga and clashing of hand bells.

PURPORT

The International Society for Krishna Consciousness now has its world center in Navadvīpa, Māyāpur. The managers of this center should see that twenty-four hours a day there is chanting of the holy names of the Hare Kṛṣṇa *mahā-mantra,* with the addition of *haraye namaḥ, kṛṣṇa yādavāya namaḥ,* for this song was a favorite of Śrī Caitanya Mahāprabhu's. But all such

saṅkīrtana must be preceded by the chanting of the holy names of the five *tattvas-śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda*. We are already accustomed to chant these two *mantras-śrī-kṛṣṇa-caitanya prabhu-nityānanda śrī-advaita gadādhara śrīvāsādi-gaura-bhakta-vṛnda* and Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare. Now, after these, the other two lines-namely, *haraye namaḥ, kṛṣṇa yādavāya namaḥ gopāla govinda rāma śrī-madhusūdana*-should be added, especially in Māyāpur. Chanting of these six lines should go on so perfectly well that no one there hears any vibration other than the chanting of the holy names of the Lord. That will make the center spiritually all-perfect.

adi.17.124

> *śuniyā ye kruddha haila sakala yavana*
> *kājī-pāśe āsi' sabe kaila nivedana*

SYNONYMS

śuniyā—by hearing; *ye*—that; *kruddha*—angry; *haila*—became; *sakala*—all; *yavana*—Muslims; *kājī-pāśe*—in the court of the Kazi, or magistrate; *āsi'*—coming; *sabe*—all; *kaila*—made; *nivedana*—petition.

TRANSLATION

Hearing the resounding vibration of the Hare Kṛṣṇa mantra, the local Muslims, greatly angry, submitted a complaint to the Kazi.

PURPORT

The *phaujadarā,* or city magistrate, was called the *kājī* (Kazi). The *jamidāras* (Zamindars), or landholders (*maṇḍalerās*), levied taxes on the land, but keeping law and order and punishing criminals was the duty entrusted to the Kazi. Both the Kazi and the landholders were under the control of the governor of Bengal, which at that time was known as Subā-bāṅgālā. The districts of Nadia, Islāmpura and Bāgoyāna were all under the Zamindar named Hari Hoḍa or his descendant known as Kṛṣṇadāsa Hoḍa. It is said that Chand Kazi was the spiritual master of Nawab Hussain Shah. According to one opinion his name was Maulānā Sirājuddina, and according to another his name was Habibara Rahamāna. Descendants of Chand Kazi are still living in the vicinity of Māyāpur. People still go see the tomb of Chand Kazi, which is underneath a *campaka* tree and is known as Chand Kazi's *samādhi.*

adi.17.125

> *krodhe sandhyā-kāle kājī eka ghare āila*
> *mṛdaṅga bhāṅgiyā loke kahite lāgila*

SYNONYMS

krodhe—in anger; *sandhyā-kāle*—in the evening; *kājī*—the Chand Kazi; *eka ghare*—in one home; *āila*—came; *mṛdaṅga*—drum; *bhāṅgiyā*—breaking; *loke*—unto the people; *kahite*—to speak; *lāgila*—began.

TRANSLATION

Chand Kazi angrily came to one home in the evening, and when he saw kīrtana going on, he broke a mṛdaṅga and spoke as follows.

adi.17.126

> *eta-kāla keha nāhi kaila hinduyāni*
> *ebe ye udyama cālāo kāra bala jāni'*

SYNONYMS

eta-kāla—so long; *keha*—anyone; *nāhi*—not; *kaila*—performed; *hinduyāni*—regulative principles of the Hindus; *ebe*—now; *ye*—that; *udyama*—endeavor; *cālāo*—you propagate; *kāra*—whose; *bala*—strength; *jāni'*—I want to know.

TRANSLATION

"For so long you did not follow the regulative principles of the Hindu religion, but now you are following them

with great enthusiasm. May I know by whose strength you are doing so?

PURPORT

It appears that from the aggression of Baktiyār Khiliji in Bengal until the time of Chand Kazi, Hindus, or the followers of the Vedic principles, were greatly suppressed. Like the Hindus in present-day Pakistan, practically no one could execute the Hindu religious principles freely. Chand Kazi referred to this condition of Hindu society. Formerly the Hindus had not been straightforward in executing their Hindu principles, but now they were freely chanting the Hare Kṛṣṇa *mahā-mantra*. Therefore it must have been by the strength of someone else that they were so daring.

Actually, that was the fact. Although the members of the so-called Hindu society had followed the social customs and formulas, they had practically forgotten to execute their religious principles strictly. But with the presence of Śrī Caitanya Mahāprabhu they actually began following the regulative principles according to His order. That order is still existing, and anywhere and everywhere, in all parts of the world, one can execute it. That order is to become a spiritual master under the direction of Śrī Caitanya Mahāprabhu by following the regulative principles, chanting daily at least sixteen rounds of the Hare Kṛṣṇa *mahā-mantra,* and preaching the cult of Kṛṣṇa consciousness all over the world. If we adhere to the order of Śrī Caitanya Mahāprabhu, we shall get spiritual strength without a

doubt, and we shall be free to preach this cult of the Hare Kṛṣṇa movement and not be hampered by anyone.

adi.17.127

> *keha kīrtana nā kariha sakala nagare*
> *āji āmi kṣamā kari' yāitechoṅ ghare*

SYNONYMS

keha—anyone; *kīrtana*—chanting of the Hare Kṛṣṇa *mahā-mantra*; *nā*—do not; *kariha*—perform; *sakala nagare*—in the whole town; *āji*—today; *āmi*—I; *kṣamā kari'*—excusing; *yāitechoṅ*—am returning; *ghare*—home.

TRANSLATION

"No one should perform saṅkīrtana on the streets of the city. Today I am excusing the offense and returning home.

PURPORT

Such orders stopping *saṅkīrtana* in the streets of the world's great cities have been imposed upon members of the Hare Kṛṣṇa movement. We have hundreds of centers all over the world, and we have been specifically persecuted in Australia. In most cities of the Western world we have been arrested many times by the police, but we are nevertheless executing the order of Śrī Caitanya Mahāprabhu by chanting on the streets of all the

important cities, like New York, London, Chicago, Sydney, Melbourne, Paris and Hamburg. We must remember that such incidents took place in the past, five hundred years ago, and the fact that they are still going on indicates that our *saṅkīrtana* movement is really authorized, for if *saṅkīrtana* were an insignificant material affair, demons would not object to it. The demons of the time tried to obstruct the *saṅkīrtana* movement started by Śrī Caitanya Mahāprabhu. Similar demons are trying to obstruct the *saṅkīrtana* movement we are executing all over the world, and this proves that our *saṅkīrtana* movement is still pure and genuine, following in the footsteps of Śrī Caitanya Mahāprabhu.

adi.17.128

> *āra yadi kīrtana karite lāga pāimu*
> *sarvasva daṇḍiyā tāra jāti ye la-imu*

SYNONYMS

āra—again; *yadi*—if; *kīrtana*—chanting of the Hare Kṛṣṇa *mahā-mantra*; *karite*—to do; *lāga*—contact; *pāimu*—I shall take; *sarva-sva*—all possessions; *daṇḍiyā*—chastising; *tāra*—his; *jāti*—caste; *ye*—that; *la-imu*—I shall take.

TRANSLATION

"The next time I see someone performing such saṅkīrtana, I shall certainly chastise him by not only

confiscating all his property but also converting him into a Muslim."

PURPORT

To convert a Hindu into a Muslim was an easy affair in those days. If a Muslim simply sprinkled water on the body of a Hindu, it was supposed that the Hindu had already become a Muslim. During the transition of the British in Bangladesh during the last Hindu-Muslim riots, many Hindus were converted into Muslims by having cows' flesh forcibly pushed into their mouths. Hindu society was so rigid at the time of Lord Caitanya that if a Hindu were converted into a Muslim, there was no chance of his being reformed. In this way the Muslim population in India increased. None of the Muslims came from outside; social customs somehow or other forced Hindus to become Muslims, with no chance of returning to Hindu society. Emperor Aurangzeb also inaugurated a tax that Hindus had to pay because of their being Hindus. Thus all the poor Hindus of the lower class voluntarily became Muslims to avoid the tax. In this way the Muslim population in India increased. Chand Kazi threatened to convert the people into Muslims by the simple process of sprinkling water on their bodies.

adi.17.129

> *eta bali' kājī gela,—nagariyā loka*
> *prabhu-sthāne nivedila pāñā baḍa śoka*

SYNONYMS

eta bali'—thus saying; *kājī*—the magistrate; *gela*—returned; *nagariyā loka*—the citizens in general; *prabhu-sthāne*—before the Lord; *nivedila*—submitted; *pāñā*—getting; *baḍa*—very; *śoka*—shock.

TRANSLATION

After saying this, the Kazi returned home, and the devotees, greatly shocked that they were forbidden to chant Hare Kṛṣṇa, submitted their grief to Lord Caitanya Mahāprabhu.

adi.17.130

> *prabhu ājñā dila—yāha karaha kīrtana*
> *muñi saṁhārimu āji sakala yavana*

SYNONYMS

prabhu—the Lord; *ājñā dila*—ordered; *yāha*—go; *karaha*—and perform; *kīrtana—saṅkīrtana,* chanting of the Hare Kṛṣṇa *mahā-mantra*; *muñi*—I; *saṁhārimu*—shall kill; *āji*—today; *sakala*—all; *yavana*—the Muslims.

TRANSLATION

Lord Caitanya ordered, "Go peform saṅkīrtana! Today I shall kill all the Muslims!"

PURPORT

Gandhi is known for having started the movement of nonviolent civil disobedience in India, but about five hundred years before him, Śrī Caitanya Mahāprabhu started His movement of nonviolent civil disobedience to the order of Chand Kazi. It is not necessary to commit violence to stop the opposition from hindering a movement, for one can kill their demoniac behavior with reason and argument. Following in the footsteps of Lord Caitanya Mahāprabhu, whenever there are obstacles the Hare Kṛṣṇa movement should kill the opposition with reason and argument and thus stop their demoniac behavior. If we became violent in every case, it would be difficult for us to manage our affairs. We should therefore follow in the footsteps of Lord Caitanya Mahāprabhu, who disobeyed the order of Chand Kazi but subdued him with reason and argument.

adi.17.131

> *ghare giyā saba loka karaye kīrtana*
> *kājīra bhaye svacchanda nahe, camakita mana*

SYNONYMS

ghare giyā—returning home; *saba*—all; *loka*—citizens; *karaye*—performed; *kīrtana*—*saṅkīrtana*; *kājīra*—of the Kazi; *bhaye*—from fear; *svacchanda*—carefree; *nahe*—not; *camakita*—always full of anxieties; *mana*—the mind.

TRANSLATION

Returning home, all the citizens began performing saṅkīrtana, but because of the order of the Kazi, they were not carefree but always full of anxiety.

adi.17.132

> *tā-sabhāra antare bhaya prabhu mane jāni*
> *kahite lāgilā loke śīghra ḍāki' āni'*

SYNONYMS

tā-sabhāra—of all of them; *antare*—in the mind; *bhaya*—fear; *prabhu*—the Lord; *mane*—in the mind; *jāni*—understanding; *kahite*—to speak; *lāgilā*—began; *loke*—to the people; *śīghra*—very soon; *ḍāki'*—calling; *āni'*—bringing them.

TRANSLATION

Understanding the anxiety within the people's minds, the Lord called them together and spoke to them as follows.

adi.17.133

> *nagare nagare āji karimu kīrtana*
> *sandhyā-kāle kara sabhe nagara-maṇḍana*

SYNONYMS

nagare—from town; *nagare*—to town; *āji*—today; *karimu*—I shall perform; *kīrtana*—chanting of the Hare Kṛṣṇa *mahā-mantra*; *sandhyā-kāle*—in the evening; *kara*—do; *sabhe*—all; *nagara*—of the city; *maṇḍana*—decoration.

TRANSLATION

"In the evening I shall perform saṅkīrtana in each and every town. Therefore you should all decorate the city in the evening.

PURPORT

At that time, Navadvīpa was composed of nine small cities, so the words *nagare nagare* are significant. Śrī Caitanya Mahāprabhu wanted to perform *kīrtana* in each of these neighboring towns. He ordered the city decorated for the function.

adi.17.134

> *sandhyāte deuṭi sabe jvāla ghare ghare*
> *dekha, kona kājī āsi' more mānā kare*

SYNONYMS

sandhyāte—in the evening; *deuṭi*—lamps; *sabe*—everyone; *jvāla*—light up; *ghare ghare*—in each and every home; *dekha*—just wait

and see; *kona*—which kind; *kājī*—magistrate; *āsi'*—coming; *more*—unto Me; *mānā kare*—orders Me to stop.

TRANSLATION

"In the evening, burn torchlights in every home. I shall give protection to everyone. Let us see what kind of Kazi comes to stop our kīrtana."

adi.17.135

> *eta kahi' sandhyā-kale cāle gaurarāya*
> *kīrtanera kaila prabhu tina sampradāya*

SYNONYMS

eta kahi'—saying this; *sandhyā-kāle*—in the evening; *cale*—went out; *gaura-rāya*—Gaurasundara; *kīrtanera*—of performing *saṅkīrtana*; *kaila*—made; *prabhu*—the Lord; *tina*—three; *sampradāya*—parties.

TRANSLATION

In the evening Lord Gaurasundara went out and formed three parties to perform kīrtana.

PURPORT

This is a scheme for performing *kīrtana* in a procession. During Śrī Caitanya Mahāprabhu's time, one party was composed of twenty-one men: four people playing *mṛdaṅgas,* one leading the

chanting, and sixteen others striking *karatālas,* responding to the leading chanter. If many men join the *saṅkīrtana* movement, they may follow in the footsteps of Śrī Caitanya Mahāprabhu and form different parties according to the time and the number of men available.

adi.17.136

> *āge sampradāye nṛtya kare haridāsa*
> *madhye nāce ācārya-gosāñi parama ullāsa*

SYNONYMS

āge—in front; *sampradāye*—in the party; *nṛtya*—dancing; *kare*—does; *haridāsa*—Ṭhākura Haridāsa; *madhye*—in the middle; *nāce*—dances; *ācārya-gosāñi*—Śrī Advaita Ācārya; *parama*—very; *ullāsa*—happy.

TRANSLATION

In the front party danced Ṭhākura Haridāsa, and in the middle party danced Advaita Ācārya with great jubilition.

adi.17.137

> *pāche sampradāye nṛtya kare gauracandra*
> *tāṅra saṅge nāci' bule prabhu nityānanda*

SYNONYMS

pāche—at the rear; *sampradāye*—in the party; *nṛtya*—dancing; *kare*—does; *gauracandra*—Lord Gaurāṅga; *tāṅra*—His; *saṅge*—along with; *nāci'*—dancing; *bule*—moves; *prabhu*—Lord; *nityānanda*—of the name Nityānanda.

TRANSLATION

Lord Gaurasundara Himself danced in the rear party, and Śrī Nityānanda Prabhu moved with Lord Caitanya's dancing.

adi.17.138

> *vṛndāvana-dāsa ihā 'caitanya-maṅgale'*
> *vistāri' varṇiyāchena, prabhu-kṛpā-bale*

SYNONYMS

vṛndāvana-dāsa—Vṛndāvana dāsa Ṭhākura; *ihā*—this; *caitanya-maṅgale*—in his book named *Caitanya-maṅgala*; *vistāri'*—elaborately; *varṇiyāchena*—has described; *prabhu*—of the Lord; *kṛpā-bale*—by the strength of mercy.

TRANSLATION

By the grace of the Lord, Śrīla Vṛndāvana dāsa Ṭhākura has elaborately described this incident in his Caitanya-maṅgala.

adi.17.139

> *ei mata kīrtana kari' nagare bhramilā*
> *bhramite bhramite sabhe kājī-dvāre gelā*

SYNONYMS

ei mata—in this way; *kīrtana*—congregational chanting; *kari'*—executing; *nagare*—in the city; *bhramilā*—circumambulated; *bhramite bhramite*—while thus moving; *sabhe*—all of them; *kājī-dvāre*—at the door of the Kazi; *gelā*—reached.

TRANSLATION

Peforming kīrtana in this way, circumambulating through every nook and corner of the city, they finilly reached the door of the Kazi.

adi.17.140

> *tarja-garja kare loka, kare kolāhala*
> *gauracandra-bale loka praśraya-pāgala*

SYNONYMS

tarja-garja—murmuring in anger; *kare*—do; *loka*—the people; *kare*—do; *kolāhala*—roaring; *gauracandra*—of Lord Śrī Caitanya Mahāprabhu; *bale*—by the power; *loka*—people; *praśraya-pāgala*—became mad by such indulgence.

TRANSLATION

Murmuring in anger and making a roaring sound, the people, under the protection of Lord Caitanya, became mad through such indulgence.

PURPORT

The Kazi had issued an order not to perform *kīrtana,* congregational chanting of the holy name of the Lord. But when this was brought up to Lord Caitanya Mahāprabhu, He ordered civil disobedience to the Kazi's order. Lord Caitanya and all His devotees, naturally enthusiastic although agitated, must have made a great noise with their loud cries.

adi.17.141

> *kīrtanera dhvanite kājī lukāila ghare*
> *tarjana garjana śuni' nā haya bāhire*

SYNONYMS

kīrtanera—of the *saṅkīrtana* movement; *dhvanite*—by the sound; *kājī*—the Chand Kazi; *lukāila*—hid himself; *ghare*—in the room; *tarjana*—murmuring; *garjana*—protesting; *śuni'*—hearing; *nā*—does not; *haya*—come out; *bāhire*—outside.

TRANSLATION

The loud sound of the chanting of the Hare Kṛṣṇa mantra certainly made the Kazi very much afraid, and he hid himself within his room. Hearing the people thus protesting, murmuring in great anger, the Kazi would not come out of his home.

PURPORT

The Kazi's order not to perform *saṅkīrtana* could stand only as long as there was no civil disobedience. Under the leadership of the Supreme Lord, Śrī Caitanya Mahāprabhu, the chanters, increasing in number, disobeyed the order of the Kazi. Thousands assembled together and formed parties, chanting the Hare Kṛṣṇa *mahā-mantra* and making a tumultuous sound of protest. Thus the Kazi was very much afraid, as naturally one should be under such circumstances.

In the present day also, people all over the world may join together in the Kṛṣṇa consciousness movement and protest against the present degraded governments of the world's godless societies, which are based on all kinds of sinful activities. *Śrīmad-Bhāgavatam* states that in the Age of Kali, thieves, rogues and fourth-class people who have neither education nor culture capture the seats of governments to exploit the citizens. This is a symptom of Kali-yuga that has already appeared. People cannot feel secure about their lives and property, yet the so-called governments continue, and its ministers get fat salaries,

although they are unable to do anything good for society. The only remedy for such conditions is to enhance the *sankīrtana* movement under the banner of Kṛṣṇa consciousness and protest against the sinful activities of all the world's governments.

The Kṛṣṇa consciousness movement is not a sentimental religious movement; it is a movement for the reformation of all the anomalies of human society. If people take to it seriously, discharging this duty scientifically, as ordered by Śrī Caitanya Mahāprabhu, the world will see peace and prosperity instead of being confused and hopeless under useless governments. There are always rogues and thieves in human society, and as soon as a weak government is unable to execute its duties, these rogues and thieves come out to do their business. Thus the entire society becomes a hell unfit for gentlemen to live in. There is an immediate need for a good government-a government by the people, with Kṛṣṇa consciousness. Unless the masses of people become Kṛṣṇa conscious, they cannot be good men. The Kṛṣṇa consciousness movement that Śrī Caitanya Mahāprabhu started by chanting the Hare Kṛṣṇa *mahā-mantra* still has its potency. Therefore people should understand it seriously and scientifically and spread it all over the world.

The *saṅkīrtana* movement started by Śrī Caitanya Mahāprabhu is described in the *Caitanya-bhāgavata, Madhya-khaṇḍa,* Twenty-third Chapter, beginning with verse 241, which states, "My dear Lord, let my mind be fixed at Your lotus feet." Following Lord Caitanya's chanting, all the devotees reproduced

the same sound He chanted. In this way the Lord proceeded, leading the entire party on the strand roads by the bank of the Ganges. When the Lord came to His own *ghāṭa,* or bathing place, He danced more and more. Then He proceeded to Mādhāi's *ghāṭa*. In this way Śrī Caitanya Mahāprabhu, the Supreme Lord, who was known as Viśvambhara, danced all over the banks of the Ganges. Then He proceeded to Bārakoṇā-ghāṭa, the Nāgariyā-ghāṭa, and, traveling through Gaṅgānagara, reached Simuliyā, a quarter at one end of the town. All these places surround Śrī Māyāpur. After reaching Simuliyā, the Lord proceeded towards the Kazi's house, and in this way He reached the door of Chand Kazi.

adi.17.142

> *uddhata loka bhāṅge kājīra ghara-puṣpavana*
> *vistāri' varṇilā ihā dāsa-vṛndāvana*

SYNONYMS

uddhata—agitated; *loka*—persons; *bhāṅge*—break; *kājīra*—of the Kazi; *ghara*—house; *puṣpa-vana*—flower garden; *vistāri'*—elaborately; *varṇilā*—described; *ihā*—this; *dāsa-vṛndāvana*—Śrīla Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Naturally some of the people who were very much agitated began to retaliate the Kazi's actions by

wrecking his house and flower garden. Śrīla Vṛndāvana dāsa Ṭhākura has elaborately described this incident.

adi.17.143

> *tabe mahāprabhu tāra dvārete vasilā*
> *bhavya-loka pāṭhāiyā kājīre bolāilā*

SYNONYMS

tabe—thereafter; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *tāra dvārete*—at the Kazi's door; *vasilā*—sat down; *bhavya-loka*—respectable persons; *pāṭhāiyā*—sending; *kājīre*—unto the Kazi; *bolāilā*—had them call.

TRANSLATION

Thereafter, when Śrī Caitanya Mahāprabhu reached the Kazi's house, He sat down by the doorway and sent some respectable persons to call for the Kazi.

adi.17.144

> *dūra ha-ite āilā kājī māthā noyāiyā*
> *kājīre vasāilā prabhu sammāna kariyā*

SYNONYMS

dūra ha-ite—from a distant place; *āilā*—came; *kājī*—the Kazi; *māthā*—head; *noyāiyā*—bowed down; *kājīre*—unto the Kazi; *vasāilā*—gave a seat; *prabhu*—the Lord; *sammāna*—respect; *kariyā*—offering.

TRANSLATION

When the Kazi came, his head bowed down, the Lord gave him proper respect and a seat.

PURPORT

Some of the men in Śrī Caitanya Mahāprabhu's civil disobedience movement were agitated because they could not control their minds. But the Lord was thoroughly peaceful, sober and unagitated. Therefore when the Kazi came down to see Him, the Lord offered him proper respect and a seat because he was a respectable government officer. Thus the Lord taught us by His personal behavior. In pushing on our *saṅkīrtana* movement of Kṛṣṇa consciousness, we might have to face difficult days, but we should always follow in the footsteps of Śrī Caitanya Mahāprabhu and do the needful according to the time and circumstances.

adi.17.145

> *prabhu balena,—āmi tomāra āilāma abhyāgata*
> *āmi dekhi' lukāilā,—e-dharma kemata*

SYNONYMS

prabhu balena—the Lord said; *āmi*—I; *tomāra*—your; *āilāma*—have come; *abhyāgata*—guest; *āmi*—Me; *dekhi'*—seeing; *lukāilā*—you disappeared; *e-dharma kemata*—what kind of etiquette is this.

TRANSLATION

In a friendly way, the Lord said, "Sir, I have come to your house as your guest, but upon seeing Me you hid yourself in your room. What kind of etiquette is this?"

adi.17.146

> *kājī kahe—tumi āisa kruddha ha-iyā*
> *tomā śānta karāite rahinu lukāiyā*

SYNONYMS

kājī kahe—the Kazi replied; *tumi*—You; *āisa*—have come; *kruddha*—angry; *ha-iyā*—being; *tomā*—You; *śānta*—pacified; *karāite*—to make; *rahinu*—I remained; *lukāiyā*—hiding out of sight.

TRANSLATION

The Kazi replied, "You have come to my house in a very angry mood. To pacify You, I did not come before You immediately but kept myself hidden.

adi.17.147

> *ebe tumi śāntā haile, āsi, mililāṅ*
> *bhāgya mora,—tomā hena atithi pāilāṅ*

SYNONYMS

ebe—now; *tumi*—You; *śānta*—pacified; *haile*—have become; *āsi'*—coming; *mililāṅ*—I have met (You); *bhāgya mora*—it is my great fortune; *toma*—You; *hena*—like; *atithi*—guest; *pāilāṅ*—I have received.

TRANSLATION

"Now that You have become pacified, I have come to You. It is my good fortune to receive a guest like Your Honor.

adi.17.148

> *grāma-sambandhe 'cakravartī' haya mora cācā*
> *deha-sambandhe haite haya grāma-sambandha sāṅcā*

SYNONYMS

grāma-sambandhe—in our neighborhood relationship; *cakravartī*—Your grandfather Nīlāmbara Cakravartī; *haya*—becomes; *mora*—my; *cācā*—uncle; *deha-sambandhe*—in a bodily relationship; *haite*—than; *haya*—becomes; *grāma-sambandha*—neighborhood relationship; *sāṅcā*—more powerful.

TRANSLATION

"In our village relationship, Nīlāmbara Cakravartī Ṭhākura was my uncle. Such a relationship is stronger than a bodily relationship.

PURPORT

In India, even in the interior villages, all the Hindu and Muslim communities used to live very peacefully by establishing a relationship between them. The young men called the elderly members of the village by the name *cācā* or *kākā,* "uncle," and men of the same age called each other *dādā,* "brother." The relationship was very friendly. There were even invitations from Mohammedan houses to Hindu houses and from Hindu houses to Muslim houses. Both the Hindus and the Muslims accepted the invitations to go to one another's houses to attend ceremonial functions. Even until fifty or sixty years ago, the relationship between Hindus and Muslims was very friendly, and there were no disturbances. We do not find any Hindu-Muslim riots in the history of India, even during the days of the Muslims' rule over the country. Conflict between Hindus and Muslims was created

by polluted politicians, especially foreign rulers, and thus the situation gradually became so degraded that India was divided into Hindustan and Pakistan. Fortunately, the remedy to unite not only the Hindus and Muslims but all communities and all nations can still be implemented by the Hare Kṛṣṇa movement on the strong basic platform of love of Godhead.

adi.17.149

> *nīlāmbara cakravartī haya tomāra nānā*
> *se-sambandhe hao tumi āmāra bhāginā*

SYNONYMS

nīlāmbara cakravartī—of the name Nīlāmbara Cakravartī; *haya*—becomes; *tomāra*—Your; *nānā*—maternal grandfather; *se-sambandhe*—by such a relationship; *hao*—become; *tumi*—You; *āmāra*—my; *bhāginā*—nephew (the son of my sister).

TRANSLATION

"Nīlāmbara Cakravartī is Your maternal grandfather, and by this relationship You are thus my nephew.

adi.17.150

> *bhāginmāra krodha māmā avaśya sahaya*
> *mātulera aparādha bhāginā nā laya*

SYNONYMS

bhāginära—of the nephew; *krodha*—anger; *māmā*—maternal uncle; *avaśya*—certainly; *sahaya*—tolerates; *mātulera*—of the maternal uncle; *aparādha*—offense; *bhāginā*—the nephew; *nā*—does not; *laya*—accept.

TRANSLATION

"When a nephew is very angry, his maternal uncle is tolerant, and when the maternal uncle commits an offense, the nephew does not take it very seriously."

adi.17.151

> *ei mata duṅhāra kathā haya ṭhāre-ṭhore*
> *bhitarera artha keha bujhite nā pāre*

SYNONYMS

ei mata—in this way; *duṅhāra*—of both of them; *kathā*—conversation; *haya*—took place; *ṭhāre-ṭhore*—with different indications; *bhitarera*—inner; *artha*—meaning; *keha*—anyone; *bujhite*—to understand; *nā pāre*—is not able.

TRANSLATION

In this way the Kazi and the Lord talked with one another with various indications, but no outsider could understand the inner meaning of their conversation.

adi.17.152

> *prabhu kahe,—praśna lāgi' āilāma tomāra sthāne*
> *kājī kahe,—ājñā kara, ye tomāra mane*

SYNONYMS

prabhu kahe—the Lord said; *praśna lāgi'*—just to inquire from you; *āilāma*—I have come; *tomāra sthāne*—at your place; *kājī kahe*—the Kazi replied; *ājñā kara*—just order me; *ye*—whatever; *tomāra mane*—(is) in Your mind.

TRANSLATION

The Lord said, "My dear uncle, I have come to your home just to ask you some questions." "Yes," the Kazi replied, "You are welcome. Just tell me what is in Your mind."

adi.17.153

> *prabhu kahe,—go-dugdha khāo, gābhī tomāra mātā*
> *vṛṣa anna upajāya, tāte teṅho pitā*

SYNONYMS

prabhu kahe—the Lord said; *go-dugdha khāo*—you drink cows' milk; *gābhī*—the cow (is); *tomāra*—your; *mātā*—mother; *vṛṣa*—the

bull; *anna*—grains; *upajaya*—produces; *tāte*—therefore; *teṅho*—he; *pitā*—(is) your father.

TRANSLATION

The Lord said, "You drink cows' milk; therefore the cow is your mother. And the bull produces grains for your maintenance; therefore he is your father.

adi.17.154

> *pitā-mātā māri' khāo—ebā kon dharma*
> *kon bale kara tumi e-mata vikarma*

SYNONYMS

pitā-mātā—father and mother; *māri'*—killing; *khāo*—you eat; *ebā*—this; *kon*—what kind of; *dharma*—religion; *kon bale*—on what strength; *kara*—do; *tumi*—you; *e-mata*—such; *vikarma*—sinful activities.

TRANSLATION

"Since the bull and cow are your father and mother, how can you kill and eat them? What kind of religious principle is this? On what strength are you so daring that you commit such sinful activities?"

PURPORT

Everyone can understand that we drink the milk of cows and take the help of bulls in producing agricultural products. Therefore, since our real father gives us food grains and our mother gives us milk with which to live, the cow and bull are considered our father and mother. According to Vedic civilization, there are seven mothers, of which the cow is one. Therefore Śrī Caitanya Mahāprabhu challenged the Mohammedan Kazi, "What kind of religious principle do you follow by killing your father and mother to eat them?" In any civilized human society, no one would dare kill his father and mother for the purpose of eating them. Therefore Śrī Caitanya Mahāprabhu challenged the system of Muslim religion as patricide and matricide. In the Christian religion also, a principal commandment is "Thou shalt not kill." Nevertheless, Christians violate this rule; they are very expert in killing and in opening slaughterhouses. In our Kṛṣṇa consciousness movement, our first provision is that no one should be allowed to eat any kind of flesh. It does not matter whether it is cows' flesh or goats' flesh, but we especially stress the prohibition against cows' flesh because according to *śāstra* the cow is our mother. Thus the Muslims' cow-killing was challenged by Śrī Caitanya Mahāprabhu.

adi.17.155

> *kājī kahe,—tomāra yaiche veda-purāṇa*
> *taiche āmāra śāstra—ketāva 'korāṇa'*

SYNONYMS

kājī kahe—the Kazi replied; *tomāra*—Your; *yaiche*—as much as; *veda-purāṇa*—the *Vedas* and *Purāṇas*; *taiche*—similarly; *āmāra*—our; *śāstra*—scripture; *ketāva*—the holy book; *korāṇa*—the Koran.

TRANSLATION

The Kazi replied, "As You have Your scriptures called the Vedas and Purāṇas, we have our scripture, known as the holy Koran.

PURPORT

Chand Kazi agreed to talk with Śrī Caitanya Mahāprabhu on the strength of the scriptures. According to the Vedic scripture, if one can support his position by quoting from the *Vedas,* his argument is perfect. Similarly, when the Muslims support their position with quotations from the Koran, their arguments are also authorized. When Lord Śrī Caitanya Mahāprabhu raised the question of the Mohammedans' cow killing and bull killing, Chand Kazi came to the standard of understanding from his scriptures.

adi.17.156

> *sei śāstre kahe,—pravṛtti-nivṛtti-mārga-bheda*
> *nivṛtti-mārge jīva-mātra-vadhera niṣedha*

SYNONYMS

sei śāstre—in the scripture (the Koran); *kahe*—it is ordered; *pravṛtti*—of attachment; *nivṛtti*—of detachment; *mārga*—ways; *bheda*—difference; *nivṛtti*—of detachment; *mārge*—on the path; *jīva-mātra*—of any living entity; *vadhera*—of killing; *niṣedha*—prohibition.

TRANSLATION

"According to the Koran, there are two ways of advancement—through increasing the propensity to enjoy and decreasing the propensity to enjoy. On the path of decreasing attachment [nivṛtti-mārga], the killing of animals is prohibited.

adi.17.157

> *pravṛtti-mārge go-vadha karite vidhi haya*
> *śāstra-ājñāya vadha kaile nāhi pāpa-bhaya*

SYNONYMS

pravṛtti-mārge—on the path of attachment; *go-vadha*—the killing of cows; *karite*—to execute; *vidhi*—regulative principles; *haya*—there are; *śāstra-ājñāya*—on the order of the scripture; *vadha*—killing; *kaile*—if one commits; *nāhi*—there is no; *pāpa-bhaya*—fear of sinful activities.

TRANSLATION

"On the path of material activities, there is regulation for killing cows. If such killing is done under the guidance of scripture, there is no sin."

PURPORT

The word *śāstra* is derived from the *dhātu,* or verbal root, *śas*. *Śas-dhātu* pertains to controlling or ruling. A government's ruling through force or weapons is called *śastra*. Thus whenever there is ruling, either by weapons or by injunctions, the *śas-dhatu* is the basic principle. Between *śastra* (ruling through weapons) and *śāstra* (ruling through the injunctions of the scriptures), the better is *śāstra*. Our Vedic scriptures are not ordinary lawbooks of human common sense; they are the statements of factually liberated persons unaffected by the imperfectness of the senses.

Śāstra must be correct always, not sometimes correct and sometimes incorrect. In the Vedic scriptures, the cow is described as a mother. Therefore she is a mother for all time; it is not, as some rascals say, that in the Vedic age she was a mother but she is not in this age. If *śāstra* is an authority, the cow is a mother always; she was a mother in the Vedic age, and she is a mother in this age also.

If one acts according to the injunctions of *śāstra,* he is freed from the reactions of sinful activity. For example, the propensities for eating flesh, drinking wine and enjoying sex life

are all natural to the conditioned soul.The path of such enjoyment is called *pravṛtti-marga*. The *śāstra* says, *pravṛttir eṣāṁ bhūtānāṁ nivṛttis tu mahā-phalā:* one should not be carried away by the propensities of defective conditioned life; one should be guided by the principles of the *śāstras*. A child's propensity is to play all day long, but it is the injunction of the *śāstras* that the parents should take care to educate him. The *śāstras* are there just to guide the activities of human society. But because people do not refer to the instructions of *śāstras,* which are free from defects and imperfections, they are therefore misguided by so-called educated teachers and leaders who are full of the deficiencies of conditioned life.

adi.17.158

> *tomāra vedete āche go-vadhera vāṇī*
> *ataeva go-vadha kare baḍa baḍa muni*

SYNONYMS

tomāra vedete—in Your Vedic literature; *āche*—there is; *go-vadhera*—for cow-killing; *vāṇī*—injunction; *ataeva*—therefore; *go-vadha*—cow-killing; *kare*—does; *baḍa baḍa*—very, very great; *muni*—sages.

TRANSLATION

As a learned scholar, the Kazi challenged Caitanya Mahāprabhu, "In Your Vedic scriptures there is an

injunction for killing a cow. On the strength of this injunction, great sages peformed sacrifices involving cow-killing."

adi.17.159

> *prabhu kahe,—vede kahe go-vadha niṣedha*
> *ataeva hindu-mātra nā kare go-vadha*

SYNONYMS

prabhu kahe—the Lord replied; *vede*—in the *Vedas*; *kahe*—is enjoined; *go-vadha*—cow-killing; *niṣedha*—prohibition; *ataeva*—therefore; *hindu*—Hindu; *mātra*—any; *nā*—does not; *kare*—execute; *go-vadha*—cow-killing.

TRANSLATION

Refuting the Kazi's statement, the Lord immediately replied, "The Vedas clearly enjoin that cows should not be killed. Therefore any Hindu, whoever he may be, avoids indulging in cow-killing.

PURPORT

In the Vedic scriptures there are concessions for meat-eaters. It is said that if one wants to eat meat, he should kill a goat before the goddess Kālī and then eat its meat. Meat-eaters are not allowed to purchase meat or flesh from a market or slaughterhouse. There are no sanctions for maintaining regular

slaughterhouses to satisfy the tongues of meat-eaters. As far as cow-killing is concerned, it is completely forbidden. Since the cow is considered a mother, how could the *Vedas* allow cow-killing? Śrī Caitanya Mahāprabhu pointed out that the Kazi's statement was faulty. In the *Bhagavad-gītā* (Bg. 18.44) there is a clear injunction that cows should be protected: *kṛṣi-gorakṣya-vāṇijyaṁ vaiśya-karma svabhāva-jam*. "The duty of *vaiśyas* is to produce agricultural products, trade and give protection to cows." Therefore it is a false statement that the Vedic scriptures contain injunctions permitting cow-killing.

adi.17.160

> *jiyāite pāre yadi, tabe māre prāṇī*
> *veda-purāṇe āche hena ājñā-vāṇī*

SYNONYMS

jiyāite—to rejuvenate; *pāre*—one is able; *yadi*—if; *tabe*—then; *māre*—can kill; *prāṇī*—living being; *veda-purāṇe*—in the *Vedas* and *Purāṇas*; *āche*—there are; *hena*—such; *ājñā-vāṇī*—orders and injunctions.

TRANSLATION

"In the Vedas and Purāṇas there are injunctions declaring that if one can revive a living being, he can kill it for experimental purposes.

adi.17.161

> *ataeva jarad-gava māre muni-gaṇa*
> *veda-mantre siddha kare tāhāra jīvana*

SYNONYMS

ataeva—therefore; *jarad-gava*—old cows; *māre*—killed; *muni-gaṇa*—sages; *veda-mantre*—by the power of Vedic hymns; *siddha*—rejuvenated; *kare*—makes; *tāhāra*—his; *jīvana*—life.

TRANSLATION

"Therefore the great sages sometimes killed old cows, and by chanting Vedic hymns they again brought them to life for perfection.

adi.17.162

> *jarad-gava hañā yuvā haya āra-vāra*
> *tāte tāra vadha nahe, haya upakāra*

SYNONYMS

jarad-gava—old, invalid cows; *hañā*—becoming; *yuvā*—young; *haya*—become; *āra-vāra*—again; *tāte*—in that action; *tāra*—his; *vadha*—killing; *nahe*—is not; *haya*—there is; *upakāra*—benefit.

TRANSLATION

"The killing and rejuvenation of such old and invalid cows was not truly killing but an act of great benefit.

adi.17.163

> *kali-kāle taiche śakti nāhika brāhmaṇe*
> *ataeva go-vadha keha nā kare ekhane*

SYNONYMS

kali-kāle—in the Age of Kali; *taiche*—such; *śakti*—power; *nāhika*—there is none; *brāhmaṇe*—in the *brāhmaṇas*; *ataeva*—therefore; *go-vadha*—killing of cows; *keha*—anyone; *nā*—does not; *kare*—execute; *ekhane*—at the present.

TRANSLATION

"Formerly there were powerful brāhmaṇas who could make such experiments using Vedic hymns, but now, because of the Kali-yuga, brāhmaṇas are not so powerful. Therefore the killing of cows and bulls for rejuvenation is forbidden.

adi.17.164

> *aśvamedhaṁ gavālambhaṁ*
> *sannyāsaṁ pala-paitṛkam*

devareṇa sutotpattiṁ
kalau pañca vivarjayet

SYNONYMS

aśva-medham—a sacrifice offering a horse; *gava-ālambham*—a sacrifice of cows; *sannyāsam*—the renounced order of life; *pala-paitṛkam*—an offering of oblations of flesh to the forefathers; *devareṇa*—by a husband's brother; *suta-utpattim*—begetting children; *kalau*—in the Age of Kali; *pañca*—five; *vivarjayet*—one must give up.

TRANSLATION

“ 'In this Age of Kali, five acts are forbidden: the offering of a horse in sacrifice, the offering of a cow in sacrifice, the acceptance of the order of sannyāsa, the offering of oblations of flesh to the forefathers, and a man's begetting children in his brother's wife.'

PURPORT

This is a quotation from the *Brahma-vaivarta Purāṇa* (*Kṛṣṇa-janma-khaṇḍa* 185.180).

adi.17.165

tomarā jīyāite nāra,—vadha-mātra sāra
naraka ha-ite tomāra nāhika nistāra

SYNONYMS

tomarā—you Muslims; *jīyāite*—bring to life; *nāra*—cannot; *vadha-mātra*—killing only; *sāra*—the essence; *naraka ha-ite*—from hell; *tomāra*—your; *nāhika*—there is not; *nistāra*—deliverance.

TRANSLATION

"Since you Muslims cannot bring killed animals back to life, you are responsible for killing them. Therefore you are going to hell; there is no way for your deliverance.

adi.17.166

> *go-aṅge yata loma, tata sahasra vatsara*
> *go-vadhī raurava-madhye pace nirantara*

SYNONYMS

go-aṅge—on the body of the cow; *yata*—as many; *loma*—hairs; *tata*—so many; *sahasra*—a thousand; *vatsara*—years; *go-vadhī*—the killer of a cow; *raurava-madhye*—in a hellish condition of life; *pace*—decomposes; *nirantara*—always.

TRANSLATION

"Cow-killers are condemned to rot in hellish life for as many thousands of years as there are hairs on the body of the cow.

adi.17.167

> *tomā-sabāra śāstra-kartā—seha bhrānta haila*
> *nā jāni' śāstrera marma aiche ājñā dila*

SYNONYMS

tomā-sabāra—of all of you; *śāstra-kartā*—compilers of scripture; *seha*—they also; *bhrānta*—mistaken; *haila*—became; *nā jāni'*—without knowing; *śāstrera marma*—the essence of scriptures; *aiche*—such; *ājñā*—order; *dila*—gave.

TRANSLATION

"There are many mistakes and illusions in your scriptures. Their compilers, not knowing the essence of knowledge, gave orders that were against reason and argument."

adi.17.168

> *śuni' stabdha haila kājī, nāhi sphure vāṇī*
> *vicāriyā kahe kājī parābhava māni'*

SYNONYMS

śuni'—by hearing; *stabdha*—stunned; *haila*—became; *kājī*—the Kazi; *nāhi*—does not; *sphure*—utter; *vāṇī*—words; *vicāriyā*—after

due consideration; *kahe*—said; *kājī*—the Kazi; *parābhava*—defeat; *māni'*—accepting.

TRANSLATION

After hearing these statements by Śrī Caitanya Mahāprabhu, the Kazi, his arguments stunned, could not put forward any more words. Thus, after due consideration, the Kazi accepted defeat and spoke as follows.

PURPORT

In our practical preaching work we meet many Christians who talk about statements of the Bible. When we question whether God is limited or unlimited, Christian priests say that God is unlimited. But when we question why the unlimited God should have only one son and not unlimited sons, they are unable to answer. Similarly, from a scientific point of view, the answers of the Old Testament, New Testament and Koran to many questions have changed. But a *śāstra* cannot change at a person's whim. All *śāstras* must be free from the four defects of human nature. The statements of *śāstras* must be correct for all time.

adi.17.169

> *tumi ye kahile, paṇḍita, sei satya haya*
> *ādhunika āmāra śāstra, vicāra-saha naya*

SYNONYMS

tumi—You; *ye*—whatever; *kahile*—have said; *paṇḍita*—O Nimāi Paṇḍita; *sei*—that; *satya*—truth; *haya*—is certainly; *ādhunika*—of modern days; *āmāra*—our; *śāstra*—scripture; *vicāra*—logic; *saha*—with; *naya*—they are not.

TRANSLATION

"My dear Nimāi Paṇḍita, what You have said is all true. Our scriptures have developed only recently, and they are certainly not logical and philosophical.

PURPORT

The *śāstras* of the *yavanas,* or meat-eaters, are not eternal scriptures. They have been fashioned recently, and sometimes they contradict one another. The scriptures of the *yavanas* are three: the Old Testament, the New Testament and the Koran. Their compilation has a history; they are not eternal like the Vedic knowledge. Therefore although they have their arguments and reasonings, they are not very sound and transcendental. As such, modern people advanced in science and philosophy deem these scriptures unacceptable.

Sometimes Christian priests come to us inquiring, "Why are our followers neglecting our scriptures and accepting yours?" But when we ask them, "Your Bible says, 'Do not kill.' Why then are you killing so many animals daily?" they cannot answer. Some of them imperfectly answer that the animals have no souls. But

then we ask them, "How do you know that animals have no souls? Animals and children are of the same nature. Does this mean that the children of human society also have no souls?" According to the Vedic scriptures, within the body is the owner of the body, the soul. In the *Bhagavad-gītā* (Bg. 2.13) it is said:

> *dehino 'smin yathā dehe*
> *kaumāraṁ yauvanaṁ jarā*
> *tathā dehāntara-prāptir*
> *dhīras tatra na muhyati*

"As the embodied soul continually passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. The self-realized soul is not bewildered by such a change."

Because the soul is within the body, the body changes through so many forms. There is a soul within the body of every living entity, whether animal, tree, bird or human being, and the soul is transmigrating from one type of body to another. When the scriptures of the *yavanas*-namely, the Old Testament, New Testament and Koran-cannot properly answer inquisitive followers, naturally those advanced in scientific knowledge and philosophy lose faith in such scriptures. The Kazi admitted this while talking with Śrī Caitanya Mahāprabhu. The Kazi was a very intelligent person. He had full knowledge of his position, as stated in the following verse.

adi.17.170

> *kalpita āmāra śāstra,—āmi saba jāni*
> *jāti-anurodhe tabu sei śāstra māni*

SYNONYMS

kalpita—imagined; *āmāra*—our; *śāstra*—scripture; *āmi*—I; *saba*—everything; *jāni*—know; *jāti*—by community; *anurodhe*—being obliged; *tabu*—still; *sei*—that; *śāstra*—scripture; *māni*—I accept.

TRANSLATION

"I know that our scriptures are full of imagination and mistaken ideas, yet because I am a Mohammedan I accept them for the sake of my community, despite their insufficient support.

adi.17.171

> *sahaje yavana-śāstre adṛḍha vicāra*
> *hāsi' tāhe mahāprabhu puchena āra-vāra*

SYNONYMS

sahaje—naturally; *yavana-śāstre*—in the scriptures of the meat-eaters; *adṛḍha*—unsound; *vicāra*—judgment; *hāsi'*—smiling; *tāhe*—from him; *mahāprabhu*—Caitanya Mahāprabhu; *puchena*—inquired; *āra-vāra*—again.

TRANSLATION

"The reasoning and arguments in the scriptures of the meat-eaters are not very sound," the Kazi concluded. Upon hearing this statement, Śrī Caitanya Mahāprabhu smiled and inquired from him as follows.

adi.17.172

> *āra eka praśna kari, śuna, tumi māmā*
> *yathārtha kahibe, chale nā vañchibe āmā'*

SYNONYMS

āra eka—one more; *praśna*—inquiry; *kari*—am putting; *śuna*—hear; *tumi*—you; *māmā*—maternal uncle; *yathā-artha*—as it is true; *kahibe*—you should speak; *chale*—by tricks; *na vañchibe*—you should not cheat; *āmā'*—Me.

TRANSLATION

"My dear maternal uncle, I wish to ask you another question. Please tell Me the truth. Do not try to cheat Me with tricks.

adi.17.173

> *tomāra nagare haya sadā saṅkīrtana*
> *vādya-gīta-kolāhala, saṅgīta, nartana*

SYNONYMS

tomāra nagare—in your city; *haya*—there is; *sadā*—always; *saṅkīrtana*—chanting of the holy name of the Lord; *vādya*—musical sounds; *gīta*—song; *kolāhala*—tumultuous roaring; *saṅgīta*—singing; *nartana*—dancing.

TRANSLATION

"In your city there is always congregational chanting of the holy name. A tumultuous uproar of music, singing and dancing is always going on.

adi.17.174

> *tumi kājī—hindu-dharma-virodhe adhikārī*
> *ebe ye nā kara mānā bujhite nā pāri*

SYNONYMS

tumi—you; *kājī*—the magistrate; *hindu-dharma*—the religious principles of the Hindus; *virodhe*—in opposing; *adhikārī*—have the right; *ebe*—now; *ye*—that; *nā kara mānā*—you do not forbid; *bujhite*—to understand; *nā pāri*—I am not able.

TRANSLATION

"As a Mohammedan magistrate, you have the right to oppose the performance of Hindu ceremonies, but now

you do not forbid them. I cannot understand the reason why."

adi.17.175

> *kājī bale—sabhe tomāya bale 'gaurahari'*
> *sei nāme āmi tomāya sambodhana kari*

SYNONYMS

kājī bale—the Kazi said; *sabhe*—all; *tomāya*—You; *bale*—address; *gaurahari*—by the name Gaurahari; *sei nāme*—by that name; *āmi*—I; *tomāya*—You; *sambodhana*—address; *kari*—do.

TRANSLATION

The Kazi said, "Everyone calls You Gaurahari. Please let me address You by that name.

adi.17.176

> *śuna, gaurahari, ei praśnera kāraṇa*
> *nibhṛta hao yadi, tabe kari nivedana*

SYNONYMS

śuna—kindly hear; *gaurahari*—O Gaurahari; *ei praśnera*—of this question; *kāraṇa*—reason; *nibhṛta*—solitary; *hao*—You become; *yadi*—if; *tabe*—then; *kari*—I shall make; *nivedana*—submission.

TRANSLATION

"Kindly listen, O Gaurahari! If You come to a private place, I shall then explain the reason."

adi.17.177

> *prabhu bale,—e loka āmāra antaraṅga haya*
> *sphuṭa kari' kaha tumi, nā kariha bhaya*

SYNONYMS

prabhu bale—the Lord said; *e loka*—all these men; *āmāra*—My; *antaraṅga*—confidential associates; *haya*—are; *sphuṭa kari'*—making it clear; *kaha*—speak; *tumi*—you; *nā*—do not; *kariha bhaya*—be afraid.

TRANSLATION

The Lord replied, "All these men are My confidential associates. You may speak frankly. There is no reason to be afraid of them."

adi.17.178-179

> *kājī kahe,—yabe āmi hindura ghare giyā*
> *kīrtana kariluṅ mānā mṛdaṅga bhāṅgiyā*

sei rātre eka siṁha mahā-bhayaṅkara
nara-deha, siṁha-mukha, garjaye vistara

SYNONYMS

kājī kahe—the Kazi replied; *yabe*—when; *āmi*—I; *hindura*—of a Hindu; *ghare*—in the house; *giyā*—going there; *kīrtana*—chanting of the holy name; *kariluṅ*—made; *mānā*—prohibition; *mṛdaṅga*—the drum; *bhāṅgiyā*—breaking; *sei rātre*—on that night; *eka*—one; *siṁha*—lion; *mahā-bhayaṅ-kara*—very fearful; *nara-deha*—having a body like a human being's; *siṁha-mukha*—having a face like a lion's; *garjaye*—was roaring; *vistara*—very loudly.

TRANSLATION

The Kazi said, "When I went to the Hindu's house, broke the drum and forbade the performance of congregational chanting, in my dreams that very night I saw a greatly fearful lion, roaring very loudly, His body like a human being's and His face like a lion's.

adi.17.180

śayane āmāra upara lāpha diyā caḍi'
aṭṭa aṭṭa hāse, kare danta-kaḍamaḍi

SYNONYMS

śayane—in a sleeping condition; *āmāra*—me; *upara*—upon; *lāpha diyā*—jumping; *caḍi'*—mounting; *aṭṭa aṭṭa*—rough and hard; *hāse*—laughs; *kare*—does; *danta*—teeth; *kaḍamaḍi*—gnashing.

TRANSLATION

"While I was asleep, the lion jumped on my chest, laughing fiercely and gnashing His teeth.

adi.17.181

> *mora buke nakha diyā ghora-svare bale*
> *phāḍimu tomāra buka mṛdaṅga badale*

SYNONYMS

mora—my; *buke*—on the chest; *nakha*—nails; *diyā*—placing; *ghora*—roaring; *svare*—in a voice; *bale*—says; *phāḍimu*—I shall bifurcate; *tomāra*—your; *buka*—chest; *mṛdaṅga*—for the drum; *badale*—in exchange.

TRANSLATION

"Placing its nails on my chest, the lion said in a grave voice, 'I shall immediately bifurcate your chest as you broke the mṛdaṅga drum!

adi.17.182

mora kīrtana mānā karis, karimu tora kṣaya
āṅkhi mudi' kāṅpi āmi pāñā baḍa bhaya

SYNONYMS

mora—My; *kīrtana*—congregational chanting; *mānā karis*—you are forbidding; *karimu*—I shall do; *tora*—your; *kṣaya*—destruction; *āṅkhi*—eyes; *mudi'*—closing; *kāṅpi*—I was trembling; *āmi*—I; *pāñā*—getting; *baḍa*—very great; *bhaya*—fear.

TRANSLATION

“ 'You have forbidden the performance of My congregational chanting. Therefore I must destroy you!' Being much afraid of Him, I closed my eyes and trembled.

adi.17.183

bhīta dekhi' siṁha bale ha-iyā sadaya
tore śikṣā dite kailu tora parājaya

SYNONYMS

bhīta dekhi'—seeing me so afraid; *siṁha*—the lion; *bale*—says; *ha-iyā*—becoming; *sa-daya*—merciful; *tore*—unto you; *śikṣā*—lesson; *dite*—to give; *kailu*—I have done; *tora*—your; *parājaya*—defeat.

TRANSLATION

"Seeing me so afraid, the lion said, 'I have defeated you just to teach you a lesson, but I must be merciful to you.

adi.17.184

> *se dina bahuta nāhi kaili utpāta*
> *teñi kṣamā kari' nā karinu prāṇāghāta*

SYNONYMS

se dina—on that day; *bahuta*—very much; *nāhi*—not; *kaili*—you did; *utpāta*—disturbance; *teñi*—therefore; *kṣamākari'*—forgiving; *nākarinu*—I did not execute; *prāṇa-āghāta*—the taking of your life.

TRANSLATION

“ 'On that day you did not create a very great disturbance. Therefore I have excused you and not taken your life.

adi.17.185

> *aiche yadi punaḥ kara, tabe nā sahimu*
> *savaṁśe tomāre māri yavana nāśimu*

SYNONYMS

aiche—similarly; *yadi*—if; *punaḥ*—again; *kara*—you do; *tabe*—then; *nāsahimu*—I shall not tolerate; *sa-vaṁśe*—along with your family; *tomāre*—you; *māri*—killing; *yavana*—the meat-eaters; *nāśimu*—I shall vanquish.

TRANSLATION

“ 'But if you perform such activities again, I shall not be tolerant. At that time I shall kill you, your entire family and all the meat-eaters.'

adi.17.186

> *eta kahi' siṁha gela, āmāra haila bhaya*
> *ei dekha, nakha-cihna amora hṛdaya*

SYNONYMS

eta—thus; *kahi'*—saying; *siṁha*—the lion; *gela*—returned; *āmāra*—my; *haila*—there was; *bhaya*—fear; *ei dekha*—just see this; *nakha-cihna*—the nail marks; *amora hṛdaya*—on my heart.

TRANSLATION

"After saying this, the lion left, but I was very afraid of Him. Just see the marks of His nails on my heart!"

adi.17.187

> *eta bali' kājī nija-buka dekhāila*
> *śuni' dekhi' sarva-loka āścarya mānila*

SYNONYMS

eta bali'—saying this; *kājī*—the Kazi; *nija-buka*—his chest; *dekhāila*—showed; *śuni'*—hearing; *dekhi'*—seeing; *sarva-loka*—everyone; *āścarya*—wonderful incident; *mānila*—accepted.

TRANSLATION

After this description, the Kazi showed his chest. Having heard him and seen the marks, all the people there accepted the wonderful incident.

adi.17.188

> *kājī kahe,—ihā āmi kāre nā kahila*
> *sei dina āmāra eka piyādā āila*

SYNONYMS

kājī kahe—the Kazi said; *ihā*—this; *āmi*—I; *kāre*—to others; *nākahila*—did not tell; *seidina*—on that day; *āmāra*—my; *eka*—one; *piyādā*—orderly; *āila*—came to see me.

TRANSLATION

The Kazi continued, "I did not speak to anyone about this incident, but on that very day one of my orderlies came to see me.

adi.17.189

> *āsi' kahe,—geluṅ muñi kīrtana niṣedhite*
> *agni ulkā mora mukhe lāge ācambite*

SYNONYMS

āsi'—coming to me; *kahe*—he said; *geluṅ*—went; *muñi*—I; *kīrtana*—congregational chanting; *niṣedhite*—to stop; *agni ulkā*—flames of fire; *mora*—my; *mukhe*—in the face; *lāge*—come in contact; *ācambite*—all of a sudden.

TRANSLATION

"After coming to me, the orderly said, 'When I went to stop the congregational chanting, suddenly flames struck my face.

adi.17.190

> *puḍila sakala dāḍi, mukhe haila vraṇa*
> *yei peyādā yāya, tāra ei vivaraṇa*

SYNONYMS

puḍila—burned; *sakala*—all; *dāḍi*—beard; *mukhe*—on the face; *haila*—there was; *vraṇa*—blisters; *yei*—any; *peyādā*—orderly; *yāya*—goes; *tāra*—his; *ei*—this; *vivaraṇa*—description.

TRANSLATION

“ 'My beard was burned, and there were blisters on my cheeks.' Every orderly who went gave the same description.

adi.17.191

> *tāhā dekhi' rahinu muñi mahā-bhaya pāñā*
> *kīrtana nā varjiha, ghare rahoṅ ta' vasiyā*

SYNONYMS

tāhā dekhi'—seeing that; *rahinu*—remained; *muñi*—I; *mahā-bhaya*—great fear; *pāñā*—getting; *kīrtana*—the congregational chanting; *nā*—not; *varjiha*—stop; *ghare*—at home; *rahoṅ*—remain; *ta'*—certainly; *vasiyā*—sitting.

TRANSLATION

"After seeing this, I was very afraid. I asked them not to stop the congregational chanting but to go sit down at home.

adi.17.192

> *tabe ta' nagare ha-ibe svacchande kīrtana*
> *śuni' saba mleccha āsi' kaila nivedana*

SYNONYMS

tabe ta'—thereafter; *nagare*—in the city; *ha-ibe*—there would be; *svacchande*—without disturbance or anxiety; *kīrtana*—congregational chanting; *śuni'*—hearing this; *saba*—all; *mleccha*—meat-eaters; *āsi'*—coming; *kaila*—submitted; *nivedana*—petition.

TRANSLATION

"Then all the meat-eaters hearing that there would be unrestricted congregational chanting in the city.came to submit a petition.

adi.17.193

> *nagare hindura dharma bāḍila apāra*
> *'hari' 'hari' dhvani ba-i nāhi śuni āra*

SYNONYMS

nagare—in the city; *hindura*—of the Hindus; *dharma*—religion; *bāḍila*—has increased; *apāra*—unlimitedly; *harihari*—of the Lord's name, Hari, Hari; *dhvani*—the vibration; *ba-i*—except; *nāhi*—do not; *śuni*—we hear; *āra*—anything else.

TRANSLATION

“ 'The religion of the Hindus will increase unlimitedly. There are always vibrations of "Hari! Hari!" We do not hear anything but this.'

adi.17.194

> *āra mleccha kahe,—hindu 'kṛṣṇa kṛṣṇa' bali'*
> *hāse, kānde, nāce, gāya, gaḍi yāya dhūli*

SYNONYMS

āra—another; *mleccha*—meat-eater; *kahe*—said; *hindu*—Hindus; *kṛṣṇa kṛṣṇa bali'*—saying "Kṛṣṇa, Kṛṣṇa"; *hāse*—laugh; *kānde*—cry; *nāce*—dance; *gāya*—chant; *gaḍi yāya dhūli*—roll in the dust.

TRANSLATION

"One meat-eater said, 'The Hindus say, "Kṛṣṇa, Kṛṣṇa," and they smile, cry, dance, chant and fall on the ground, smearing their bodies with dirt.

adi.17.195

> *'hari' 'hari' kari' hindu kare kolāhala*
> *pātasāha śunile tomāra karibeka phala*

SYNONYMS

hari hari kari'—saying "Hari, Hari"; *hindu*—the Hindus; *kare*—make; *kolāhala*—tumultuous sound; *pātasāha*—the king; *śunile*—if hearing; *tomāra*—your; *karibeka*—will do; *phala*—punishment.

TRANSLATION

“ 'Vibrating "Hari, Hari," the Hindus make a tumultuous sound. If the king [pātasāha] hears it, certainly he will punish you.'

PURPORT

Pātasāha refers to the king. Nawab Hussain Shah, whose full name was Ālā Uddīn Saiyad Husen Sā, was at that time (A.D. 1498-1521) the independent King of Bengal. Formerly he was the servant of the cruel Nawab of the Hābsī dynasty named Mujaḥphara Khān, but somehow or other he assassinated his master and became the King. After gaining the throne of Bengal (technically called Masnada), he declared himself Saiyad Husen Ālā Uddīn Seriph Mukkā. There is a book called *Riyāja Us-salātina,* whose author, Golām Husen, says that Nawab Hussain Shah belonged to the family of Mukkā Seriph. To keep his family's glory, he took the name Seriph Mukkā. Generally, however, he is known as Nawab Hussain Shah. After his death, his eldest son, Nasaratsā, became King of Bengal (A.D. 1521-1533). This King also was very cruel. He committed many atrocities against the Vaiṣṇavas. As a result of his sinful

activities, one of his servants from the Khojā group killed him while he was praying in the mosque.

adi.17.196

> *tabe sei yavanere āmi ta' puchila*
> *hindu 'hari' bale, tāra svabhāva jānila*

SYNONYMS

tabe—then; *sei*—that; *yavanere*—from the meat-eaters; *āmi*—I; *ta'*—certainly; *puchila*—inquired; *hindu*—the Hindu; *haribale*—says Hari; *tara*—his; *svabhāva*—nature; *jānila*—I know.

TRANSLATION

"I then inquired from these yavanas, 'I know that these Hindus by nature chant "Hari, Hari."

adi.17.197

> *tumita yavana hañā kene anukṣaṇa*
> *hindura devatāra nāma laha ki kāraṇa*

SYNONYMS

tumita—but you; *yavana*—meat-eaters; *hañā*—being; *kene*—why; *anukṣaṇa*—always; *hindura*—of the Hindus; *devatāra*—of the God; *nāma*—the name; *laha*—you take; *ki*—what; *kāraṇa*—the reason.

TRANSLATION

“ 'The Hindus chant the name Hari because that is the name of their God. But you are Mohammedan meat-eaters. Why do you chant the name of the Hindus' God?'

adi.17.198

> *mleccha kahe,—hindure āmi kari parihāsa*
> *keha keha—kṛṣṇadāsa, keha—rāmadāsa*

SYNONYMS

mleccha—the meat-eater; *kahe*—says; *hindure*—unto a Hindu; *āmi*—I; *kari*—do; *parihāsa*—joking; *kehakeha*—some of them; *kṛṣṇadāsa*—of the name Kṛṣṇadāsa; *keha*—some of them; *rāmadāsa*—of the name Rāmadāsa.

TRANSLATION

"The meat-eater replied, 'Sometimes I joke with the Hindus. Some of them are called Kṛṣṇadāsa, and some are called Rāmadāsa.

adi.17.199

> *keha—haridāsa, sadā bale 'hari' 'hari'*
> *jāni kāra ghare dhana karibeka curi*

SYNONYMS

keha—some of them; *haridāsa*—of the name Haridāsa; *sadā*—always; *bale*—says; *harihari*—the name of the Lord, "Hari, Hari"; *jāni*—I understand; *kāra*—someone's; *ghare*—at home; *dhana*—wealth; *karibeka*—will do; *curi*—theft.

TRANSLATION

“ 'Some of them are called Haridāsa. They always chant "Hari, Hari," and thus I thought they would steal the riches from someone's house.

PURPORT

Another meaning of "Hari, Hari" is "I am stealing. I am stealing."

adi.17.200

> *sei haite jihvā mora bale 'hari' 'hari'*
> *icchā nāhi, tabu bale,—ki upāya kari*

SYNONYMS

seihaite—from that time; *jihvā*—tongue; *mora*—my; *bale*—says; *harihari*—the vibration "Hari, Hari"; *icchā*—desire; *nāhi*—there is none; *tabu*—still; *bale*—says; *ki*—what; *upāya*—means; *kari*—I may do.

TRANSLATION

“ 'Since that time, my tongue also always vibrates the sound "Hari, Hari." I have no desire to say it, but still my tongue says it. I do not know what to do.'

PURPORT

Sometimes demoniac nonbelievers, not understanding the potency of the holy name, make fun of the Vaiṣṇavas when the Vaiṣṇavas chant the Hare Kṛṣṇa *mahā-mantra*. This joking is also beneficial for such persons. *Śrīmad-Bhāgavatam,* Sixth Canto, Second Chapter, verse 14, indicates that the chanting of the Hare Kṛṣṇa *mahā-mantra,* even in joking, in the course of ordinary discussion, in indicating something extraneous, or in negligence, is called *nāmābhāsa,* which is chanting that is almost on the transcendental stage. This *nāmābhāsa* stage is better than *nāmāparādha*. *Nāmābhāsa* awakens the supreme remembrance of Lord Viṣṇu. When one remembers Lord Viṣṇu, he becomes free from material enjoyment. Thus he gradually comes forward toward the transcendental service of the Lord and becomes eligible to chant the holy name of the Lord in the transcendental position.

adi.17.201-202

> *āra mleccha kahe, śuna—āmi ta' ei-mate*
> *hinduke parihāsa kainu se dina ha-ite*

jihvā kṛṣṇa-nāma kare, nā māne varjana
nā jāni, ki mantrauṣadhi jāne hindu-gaṇa

SYNONYMS

āra—another; *mleccha*—meat-eater; *kahe*—said; *śuna*—please hear; *āmi*—I; *ta'*—certainly; *ei-mate*—in this way; *hinduke*—to a Hindu; *parihāsa*—joking; *kainu*—did; *se*—that; *dina*—day; *ha-ite*—from; *jihvā*—the tongue; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *kare*—chants; *nā*—does not; *māne*—accept; *varjana*—renunciation; *nā*—not; *jāni*—I know; *ki*—what; *mantra-auṣadhi*—hymns and herbs; *jāne*—know; *hindu-gaṇa*—the Hindus.

TRANSLATION

"Another meat-eater said, 'Sir, please hear me. Since the day I joked with some Hindus in this way, my tongue chants the Hare Kṛṣṇa hymn and cannot give it up. I do not know what mystic hymns and herbal potions these Hindus know.'

adi.17.203

eta śuni' tā'-sabhāre ghare pāṭhāila
hena-kāle pāṣaṇḍī hindu pāṅca-sāta āila

SYNONYMS

eta śuni'—after hearing all this; *tā'-sabhāre*—all of them; *ghare*—back home; *pāṭhāila*—sent; *hena-kāle*—at that time; *pāṣaṇḍī*—nonbeliever; *hindu*—Hindus; *pāṅca-sāta*—five or seven; *āila*—came.

TRANSLATION

"After hearing all this, I sent all the mlecchas back to their homes. Five or seven nonbelieving Hindus then approached me.

PURPORT

The word *pāṣaṇḍī* refers to nonbelievers engaged in fruitive activities and to idolatrous worshipers of many demigods. *Pāṣaṇḍīs* do not believe in one God, the Supreme Personality, Lord Viṣṇu; they think that all the demigods have the same potency as Him. The definition of a *pāṣaṇḍī* is given in the *tantra-śāstra:*

> *yas tu nārāyaṇaṁ devaṁ*
> *brahma-rudrādi-daivataiḥ*
> *samatvenaiva vīkṣeta sa*
> *pāṣaṇḍī bhaved dhruvam*

"A *pāṣaṇḍī* is one who considers the great demigods such as Lord Brahmā and Lord Śiva equal to the Supreme Personality of Godhead, Nārāyaṇa." (*Hari-bhakti-vilāsa* 1.17)

The Supreme Personality of Godhead is *asamaurdhva;* in other words, no one can be equal to or greater than Him. But *pāṣaṇḍīs* do not believe this. They worship any kind of demigod, thinking it all right to accept whomever they please as the Supreme Lord. The *pāṣaṇḍīs* were against the Hare Kṛṣṇa movement of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu, and now we see practically that they also do not like our humble attempts to spread Kṛṣṇa consciousness all over the world. On the contrary, these *pāṣaṇḍīs* say that we are spoiling the Hindu religion because people all over the world are accepting Lord Kṛṣṇa as the Supreme Personality of Godhead according to the version of *Bhagavad-gītā As It Is*. The *pāṣaṇḍīs* condemn this movement, and sometimes they accuse Vaiṣṇavas from foreign countries of being not bona fide. Even so-called Vaiṣṇavas-pseudo followers of the Vaiṣṇava cult-do not agree with our activities in making Vaiṣṇavas in the Western countries. Such *pāṣaṇḍīs* existed even during the time of Lord Śrī Caitanya Mahāprabhu, and they still continue to exist. Despite all the activities of these *pāṣaṇḍīs,* however, the prediction of Lord Caitanya Mahāprabhu will triumph: *pṛthivīte āche yata nagarādi grāma sarvatra pracāra haibe mora nāma*. "In every town and village, the chanting of My name will be heard." No one can check the spread of the Kṛṣṇa consciousness movement because upon this movement is the benediction of the Supreme Personality of Godhead, Lord Caitanya Mahāprabhu.

adi.17.204

> *āsi' kahe,—hindura dharma bhāṅgila nimāi*
> *ye kīrtana pravartāila, kabhu śuni nāi*

SYNONYMS

āsi'—coming there; *kahe*—they said; *hindura*—of the Hindus; *dharma*—religious principles; *bhāṅgila*—has broken; *nimāi*—Nimāi Paṇḍita; *ye*—that; *kīrtana*—congregational chanting; *pravartāila*—has introduced; *kabhu*—at any time; *śuni*—we heard; *nāi*—never.

TRANSLATION

"Coming to me, the Hindus complained, 'Nimāi Paṇḍita has broken the Hindu religious principles. He has introduced the saṅkīrtana system, which we never heard from any scripture.

adi.17.205

> *maṅgalacaṇḍī viṣahari kari' jāgaraṇa*
> *tā'te vādya, nṛtya, gīta,—yogya ācaraṇa*

SYNONYMS

maṅgala-caṇḍī—of the religious performance for worship of Maṅgalacaṇḍī; *viṣahari*—of the religious performance for worship of Viṣahari; *kari'*—observing; *jāgaraṇa*—night vigil; *tā'te*—in that

ceremony; *vādya*—musical performance; *nṛtya*—dancing; *gīta*—chanting; *yogya*—suitable; *ācaraṇa*—custom.

TRANSLATION

“ 'When we keep a nightlong vigil to observe religious performances for the worship of Maṅgalacaṇḍī and Viṣahari, playing on musical instruments, dancing and chanting are certainly fitting customs.

adi.17.206

pūrve bhāla chila ei nimāi paṇḍita
gayā haite āsiyā cālāya viparīta

SYNONYMS

pūrve—before this; *bhāla*—very good; *chila*—was; *ei*—this; *nimāi paṇḍita*—of the name Nimāi Paṇḍita; *gayā*—Gayā (a place of pilgrimage); *haite*—from; *āsiyā*—coming; *cālāya*—conducts; *viparīta*—just the opposite.

TRANSLATION

“ 'Nimāi Paṇḍita was previously a very good boy, but since He has returned from Gayā He conducts Himself differently.

adi.17.207

> *ucca kari' gāya gīta, deya karatāli*
> *mṛdaṅga-karatāla-śabde karṇe lāge tāli*

SYNONYMS

ucca—loud; *kari'*—making; *gāya*—sings; *gīta*—songs; *deya*—practices; *karatāli*—clapping; *mṛdaṅga*—*mṛdaṅga* drum; *karatāla*—hand cymbals; *śabde*—by sounds; *karṇe*—in the ear; *lāge*—there is; *tāli*—blocking.

TRANSLATION

“ 'Now He loudly sings all kinds of songs, clapping, playing drums and hand cymbals, and making a tumultuous sound that deafens our ears.

adi.17.208

> *nā jāni,—ki khāñā matta hañā nāce, gāya*
> *hāse, kānde, paḍe, uṭhe, gaḍāgaḍi yāya*

SYNONYMS

nā jāni—we do not know; *ki*—what; *khāñā*—eating; *matta*—mad; *hañā*—becoming; *nāce*—He dances; *gāya*—chants; *hāse*—laughs; *kānde*—cries; *paḍe*—falls down; *uṭhe*—gets up; *gaḍāgaḍi yāya*—goes rolling on the ground.

TRANSLATION

“ 'We do not know what He eats that makes Him become mad, dancing, singing, sometimes laughing, crying, falling down, jumping up and rolling on the ground.

adi.17.209

> *nagariyāke pāgala kaila sadā saṅkīrtana*
> *rātre nidrā nāhi yāi, kari jāgaraṇa*

SYNONYMS

nagariyāke—all the citizens; *pāgala*—mad; *kaila*—He has made; *sadā*—always; *saṅkīrtana*—congregational chanting; *rātre*—at night; *nidrā*—sleep; *nāhiyāi*—we do not get; *kari*—observe; *jāgaraṇa*—wakefulness.

TRANSLATION

“ 'He has made all the people practically mad by always performing congregational chanting. At night we cannot get any sleep; we are always kept awake.

adi.17.210

> *'nimāñi' nāma chāḍi' ebe bolāya 'gaurahari'*
> *hindura dharma naṣṭa kaila pāṣaṇḍa sañcāri'*

SYNONYMS

nimāñi—Nimāi; *nāma*—the name; *chāḍi'*—giving up; *ebe*—now; *bolāya*—calls; *gaurahari*—Gaurahari; *hindura*—of the Hindus; *dharma*—the religious principles; *naṣṭakaila*—spoiled; *pāṣaṇḍa*—irreligion; *sañcāri'*—introducing.

TRANSLATION

“ 'Now He has given up His own name Nimāi and introduced Himself by the name Gaurahari. He has spoiled the Hindu religious principles and introduced the irreligion of nonbelievers.

adi.17.211

> *kṛṣṇera kīrtana kare nīca bāḍa bāḍa*
> *ei pāpe navadvīpa ha-ibe ujāḍa*

SYNONYMS

kṛṣṇera—of Lord Kṛṣṇa; *kīrtana*—chanting; *kare*—does; *nīca*—lower class; *bāḍa bāḍa*—again and again; *ei pāpe*—by this sin; *navadvīpa*—the whole city of Navadvīpa; *ha-ibe*—will become; *ujāḍa*—deserted.

TRANSLATION

“ 'Now the lower classes are chanting the Hare Kṛṣṇa mahā-mantra again and again. For this sinful activity, the entire city of Navadvīpa will be deserted.

adi.17.212

> *hindu-śāstre 'īśvara' nāma—mahā-mantra jāni*
> *sarva-loka śunile mantrera vīrya haya hāni*

SYNONYMS

hindu-śāstre—in the scriptures of the Hindus; *īśvara*—God; *nāma*—the holy name; *mahā-mantra*—topmost hymn; *jāni*—we know; *sarva-loka*—everyone; *śunile*—if they hear; *mantrera*—of the *mantra*; *vīrya*—potency; *haya*—becomes; *hāni*—finished.

TRANSLATION

“ 'According to Hindu scripture, God's name is the most powerful hymn. If everyone hears the chanting of the name, the potency of the hymn will be lost.

PURPORT

In the list of offenses in the chanting of the holy name of the Lord, it is said, *dharma-vrata-tyāga-hutādi-sarva-śubha-kriyā-sāmyam api pramādaḥ:* to consider the chanting of the holy name of the Lord equal to the execution of some auspicious

religious ceremony is an offense. According to the materialistic point of view, observing a religious ceremony invokes an auspicious atmosphere for the material benefit of the entire world. Materialists therefore manufacture religious principles to live comfortably and without disturbance in executing their material activities. Since they do not believe in the existence of God, they have manufactured the idea that God is impersonal and that to have some conception of God one may imagine any form. Thus they respect the many forms of the demigods as different representations or manifestations of the Lord. They are called *bahv-īśvara-vādīs, or* followers of thousands and thousands of gods. They consider the chanting of the names of the demigods an auspicious activity. Great so-called *svāmīs* have written books saying that one may chant any name-Durgā, Kālī, Śiva, Kṛṣṇa, Rāma, and so on-because any name is all right to invoke an auspicious atmosphere in society. Thus they are called *pāṣaṇḍīs*-unbelievers or faithless demons.

Such *pāṣaṇḍīs* do not know the actual value of the chanting of the holy name of Lord Kṛṣṇa. Foolishly proud of their material birth as *brāhmaṇas* and their consequently higher position in the social order, they think of the other classes-namely, the *kṣatriyas, vaiśyas* and *śūdras*-as lower classes. According to them, no one but the *brāhmaṇas* can chant the holy name of Kṛṣṇa, for if others chanted the holy name, its potency would be reduced. They are unaware of the potency of Lord Kṛṣṇa's name. The *Bṛhan-nāradīya Purāṇa* recommends:

> *harer nāma harer nāma*
> *harer nāmaiva kevalam*
> *kalau nāsty eva nāsty eva*
> *nāsty eva gatir anyathā*

"For spiritual progress in this age of Kali, there is no alternative, no alternative, no alternative to the holy name, the holy name, the holy name of the Lord." The *pāṣaṇḍīs* do not accept that the potency of the holy name of Kṛṣṇa is so great that one can be delivered simply by chanting the holy name, although this is confirmed in *Śrīmad-Bhāgavatam* (12.3.51): *kīrtanād eva kṛṣṇasya mukta-saṅgaḥ paraṁ vrajet*. Any man from any part of the world who practices chanting of the holy name of Kṛṣṇa can be liberated and after death go back home, back to Godhead. The rascal *pāṣaṇḍīs* think that if anyone but a *brāhmaṇa* chants the holy name, the potency of the holy name is vanquished. According to their judgment, instead of delivering the fallen souls, the potency of the holy name is reduced. Believing in the existence of many gods and considering the chanting of the holy name of Kṛṣṇa no better than other hymns, these *pāṣaṇḍīs* do not believe in the words of the *śāstra* (*harer nāma harer nāma harer nāmaiva kevalam*). But Śrī Caitanya Mahāprabhu confirms in His *Śikṣāṣṭaka, kīrtanīyaḥ sadā hariḥ:* one must chant the holy name of the Lord always, twenty-four hours a day. The *pāṣaṇḍīs,* however, are so fallen and falsely proud of having taken birth in *brāhmaṇa* families that they think that instead of delivering all the fallen souls, the holy name becomes impotent when constantly chanted by lower-class men.

Significant in verse 211 are the words *kṛṣṇera kīrtana kare nīca bāḍa bāḍa,* indicating that anyone can join in the *saṅkīrtana* movement. This is confirmed in *Śrīmad-Bhāgavatam* (2.4.18): *kirāta-hūṇāndhra-pulinda-pulkaśā ābhīra-śumbhā yavanāḥ khasādayaḥ*. This is a list of the names of *caṇḍālas*. The *pāṣaṇḍīs* say that when these lower-class men are allowed to chant, their influence is enhanced. They do not like the idea that others should also develop spiritual qualities, because this would curb their false pride in having taken birth in families of the elevated *brāhmaṇa* caste, with a monopoly on spiritual activities. But despite all protests from so-called Hindus and members of the *brāhmaṇa* caste, we are propagating the Kṛṣṇa consciousness movement all over the world, according to the injunctions of the *śāstras* and the order of Śrī Caitanya Mahāprabhu. Thus we are sure that we are delivering many fallen souls, making them bona fide candidates for going back home, back to Godhead.

adi.17.213

> *grāmera ṭhākura tumi, saba tomāra jana*
> *nimāi bolāiyā tāre karaha varjana*

SYNONYMS

grāmera—of this town; *ṭhākura*—the ruler; *tumi*—you; *saba*—all; *tomāra*—your; *jana*—people; *nimāi*—Nimāi Paṇḍita; *bolāiyā*—

calling; *tāre*—unto Him; *karaha*—do; *varjana*—the punishment of making Him leave the town.

TRANSLATION

“ 'Sir, you are the ruler of this town. Whether Hindu or Muslim, everyone is under your protection. Therefore please call Nimāi Paṇḍita and make Him leave the town.'

PURPORT

The word *ṭhākura* has two meanings. One meaning is "God" or "a godly person," and another meaning is "*kṣatriya*." Here the *pāṣaṇḍī brāhmaṇas* address the Kazi as *ṭhākura,* considering him the ruler of the town. There are different names by which to address the members of different castes. The *brāhmaṇas* are addressed as *mahārāja,* the *kṣatriyas* as *ṭhākura,* the *vaiśyas* as *śetha* or *mahājana,* and the *śūdras* as *caudhurī*. This etiquette is still followed in northern India, where the *kṣatriyas* are addressed as Ṭhākura Sāhab. The *pāsaṇḍīs* went so far as to request the magistrate, or Kazi, to have Śrī Caitanya Mahāprabhu expelled from the town because of His introducing *hari-nāma-saṅkīrtana*. Fortunately our Hare Kṛṣṇa movement all over the world, especially in the civilized world of Europe and America, has become very popular. Generally no one complains against us to have us removed from a city. Although such an attempt was indeed made in Melbourne, Australia, the attempt failed. Thus we are now introducing this Hare Kṛṣṇa movement

in great cities of the world like New York, London, Paris, Tokyo, Sydney, Melbourne and Auckland, and by the grace of Lord Caitanya Mahāprabhu everything is going on nicely. People are happy to accept the principle of chanting the Hare Kṛṣṇa *mantra,* and the result is most satisfactory.

adi.17.214

> *tabe āmi prīti-vākya kahila sabāre*
> *sabe ghare yāha, āmi niṣedhiba tāre*

SYNONYMS

tabe—thereafter; *āmi*—I; *prīti-vākya*—sweet words; *kahila*—said; *sabāre*—unto all of them; *sabe*—all of you; *ghare*—back home; *yāha*—go; *āmi*—I; *niṣedhiba*—shall prohibit; *tāre*—Him (Nimāi Paṇḍita).

TRANSLATION

"After hearing their complaints, in sweet words I told them, 'Please go back home. I shall certainly prohibit Nimāi Paṇḍita from continuing His Hare Kṛṣṇa movement.'

adi.17.215

> *hindura īśvara baḍa yei nārāyaṇa*
> *sei tumi hao,—hena laya mora mana*

SYNONYMS

hindura—of the Hindus; *īśvara*—God; *baḍa*—the topmost; *yei*—who; *nārāyaṇa*—Lord Nārāyaṇa; *sei*—He; *tumi*—You; *hao*—are; *hena*—such; *laya*—takes; *mora*—my; *mana*—mind.

TRANSLATION

"I know that Nārāyaṇa is the Supreme God of the Hindus, and I think that You are the same Nārāyaṇa. This I feel within my mind."

adi.17.216

> *eta śuni' mahāprabhu hāsiyā hāsiyā*
> *kahite lāgilā kichu kājire chuṅiyā*

SYNONYMS

eta—this; *śuni'*—hearing; *mahāprabhu*—Śrī Caitanya Mahāprabhu; *hāsiyāhāsiya*—smiling; *kahite*—to speak; *lāgilā*—began; *kichu*—something; *kājire*—unto the Kazi; *chuṅiyā*—touching.

TRANSLATION

After hearing the Kazi speak so nicely, Śrī Caitanya Mahāprabhu touched him and smilingly spoke as follows.

adi.17.217

> *tomāra mukhe kṛṣṇa-nāma,—e baḍa vicitra*
> *pāpa-kṣaya gela, hailā parama pavitra*

SYNONYMS

tomāra mukhe—in your mouth; *kṛṣṇa-nāma*—chanting of the holy name of Kṛṣṇa; *e*—this; *baḍa*—very; *vicitra*—wonderful; *pāpa-kṣaya*—nullifying of sinful activities; *gela*—has become a fact; *hailā*—have become; *parama*—topmost; *pavitra*—purified.

TRANSLATION

"The chanting of the holy name of Kṛṣṇa from your mouth has performed a wonder—it has nullified the reactions of all your sinful activities. Now you have become supremely pure.

PURPORT

Confirming the potency of the *saṅkīrtana* movement, these words from the very mouth of Lord Caitanya Mahāprabhu express how people can be purified simply by chanting the holy name of Lord Kṛṣṇa. The Kazi was a Mohammedan *mleccha,* or meat-eater, but because he several times uttered the holy name of Lord Kṛṣṇa, automatically the reactions of his sinful life were vanquished and he was fully purified of all material contamination. We do not know why the *pāṣaṇḍīs* of the present

day protest that we are deteriorating the Hindu religion by spreading Kṛṣṇa consciousness all over the world and claiming all classes of men to the highest standard of Vaiṣṇavism. But these rascals disagree with us so vehemently that some of them do not allow European and American Vaiṣṇavas to enter into the temples of Viṣṇu. Thinking religion to be meant for material benefit, these so-called Hindus have actually become vicious by worshiping the numerous forms of the demigods. In the next verse Śrī Caitanya Mahāprabhu confirms the Kazi's purification.

adi.17.218

> *'hari' 'kṛṣṇa' 'nārāyaṇa'—laile tina nāma*
> *baḍa bhāgyavān tumi, baḍa puṇyavān*

SYNONYMS

hari kṛṣṇa nārāyaṇa—the holy names of Lord Hari, Lord Kṛṣṇa and Lord Nārāyaṇa; *laile*—you have taken; *tina*—three; *nāma*—holy names; *baḍa*—very; *bhāgyavān*—fortunate; *tumi*—you are; *baḍa*—very; *puṇyavān*—pious.

TRANSLATION

"Because you have chanted three holy names of the Lord-Hari, Kṛṣṇa and Nārāyaṇa-you are undoubtedly the most fortunate and pious."

PURPORT

Here the Supreme Lord, Śrī Caitanya Mahāprabhu, confirms that anyone who chants the holy names Hari, Kṛṣṇa and Nārāyaṇa without offense is certainly extremely fortunate, and whether Indian or non-Indian, Hindu or non-Hindu, he immediately comes to the level of the most pious personality. We therefore do not care about the statements of *pāṣaṇḍīs* who protest against our movement's making the members of other cities or countries into Vaiṣṇavas. We have to follow in the footsteps of Lord Caitanya Mahāprabhu, executing our mission peacefully, or, if necessary, kicking the heads of such protesters.

adi.17.219

> *eta śuni' kājīra dui cakṣe paḍe pāni*
> *prabhura caraṇa chuṅi' bale priya-vāṇī*

SYNONYMS

eta—this; *śuni'*—hearing; *kājīra*—of the Kazi; *dui*—two; *cakṣe*—in the eyes; *paḍe*—flow down; *pāni*—tears; *prabhura*—of the Lord; *caraṇa*—lotus feet; *chuṅi'*—touching; *bale*—says; *priya-vāṇī*—pleasing words.

TRANSLATION

After the Kazi heard this, tears flowed down from his eyes. He immediately touched the lotus feet of the Lord and spoke the following sweet words.

adi.17.220

> *tomāra prasāde mora ghucila kumati*
> *ei kṛpā kara,—yena tomāte rahu bhakti*

SYNONYMS

tomāra prasāde—by Your mercy; *mora*—my; *ghucila*—have gone away; *kumati*—bad intentions; *ei*—this; *kṛpā*—mercy; *kara*—please do unto me; *yena*—so that; *tomāte*—in You; *rahu*—may stay; *bhakti*—devotion.

TRANSLATION

"Only by Your mercy have my bad intentions vanished. Kindly favor me so that my devotion may always be fixed upon You."

adi.17.221

> *prabhu kahe,—eka dāna māgiye tomāya*
> *saṅkīrtana vāda yaiche nahe nadīyāya*

SYNONYMS

prabhu kahe—the Lord said; *eka*—one; *dāna*—charity; *māgiye*—I beg; *tomāya*—from you; *saṅkīrtana*—chanting of the Hare Kṛṣṇa *mantra*; *vāda*—opposition; *yaiche*—as it may be; *nahe*—not be; *nadīyāya*—in the district of Nadia.

TRANSLATION

The Lord said, "I wish to beg you for one favor in charity. You must pledge that this saṅkīrtana movement will not be checked, at least in the district of Nadia."

adi.17.222

> *kājī kahe,—mora vaṁśe yata upajibe*
> *tāhāke 'tālāka' diba,—kīrtana nā bādhibe*

SYNONYMS

kājī kahe—the Kazi said; *mora*—my; *vaṁśe*—in the dynasty; *yata*—all (descendants); *upajibe*—who will take birth; *tāhāke*—unto them; *tālāka*—grave admonition; *diba*—I shall give; *kīrtana*—the *saṅkīrtana* movement; *nā*—never; *bādhibe*—they will oppose.

TRANSLATION

The Kazi said, "To as many descendants as take birth in my dynasty in the future, I give this grave admonition: No one should check the saṅkīrtana movement."

PURPORT

As a result of this grave injunction by the Kazi, even at present the descendants of the Kazi's family do not oppose the *saṅkīrtana* movement under any circumstances. Even during the great Hindu-Muslim riots in neighboring places, the descendants of the Kazi honestly preserved the assurance given by their forefather.

adi.17.223

> *śuni' prabhu 'hari' bali' uṭhilā āpani*
> *uṭhila vaiṣṇava saba kari' hari-dhvani*

SYNONYMS

śuni'—hearing; *prabhu*—the Lord; *hari*—the holy name of the Lord; *bali'*—chanting; *uṭhilā*—got up; *āpani*—personally; *uṭhila*—got up; *vaiṣṇava*—other devotees; *saba*—all; *kari'*—making; *hari-dhvani*—vibration of the holy name, "Hari Hari."

TRANSLATION

Hearing this, the Lord got up, chanting "Hari! Hari!" Following Him, all the other Vaiṣṇavas also got up, chanting the vibration of the holy name.

adi.17.224

> *kīrtana karite prabhu karilā gamana*
> *saṅge cali' āise kājī ullasita mana*

SYNONYMS

kīrtana—chanting; *karite*—to perform; *prabhu*—the Lord; *karilā*—made; *gamana*—departure; *saṅge*—accompanying Him; *cali'*—walking; *āise*—comes; *kājī*—the Kazi; *ullasita*—jubilant; *mana*—mind.

TRANSLATION

Śrī Caitanya Mahāprabhu went back to perform kīrtana, and the Kazi, his mind jubilant, went with Him.

adi.17.225

> *kājīre vidāya dila śacīra nandana*
> *nācite nācite āilā āpana bhavana*

SYNONYMS

kājīre—unto the Kazi; *vidāya*—farewell; *dila*—gave; *śacīra*—of mother Śacī; *nandana*—the son; *nācite nācite*—dancing and dancing; *āilā*—came back; *āpana*—own; *bhavana*—house.

TRANSLATION

The Lord asked the Kazi to go back home. Then the son of mother Śacī came back to His own home, dancing and dancing.

adi.17.226

> *ei mate kājīre prabhu karilā prasāda*
> *ihā yei śune tāra khaṇḍe aparādha*

SYNONYMS

ei mate—in this way; *kājīre*—unto the Kazi; *prabhu*—the Lord; *karilā*—did; *prasāda*—mercy; *ihā*—this; *yei*—anyone who; *śune*—hears; *tāra*—his; *khaṇḍe*—vanquishes; *aparādha*—offenses.

TRANSLATION

This is the incident concerning the Kazi and the Lord's mercy upon him. Anyone who hears this is also freed from all offenses.

adi.17.227

> *eka dina śrīvāsera mandire gosāñi*
> *nityānanda-saṅge nṛtya kare dui bhāi*

SYNONYMS

eka dina—one day; *śrīvāsera*—of Śrīvāsa Ṭhākura; *mandire*—in the house; *gosāñi*—Lord Caitanya Mahāprabhu; *nityānanda*—Lord Nityānanda; *saṅge*—accompanied by; *nṛtya*—dancing; *kare*—performed; *dui*—two; *bhāi*—brothers.

TRANSLATION

One day the two brothers Lord Nityānanda Prabhu and Śrī Caitanya Mahāprabhu were dancing in the holy house of Śrīvāsa Ṭhākura.

adi.17.228

> *śrīvāsa-putrera tāhāṅ haila paraloka*
> *tabu śrīvāsera citte nā janmila śoka*

SYNONYMS

śrīvāsa—of Śrīvāsa Ṭhākura; *putrera*—of the son; *tāhāṅ*—there; *haila*—took place; *paraloka*—death; *tabu*—still; *śrīvāsera*—of Śrīvāsa Ṭhākura; *citte*—in the mind; *nā*—not; *janmila*—there was; *śoka*—lamentation.

TRANSLATION

At that time a calamity took place-Śrīvāsa Ṭhākura's son died. Yet Śrīvāsa Ṭhākura was not at all sorry.

adi.17.229

> *mṛta-putra-mukhe kaila jñānera kathana*
> *āpane dui bhāi hailā śrīvāsa-nandana*

SYNONYMS

mṛta-putra—of the dead son; *mukhe*—in the mouth; *kaila*—did; *jñānera*—of knowledge; *kathana*—conversation; *āpane*—personally; *dui*—the two; *bhāi*—brothers; *hailā*—became; *śrīvāsa-nandana*—sons of Śrīvāsa Ṭhākura.

TRANSLATION

Śrī Caitanya Mahāprabhu caused the dead son to speak about knowledge, and then the two brothers personally became the sons of Śrīvāsa Ṭhākura.

PURPORT

This incident is described as follows by Śrīla Bhaktivinoda Ṭhākura in his *Amṛta-pravāha-bhāṣya*. One night while Śrī Caitanya Mahāprabhu was dancing with His devotees at the house of Śrīvāsa Ṭhākura, one of Śrīvāsa Ṭhākura's sons, who was suffering from some disease, died. Śrīvāsa Ṭhākura was so

patient, however, that he did not allow anyone to express sorrow by crying, for he did not want the *kīrtana* going on at his house to be disturbed. Thus *kīrtana* continued without a sound of lamentation. But when the *kīrtana* was over, Caitanya Mahāprabhu, who could understand the incident, declared, "There must have been some calamity in this house." When He was then informed about the death of Śrīvāsa Ṭhākura's son, He expressed His regret, saying, "Why was this news not given to Me before?" He went to the place where the son was lying dead and asked him, "My dear boy, why are you leaving the house of Śrīvāsa Ṭhākura?" The dead son immediately replied, "I was living in this house as long as I was destined to live here. Now that the time is over, I am going elsewhere, according to Your direction. I am Your eternal servant, a dependent living being. I must act only according to Your desire. Beyond Your desire, I cannot do anything. I have no such power." Hearing these words of the dead son, all the members of Śrīvāsa Ṭhākura's family received transcendental knowledge. Thus there was no cause for lamentation. This transcendental knowledge is described in the *Bhagavad-gītā* (Bg. 2.13): *tathā dehāntara-prāptir dhīras tatra na muhyati*. When someone dies, he accepts another body; therefore sober persons do not lament. After the discourse between the dead boy and Śrī Caitanya Mahāprabhu, funeral ceremonies were performed, and Lord Caitanya assured Śrīvāsa Ṭhākura, "You have lost one son, but Nityānanda Prabhu and I are your eternal sons. We shall never be able to give up your company." This is an instance of a transcendental relationship with Kṛṣṇa. We have eternal transcendental relationships with

Kṛṣṇa as His servants, friends, fathers, sons or conjugal lovers. When the same relationships are pervertedly reflected in this material world, we have relationships as the sons, fathers, friends, lovers, masters or servants of others, but all these relationships are subject to termination within a definite period. If we revive our relationship with Kṛṣṇa, however, by the grace of Śrī Caitanya Mahāprabhu our eternal relationship will never break to cause our lamentation.

adi.17.230

> *tabe ta' karilā saba bhakte vara dāna*
> *ucchiṣṭa diyā nārāyaṇīra karila sammāna*

SYNONYMS

tabe—thereafter; *ta'*—certainly; *karilā*—did; *saba bhakte*—unto all devotees; *vara*—benediction; *dāna*—charity; *ucchiṣṭa*—food remnants; *diyā*—giving; *nārāyaṇīra*—of Nārāyaṇī; *karila*—did; *sammāna*—respect.

TRANSLATION

Thereafter the Lord charitably bestowed His benediction upon all His devotees. He gave the remnants of His food to Nārāyaṇī, showing her special respect.

PURPORT

Nārāyaṇī was a niece of Śrīvāsa Ṭhākura, and later she became the mother of Śrīla Vṛndāvana dāsa Ṭhākura. In this connection the *sahajiyās* cite a malicious story that after eating the remnants of Lord Caitanya's food Nārāyaṇī became pregnant and gave birth to Vṛndāvana dāsa Ṭhākura. The rascal *sahajiyās* may manufacture such false statements, but no one should believe them because they are motivated by enmity against the Vaiṣṇavas.

adi.17.231

> *śrīvāsera vastra siṅye darajī yavana*
> *prabhu tāre nija-rūpa karāila darśana*

SYNONYMS

śrīvāsera—of Śrīvāsa Ṭhākura; *vastra*—cloth; *siṅye*—sewing; *darajī*—tailor; *yavana*—meat-eater; *prabhu*—the Lord; *tāre*—unto him; *nija-rūpa*—His own form; *karāila*—caused; *darśana*—vision.

TRANSLATION

There was a tailor who was a meat-eater but was sewing garments for Śrīvāsa Ṭhākura. The Lord, being merciful to him, showed him His own form.

adi.17.232

> *'dekhinu' 'dekhinu' bali' ha-ila pāgala*
> *preme nṛtya kare, haila vaiṣṇava āgala*

SYNONYMS

dekhinu—I have seen; *dekhinu*—I have seen; *bali'*—saying; *ha-ila*—became; *pāgala*—mad; *preme*—in the ecstasy of love; *nṛtya*—dancing; *kare*—does; *haila*—became; *vaiṣṇava*—devotee; *āgala*—first class.

TRANSLATION

Saying "I have seen! I have seen!" and dancing in ecstatic love as though mad, he became a first-class Vaiṣṇava.

PURPORT

There was a Mohammedan tailor near the house of Śrīvāsa Ṭhākura who used to sew the garments of the family. One day he was very much pleased with the dancing of Śrī Caitanya Mahāprabhu; indeed, he was enchanted. The Lord, understanding his attitude, showed him His original form as Kṛṣṇa. The tailor then began to dance, saying, "I have seen! I have seen!" He became absorbed in ecstatic love and began to dance with Lord Caitanya. Thus he became one of the foremost Vaiṣṇava adherents of Śrī Caitanya Mahāprabhu.

adi.17.233

> *āveśete śrīvāse prabhu vaṁśī ta' māgila*
> *śrīvāsa kahe,—vaṁśī tomāra gopī hari' nila*

SYNONYMS

āveśete—in ecstasy; *śrīvāse*—unto Śrīvāsa; *prabhu*—the Lord; *vaṁśī*—a flute; *ta'*—certainly; *māgila*—asked; *śrīvāsa*—Śrīvāsa Ṭhākura; *kahe*—replied; *vaṁśī*—flute; *tomāra*—Your; *gopī*—the *gopīs*; *hari*—stealing; *nila*—took away.

TRANSLATION

In ecstasy the Lord asked Śrīvāsa Ṭhākura to deliver His flute, but Śrīvāsa Ṭhākura replied, "Your flute has been stolen away by the gopīs."

adi.17.234

> *śuni' prabhu 'bala' 'bala' balena āveśe*
> *śrīvāsa varṇena vṛndāvana-līlā-rase*

SYNONYMS

śuni'—hearing; *prabhu*—the Lord; *bala bala*—go on speaking, go on speaking; *balena*—He says; *āveśe*—in ecstasy; *śrīvāsa*—Śrīvāsa Ṭhākura; *varṇena*—describes; *vṛndāvana*—of Vṛndāvana; *līlā-rase*—the transcendental mellow of the pastimes.

TRANSLATION

Hearing this reply, the Lord said in ecstasy, "Go on talking! Go on talking!" Thus Śrīvāsa described the transcendental mellow pastimes of Śrī Vṛndāvana.

adi.17.235

> *prathamete vṛndāvana-mādhurya varṇila*
> *śuniyā prabhura citte ānanda bāḍila*

SYNONYMS

prathamete—in the beginning; *vṛndāvana-mādhurya*—sweet pastimes of Vṛndāvana; *varṇila*—described; *śuniyā*—hearing; *prabhura*—of the Lord; *citte*—in the heart; *ānanda*—jubilation; *bāḍila*—increased.

TRANSLATION

In the beginning Śrīvāsa Ṭhākura described the transcendental sweetness of Vṛndāvana's pastimes. Hearing this, the Lord felt great and increasing jubilation in His heart.

adi.17.236

> *tabe 'bala' 'bala' prabhu bale vāra-vāra*
> *punaḥ punaḥ kahe śrīvāsa kariyā vistāra*

SYNONYMS

tabe—thereafter; *balabala*—go on speaking, go on speaking; *prabhu*—the Lord; *bale*—says; *vāra-vāra*—again, again; *punaḥpunaḥ*—again, again; *kahe*—speaks; *śrīvāsa*—Śrīvāsa Ṭhākura; *kariyā*—making; *vistāra*—expansion.

TRANSLATION

Thereafter the Lord again and again asked him, "Speak on! Speak on!" Thus Śrīvāsa again and again described the pastimes of Vṛndāvana, vividly expanding them.

adi.17.237

> *vaṁśī-vādye gopī-gaṇera vane ākarṣaṇa*
> *tāṅ-sabāra saṅge yaiche vana-viharaṇa*

SYNONYMS

vaṁśī-vādye—on hearing the sound of the flute; *gopī-gaṇera*—of all the gopīs; *vane*—in the forest; *ākarṣaṇa*—the attraction; *tāṅ-sabāra*—of all of them; *saṅge*—in the company; *yaiche*—in what way; *vana*—in the forest; *viharaṇa*—wandering.

TRANSLATION

Śrīvāsa Ṭhākura extensively explained how the gopīs were attracted to the forests of Vṛndāvana by the

vibration of Kṛṣṇa's flute and how they wandered together in the forest.

adi.17.238

> *tāhi madhye chaya-ṛtu līlāra varṇana*
> *madhu-pāna, rāsotsava, jala-keli kathana*

SYNONYMS

tāhimadhye—during that; *chaya-ṛtu*—the six seasons; *līlāra*—of the pastimes; *varṇana*—description; *madhu-pāna*—drinking of the honey; *rāsa-utsava*—dancing the *rāsa-līlā*; *jala-keli*—swimming in the Yamunā; *kathana*—narrations.

TRANSLATION

Śrīvāsa Paṇḍita narrated all the pastimes enacted during the six changing seasons. He described the drinking of honey, the celebration of the rāsa dance, the swimming in the Yamunā, and other such incidents.

adi.17.239

> *'bala' 'bala' bale prabhu śunite ullāsa*
> *śrīvāsa kahena tabe rāsa rasera vilāsa*

SYNONYMS

bala bala—go on speaking, go on speaking; *bale*—says; *prabhu*—the Lord; *śunite*—hearing; *ullāsa*—very jubilantly; *śrīvāsa*—Śrivāsa Ṭhākura; *kahena*—says; *tabe*—then; *rāsa*—*rāsa* dance; *rasera*—filled with transcendental humors; *vilāsa*—pastimes.

TRANSLATION

When the Lord, hearing with great pleasure, said, "Go on speaking! Go on speaking!" Śrīvāsa Ṭhākura described the rasa-lila, dance, which is filled with transcendental mellows.

adi.17.240

> *kahite, śunite aiche prātaḥ-kāla haila*
> *prabhu śrīvāsere toṣi' āliṅgana kaila*

SYNONYMS

kahite—speaking; *śunite*—hearing; *aiche*—in that way; *prātaḥ-kāla*—morning; *haila*—appeared; *prabhu*—Lord Śrī Caitanya Mahāprabhu; *śrīvāsere*—unto Śrīvāsa Ṭhākura; *toṣi'*—satisfying; *āliṅgana*—embracing; *kaila*—did.

TRANSLATION

As the Lord thus requested and Śrīvāsa Ṭhākura spoke, the morning appeared, and the Lord embraced Śrīvāsa Ṭhākura and satisfied him.

adi.17.241

> *tabe ācāryera ghare kaila kṛṣṇa-līlā*
> *rukmiṇī-svarūpa prabhu āpane ha-ilā*

SYNONYMS

tabe—thereafter; *ācāryera*—of Advaita Ācārya; *ghare*—in the house; *kaila*—performed; *kṛṣṇa-līlā*—pastimes of Lord Kṛṣṇa; *rukmiṇī*—of Rukmiṇī; *svarūpa*—form; *prabhu*—the Lord; *āpane*—personally; *ha-ilā*—became.

TRANSLATION

Thereafter a dramatization of Kṛṣṇa's pastimes was performed in the house of Advaita Ācārya. The Lord personally took the part of Rukmiṇī, the foremost of Kṛṣṇa's queens.

adi.17.242

> *kabhu durgā, lakṣmī haya, kabhu vā cic-chakti*
> *khāṭe vasi' bhakta-gaṇe dilā prema-bhakti*

SYNONYMS

kabhu—sometimes; *durgā*—the part of Goddess Durgā; *lakṣmī*—the goddess of fortune; *haya*—is; *kabhu*—sometimes; *vā*—or; *cit-śakti*—the spiritual potency; *khāṭe*—on a cot; *vasi'*—sitting; *bhakta-gaṇe*—unto the devotees; *dilā*—gave; *prema-bhakti*—love of Godhead.

TRANSLATION

The Lord sometimes took the part of Goddess Durgā, Lakṣmī [the goddess of fortune] or the chief potency, Yogamāyā. Sitting on a cot, He delivered love of Godhead to all the devotees present.

adi.17.243

eka-dina mahāprabhura nṛtya-avasāne
eka brāhmaṇī āsi' dharila caraṇe

SYNONYMS

eka-dina—one day; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *nṛtya-avasāne*—at the end of the dancing; *eka*—one; *brāhmaṇī*—wife of a *brāhmaṇa*; *āsi'*—coming; *dharila*—caught hold; *caraṇe*—of His lotus feet.

TRANSLATION

One day when Śrī Caitanya Mahāprabhu had finished His dancing, a woman, the wife of a brāhmaṇa, came there and caught hold of His lotus feet.

adi.17.244

> *caraṇera dhūli sei laya vāra vāra*
> *dekhiyā prabhura duḥkha ha-ila apāra*

SYNONYMS

caraṇera—of His lotus feet; *dhūli*—the dust; *sei*—that woman; *laya*—takes; *vāravāra*—again and again; *dekhiyā*—seeing this; *prabhura*—of the Lord; *duḥkha*—unhappiness; *ha-ila*—there was; *apāra*—unlimited.

TRANSLATION

As she took the dust of His lotus feet again and again, the Lord became unlimitedly unhappy.

PURPORT

This holding of a great personality's lotus feet is certainly very good for the person who takes the dust, but this example of Śrī Caitanya Mahāprabhu's unhappiness indicates that a Vaiṣṇava should not allow anyone to take dust from his feet.

One who takes the dust of a great personality's lotus feet transfers his sinful activities to that great personality. Unless one is very strong, he must suffer the sinful activities of the person who takes the dust. Therefore ordinarily it should not be allowed. Sometimes in big meetings people come to take the same advantage by touching our feet. On account of this, sometimes we have to suffer from some disease. As far as possible, no outsider should be allowed to touch one's feet to take dust from them. Śrī Caitanya Mahāprabhu personally showed this by His example, as explained in the next verse.

adi.17.245

> *sei-kṣaṇe dhāñā prabhu gaṅgāte paḍila*
> *nityānanda-haridāsa dhari' uṭhāila*

SYNONYMS

sei-kṣaṇe—immediately; *dhāñā*—running; *prabhu*—the Lord; *gaṅgāte*—in the water of the Ganges; *paḍila*—plunged; *nityānanda*—Lord Nityānanda; *haridāsa*—Haridāsa Ṭhākura; *dhari'*—catching Him; *uṭhāila*—raised Him.

TRANSLATION

Immediately He ran to the river Ganges and jumped in to counteract the sinful activities of that woman. Lord Nityānanda and Haridāsa Ṭhākura caught Him and raised Him from the river.

PURPORT

Śrī Caitanya Mahāprabhu is God Himself, but He was playing the part of a preacher. Every preacher should know that being allowed to touch a Vaiṣṇava's feet and take dust may be good for the person who takes it, but it is not good for the person who allows it to be taken. As far as possible, this practice should ordinarily be avoided. Only initiated disciples should be allowed to take this advantage, not others. Those who are full of sinful activities should generally be avoided.

adi.17.246

> *vijaya ācāryera ghare se rātre rahilā*
> *prātaḥ-kāle bhakta sabe ghare lañā gelā*

SYNONYMS

vijaya—named Vijaya; *ācāryera*—of the teacher; *ghare*—at the home; *se*—that; *rātre*—on the night; *rahilā*—remained; *prātaḥ-kāle*—in the morning; *bhakta*—the devotees; *sabe*—all; *ghare*—home; *lañā*—taking them; *gelā*—went.

TRANSLATION

That night the Lord stayed at the house of Vijaya Ācārya. In the morning the Lord took all His devotees and returned home.

adi.17.247

> *eka-dina gopī-bhāve gṛhete vasiyā*
> *'gopī' 'gopī' nāma laya viṣaṇṇa hañā*

SYNONYMS

eka-dina—one day; *gopī-bhāve*—in the ecstasy of the *gopīs*; *gṛhete*—at home; *vasiyā*—sitting; *gopī gopī*—"Gopī, Gopī"; *nāma*—the name; *laya*—chants; *viṣaṇṇa*—morose; *hañā*—becoming.

TRANSLATION

One day the Lord, in the ecstasy of the gopīs, was sitting in His house. Very morose in separation, He was calling, "Gopī! Gopī!"

adi.17.248

> *eka paḍuyā āila prabhuke dekhite*
> *'gopī' 'gopī' nāma śuni' lāgila balite*

SYNONYMS

eka paḍuyā—one student; *āila*—came there; *prabhuke*—the Lord; *dekhite*—to see; *gopī gopī*—"Gopī, Gopī"; *nāma*—the name; *śuni'*—hearing; *lāgila*—began; *balite*—to say.

TRANSLATION

A student who came to see the Lord was astonished that the Lord was chanting "Gopī! Gopī!" Thus he spoke as follows.

adi.17.249

> *kṛṣṇa-nāma nā lao kene, kṛṣṇa-nāma—dhanya*
> *'gopī' 'gopī' balile vā kibā haya puṇya*

SYNONYMS

kṛṣṇa-nāma—the holy name of Lord Kṛṣṇa; *nā*—not; *lao*—You take; *kene*—why; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *dhanya*—glorious; *gopīgopī*—the names "Gopī, Gopī"; *balile*—on saying; *vā*—or; *kibā*—what; *haya*—there is; *puṇya*—piety.

TRANSLATION

"Why are You chanting the names 'Gopī, Gopī' instead of the holy name of Lord Kṛṣṇa, which is so glorious? What pious result will You achieve by such chanting?"

PURPORT

It is said, *vaiṣṇavera kriyā-mudrā vijñeha nā bujhaya:* no one can understand the activities of a pure devotee. A student or neophyte devotee could not possibly understand why Śrī Caitanya Mahāprabhu was chanting the name of the *gopīs,* nor

should the student have asked the Lord about the potency of chanting "Gopī, Gopī." The neophyte student was certainlv convinced of the piety in the chanting of Kṛṣṇa's holy name, but this sort of attitude is also offensive. *Dharma-vrata-tyāga-hutādi-sarva-śubha-kriyā-sāmyam api pramādaḥ:* to chant the holy name of Kṛṣṇa in exchange for the achievement of piety is an offense. This, of course, was unknown to the student. Thus he innocently asked, "What piety is there in the chanting of the name Gopī?" *He* did not know that there is no question of piety or impiety. The chanting of the holy name of Kṛṣṇa or the holy name Gopī is on the transcendental platform of loving affairs. Since he was not expert in understanding such transcendental activities, his question was merely impudent. Thus Śrī Caitanya Mahāprabhu, apparently greatly angry at him, reacted as follows.

adi.17.250

> *śuni' prabhu krodhe kaila kṛṣṇe doṣodgāra*
> *ṭheṅgā lañā uṭhilā prabhu paḍuyā māribāra*

SYNONYMS

śuni'—hearing; *prabhu*—the Lord; *krodhe*—in anger; *kaila*—did; *kṛṣṇe*—unto Lord Kṛṣṇa; *doṣa-udgāra*—many accusations; *ṭheṅgā*—stick; *lañā*—taking; *uṭhilā*—got up; *prabhu*—the Lord; *paḍuyā*—the student; *māribāra*—to strike.

TRANSLATION

Hearing the foolish student, the Lord, became greatly angry and rebuked Lord Kṛṣṇa in various ways. Taking up a stick, He rose to strike the student.

PURPORT

It is mentioned in *Śrīmad-Bhāgavatam* that when Uddhava came from Lord Kṛṣṇa with a message for the *gopīs,* all the *gopīs,* especially Śrīmatī Rādhārāṇī, denounced Kṛṣṇa in various ways. Such denunciations, however, reflect an exuberant loving attitude that an ordinary man cannot understand. When the foolish student questioned Lord Śrī Caitanya Mahāprabhu, Lord Caitanya similarly rebuked Lord Kṛṣṇa in loving exuberance. When Śrī Caitanya Mahāprabhu was in the mood of the *gopīs* and the student advocated the cause of Śrī Kṛṣṇa, Lord Caitanya was greatly angry. Seeing His anger, the foolish student, who was an ordinary atheistic *smārta-brāhmaṇa,* foolishly misjudged Him. Thus he and a party of students were ready to strike the Lord in retaliation. After this incident, Śrī Caitanya Mahāprabhu decided to take *sannyāsa* so that people would not commit offenses against Him, considering Him an ordinary householder, for in India even now a *sannyāsī* is naturally offered respect.

adi.17.251

> *bhaye palāya paḍuyā, prabhu pāche pāche dhāya*
> *āste vyaste bhakta-gaṇa prabhure rahāya*

SYNONYMS

bhaye—out of fear; *palāya*—runs away; *paḍuyā*—the student; *prabhu*—the Lord; *pāche pāche*—after him; *dhāya*—runs; *āste vyaste*—somehow or other; *bhakta-gaṇa*—all the devotees; *prabhure*—the Lord; *rahāya*—checked.

TRANSLATION

The student ran away in fear, and the Lord followed him. But somehow or other the devotees checked the Lord.

adi.17.252

> *prabhure śānta kari' ānila nija ghare*
> *paḍuyā palāyā gela paḍuyā-sabhāre*

SYNONYMS

prabhure—the Lord; *śānta kari'*—pacifying; *ānila*—brought; *nija*—His own; *ghare*—to the house; *paḍuyā*—the student; *palāyā*—running away; *gela*—went; *paḍuyā*—of students; *sabhāre*—to the assembly.

TRANSLATION

The devotees pacified the Lord and brought Him home, and the student ran away to an assembly of other students.

adi.17.253

> *paḍuyā sahasra yāhāṅ paḍe eka-ṭhāñi*
> *prabhura vṛttānta dvija kahe tāhāṅ yāi*

SYNONYMS

paḍuyā—students; *sahasra*—a thousand; *yāhāṅ*—where; *paḍe*—they study; *eka-thāñi*—in one place; *prabhura*—of the Lord; *vṛttānta*—incident; *dvija*—the *brāhmaṇa*; *kahe*—says; *tāhāṅ*—there; *yāi*—he goes.

TRANSLATION

The brāhmaṇa student ran to a place where a thousand students were studying together. There he described the incident to them.

PURPORT

In this verse we find the word *dvija,* indicating that the student was a *brāhmaṇa*. Actually, in those days, only members of the *brāhmaṇa* class became students of Vedic literature. Schooling is meant especially for *brāhmaṇas;* previously there was no

question of schooling for *kṣatriyas, vaiśyas* or *śūdras*. *Kṣatriyas* used to learn the technology of warfare, and *vaiśyas* learned business from their fathers or other businessmen; they were not meant to study the *Vedas*. At present, however, everyone goes to school, and everyone is given the same type of education, although no one knows what the result will be. The result, however, is most unsatisfactory, as we have seen in the Western countries especially. The United States has vast educational institutions where everyone is allowed to receive an education, but the result is that most students become like hippies.

Higher education is not meant for everyone. Only selected individuals trained in brahminical culture should be allowed to pursue a higher education. Educational institutions should not aim to teach technology, for a technologist cannot properly be called educated. A technologist is a *śūdra;* only one who studies the *Vedas* may properly be called a learned man (*paṇḍita*). The duty of a *brāhmaṇa* is to become learned in the Vedic literature and teach the Vedic knowledge to other *brāhmaṇas*. In our Kṛṣṇa consciousness movement we are simply teaching our students to become fit *brāhmaṇas* and Vaiṣṇavas. In our school at Dallas, the students are learning English and Sanskrit, and through these two languages they are studying all our books, such as *Śrīmad-Bhāgavatam, Bhagavad-gītā As It Is* and *The Nectar of Devotion*. It is a mistake to educate every student as a technologist. There must be a group of students who become *brāhmaṇas*. Without *brāhmaṇas* who study the Vedic literature, human society will be entirely chaotic.

adi.17.254

> *śuni' krodha kaila saba paḍuyāra gaṇa*
> *sabe meli' kare tabe prabhura nindana*

SYNONYMS

śuni'—hearing; *krodha*—angry; *kaila*—became; *saba*—all; *paḍuyāra*—of students; *gaṇa*—the groups; *sabe*—all; *meli'*—joining to gether; *kare*—do; *tabe*—then; *prabhura*—of the Lord; *nindana*—accusation.

TRANSLATION

Hearing of the incident, all the students became greatly angry, joined together in criticizing the Lord.

adi.17.255

> *saba deśa bhraṣṭa kaila ekalā nimāñi*
> *brāhmaṇa mārite cāhe, dharma-bhaya nāi*

SYNONYMS

saba—all; *deśa*—countries; *bhraṣṭa*—spoiled; *kaila*—has; *ekalā*—alone; *nimāñi*—Nimāi Paṇḍita; *brāhmaṇa*—a caste *brāhmaṇa*; *mārite*—to strike; *cāhe*—He wants; *dharma*—of religious principles; *bhaya*—fear; *nāi*—there is not.

TRANSLATION

"Nimāi Paṇḍita alone has spoiled the entire country," they accused. "He wants to strike a caste brāhmaṇa. He has no fear of religious principles.

PURPORT

In those days also, the caste *brāhmaṇas* were very proud. They were not prepared to accept chastisement even from a teacher or spiritual master.

adi.17.256

> *punaḥ yadi aiche kare māriba tāhare*
> *kon vā mānuṣa haya, ki karite pāre*

SYNONYMS

punaḥ—again; *yadi*—if; *aiche*—like that; *kare*—He does; *māriba*—we shall strike; *tāhare*—Him; *kon*—who; *vā*—or; *mānuṣa*—the man; *haya*—is; *ki*—what; *karite*—to do; *pāre*—He is able.

TRANSLATION

"If He again performs such an atrocious act, certainly we shall retaliate and strike Him in turn. What kind of important person is He, that He can check us in this way?"

adi.17.257

> *prabhura nindāya sabāra buddhi haila nāśa*
> *supaṭhita vidyā kārao nā haya prakāśa*

SYNONYMS

prabhura—of the Lord; *nindāya*—in accusation; *sabāra*—of everyone; *buddhi*—the intelligence; *haila*—became; *nāśa*—spoiled; *su-paṭhita*—well-studied; *vidyā*—knowledge; *kārao*—everyone's; *nā*—does not; *haya*—become; *prakāśa*—manifest.

TRANSLATION

When all the students thus resolved, criticizing Śrī Caitanya Mahāprabhu, their intelligence was spoiled. Thus although they were learned scholars, because of this offense the essence of knowledge was not manifest in them.

PURPORT

In the *Bhagavad-gītā* it is said, *māyayāpahṛta-jñānā āsuraṁ bhāvam āśritāḥ:* when one becomes inimical to the Supreme Personality of Godhead, adopting an atheistic attitude (*āsuraṁ bhāvam*), even if one is a learned scholar the essence of knowledge does not become manifest in him; in other words, the essence of his knowledge is stolen by the illusory energy of the

Lord. In this connection Śrī Bhaktisiddhānta Sarasvatī Ṭhākura quotes a *mantra* from the *Śvetāśvatara Upaniṣad* (6.23):

> *yasya deve parā bhaktir*
> *yathā deve tathā gurau*
> *tasyaite kathitā hy arthāḥ*
> *prakāśante mahātmanaḥ*

The purport of this verse is that one who is unflinchingly devoted to the Supreme Personality of Godhead, Viṣṇu, and similarly devoted to the spiritual master, with no ulterior motive, becomes a master of all knowledge. In the heart of such a devotee, the real essence of the Vedic knowledge becomes manifest. This essence is nothing but surrender unto the Supreme Personality of Godhead (*vedaiś ca sarvair aham eva vedyaḥ*). Only unto one who fully surrenders to the spiritual master and the Supreme Lord does the essence of Vedic knowledge become manifest, not to anyone else. This same principle is emphasized by Śrī Prahlāda Mahārāja in *Śrīmad-Bhāgavatam* (7.5.24):

> *iti puṁsārpitā viṣṇau*
> *bhaktiś cen nava-lakṣaṇā*
> *kriyeta bhagavaty addhā*
> *tan manye 'dhītam uttamam*

"A person who directly applies these nine principles [hearing, chanting, remembering, etc.] in the service of the Lord is to be

understood as a greatly learned man who has assimilated the Vedic literature very well, for the goal of studying the Vedic literature is to understand the supremacy of Lord Śrī Kṛṣṇa." Śrīdhara Svāmī confirms in his commentary that first one must surrender to the spiritual master; then the process of devotional service will develop. It is not a fact that only one who diligently pursues an academic career can become a devotee. Even with no academic career, if one has full faith in the spiritual master and the Supreme Personality of Godhead, he develops in spiritual life and real knowledge of the *Vedas*. The example of Mahārāja Khaṭvāṅga confirms this. One who surrenders is understood to have learned the subject matter of the *Vedas* very nicely. One who adopts this Vedic process of surrender learns devotional service and is certainly successful. One who is very much proud, however, is unable to surrender either to the spiritual master or to the Supreme Personality of Godhead. Thus he cannot understand the essence of any Vedic literature. *Śrīmad-Bhāgavatam* (*Bhāg*. 11.11.18) declares:

> *śabda-brahmaṇi niṣṇāto*
> *na niṣṇāyāt pare yadi*
> *śramas tasya śrama-phalo*
> *hy adhenum iva rakṣataḥ*

"If one is learned in Vedic literature but is not a devotee of Lord Viṣṇu, his work is a useless waste of labor, just like the keeping of a cow that does not give milk."

Anyone who does not follow the surrendering process but is simply interested in an academic career cannot make any advancement. His profit is only his labor for nothing. If one is expert in the study of the *Vedas* but does not surrender to a spiritual master or Viṣṇu, all his cultivation of knowledge is but a waste of time and labor.

adi.17.258

> *tathāpi dāmbhika paḍuyā namra nāhi haya*
> *yāhaṅ tāhāṅ prabhura nindā hāsi' se karaya*

SYNONYMS

tathāpi—still; *dāmbhika*—proud; *paḍuyā*—students; *namra*—submissive; *nāhi*—not; *haya*—become; *yāhāṅ*—any where; *tāhāṅ*—everywhere; *prabhura*—of the Lord; *nindā*—accusation; *hāsi'*—laughing; *se*—they; *karaya*—do.

TRANSLATION

But the proud student community did not become submissive. On the contrary, the students spoke of the incident anywhere and everywhere. In a laughing manner they criticized the Lord.

adi.17.259

> *sarva-jña gosāñi jāni' sabāra durgati*
> *ghare vasi' cinte tā'-sabāra avyāhati*

SYNONYMS

sarva-jña—all-knowing; *gosāñi*—Lord Caitanya Mahāprabhu; *jāni'*—knowing; *sabāra*—of all of them; *durgati*—degradation; *ghare*—at home; *vasi'*—sitting; *cinte*—contemplates; *tā'*—of them; *sabāra*—of all; *avyāhati*—the rescue.

TRANSLATION

Lord Śrī Caitanya Mahāprabhu, being omniscient, could understand the degradation of these students. Thus He sat at home, contemplating how to rescue them.

adi.17.260

> *yata adhyāpaka, āra tāṅra śiṣya-gaṇa*
> *dharmī, karmī, tapo-niṣṭha, nindaka, durjana*

SYNONYMS

yata—all; *adhyāpaka*—professors; *āra*—and; *tāṅra*—their; *śiṣya-gaṇa*—students; *dharmī*—followers of religious ritualistic

ceremonies; *karmī*—performers of fruitive activities; *tapaḥ-niṣṭha*—performers of austerities; *nindaka*—blasphemers; *durjana*—rogues.

TRANSLATION

"All the so-called professors and scientists and their students generally follow the regulative principles of religion, fruitive activities and austerities," the Lord thought, "yet at the same time they are blasphemers and rogues.

PURPORT

Here is a depiction of materialists who have no knowledge of devotional service. They may be very religious and may work very systematically or perform austerities and penances, but if they blaspheme the Supreme Personality of Godhead they are nothing but rogues. This is confirmed in the *Hari-bhakti-sudhodaya* (3.11):

> *bhagavad-bhakti-hīnasya*
> *jātiḥ śāstraṁ japas tapaḥ*
> *aprāṇasyaiva dehasya*
> *maṇḍanaṁ loka-rañjanam*

If they are without knowledge of devotional service to the Lord, then great nationalism, fruitive, political or social work, science or philosophy are all simply like costly garments decorating a dead body. The only offense of persons adhering to these principles is that they are not devotees; they are always

blasphemous toward the Supreme Personality of Godhead and His devotees.

adi.17.261

> *ei saba mora nindā-aparādha haite*
> *āmi nā laoyāile bhakti, nā pāre la-ite*

SYNONYMS

ei saba—all of them; *mora*—of Me; *nindā*—blasphemy; *aparādha*—offense; *haite*—from; *āmi*—I; *nā*—not; *laoyāile*—if causing them to take; *bhakti*—devotional service; *nā*—not; *pāre*—able; *la-ite*—to take.

TRANSLATION

"If I do not induce them to take to devotional service, because of committing the offense of blasphemy none of these people will be able to take to it.

adi.17.262

> *nistārite āilāma āmi, haila viparīta*
> *e-saba durjanera kaiche ha-ibeka hita*

SYNONYMS

nistārite—to deliver; *āilāma*—have come; *āmi*—I; *haila*—it has become; *viparīta*—just the opposite; *e-saba*—all these; *durjanera*—of the rogues; *kaiche*—how; *ha-ibeka*—it will be; *hita*—the benefit.

TRANSLATION

"I have come to deliver all the fallen souls, but now just the opposite has happened. How can these rogues be delivered? How may they be benefited?

adi.17.263

> *āmāke praṇati kare, haya pāpa-kṣaya*
> *tabe se ihāre bhakti laoyāile laya*

SYNONYMS

āmāke—unto Me; *praṇati*—obeisances; *kare*—they offer; *haya*—becomes; *pāpa-kṣaya*—destruction of sinful reactions; *tabe*—then; *se*—they; *ihāre*—unto them; *bhakti*—devotional service; *laoyāile*—if causing to take; *laya*—will take.

TRANSLATION

"If these rogues offer Me obeisances, the reactions of their sinful activities will be nullified. Then, if I induce them, they will take to devotional service.

adi.17.264

> *more nindā kare ye, nā kare namaskāra*
> *e-saba jīvere avaśya kariba uddhāra*

SYNONYMS

more—Me; *nindā kare*—blasphemes; *ye*—anyone who; *nā*—does not; *kare*—offer; *namaskāra*—obeisances; *e-saba*—all these; *jīvere*—living entities; *avaśya*—certainly; *kariba*—I shall do; *uddhāra*—deliverance.

TRANSLATION

"I must certainly deliver all these fallen souls who blaspheme Me and do not offer Me obeisances.

adi.17.265

> *ataeva avaśya āmi sannyāsa kariba*
> *sannyāsi-buddhye more praṇata ha-iba*

SYNONYMS

ataeva—therefore; *avaśya*—certainly; *āmi*—I; *sannyāsa*—the renounced order of life; *kariba*—shall accept; *sannyāsi-buddhye*—by thinking of Me as a *sannyāsī*; *more*—unto Me; *praṇata*—bow down; *ha-iba*—they shall do.

TRANSLATION

"I shall accept the sannyāsa order of life, for thus people will offer Me their obeisances, thinking of Me as a member of the renounced order.

PURPORT

Among the members of the *varṇāśrama* institution's social orders (*brāhmaṇa, kṣatriya, vaiśya* and *śūdra*), the *brāhmaṇa* is considered the foremost, for he is the teacher and spiritual master of all the other *varṇas*. Similarly, among the spiritual orders (*brahmacarya, gṛhastha, vānaprastha* and *sannyāsa*), the *sannyāsa* order is the most elevated. Therefore a *sannyāsī* is the spiritual master of all the *varṇas* and *āśramas,* and a *brāhmaṇa* is also expected to offer obeisances to a *sannyāsī*. Unfortunately, however, caste *brāhmaṇas* do not offer obeisances to a Vaiṣṇava *sannyāsī*. They are so proud that they do not offer obeisances even to Indian *sannyāsīs,* what to speak of European and American *sannyāsīs*. Śrī Caitanya Mahāprabhu, however, expected that even the caste *brāhmaṇas* would offer respectful obeisances to a *sannyāsī* because five hundred years ago the social custom was to offer obeisances immediately to any *sannyāsī,* known or unknown.

The *sannyāsīs* of the Kṛṣṇa consciousness movement are bona fide. All the students of the Kṛṣṇa consciousness movement have undergone the regular process of initiation. As enjoined in the *Hari-bhakti-vilāsa* by Sanātana Gosvāmī, *tathā dīkṣā-*

vidhānena dvijatvaṁ jāyate nṛṇām: by the regular process of initiation, any man can become a *brāhmaṇa*. Thus in the beginning the students of our Kṛṣṇa consciousness movement agree to live with devotees, and gradually, having given up four prohibited activities-illicit sex, gambling, meat-eating and intoxication—they become advanced in the activities of spiritual life. When one is found to be regularly following these principles, he is given the first initiation (*hari-nāma*), and he regularly chants at least sixteen rounds a day. Then, after six months or a year, he is initiated for the second time and given the sacred thread with the regular sacrifice and rituals. After some time, when he advances still further and is willing to give up this material world, he is given the *sannyāsa* order. At that time he receives the title *svāmī or gosvāmī,* both of which mean "master of the senses." Unfortunately, debauched so-called *brāhmaṇas* in India neither offer them respect nor accept them as bona fide *sannyāsīs*. Śrī Caitanya Mahāprabhu expected the so-called *brāhmaṇas* to offer respect to such Vaiṣṇava *sannyāsīs*. Nevertheless, it does not matter whether they offer respect or whether they accept these *sannyāsīs* as bona fide, for the *śāstra* describes punishment for such disobedient so-called *brāhmaṇas*. The śāstric injuction declares:

> *devatā-pratimāṁ dṛṣṭvā*
> *yatiṁ caiva tridaṇḍinam*
> *namaskāraṁ na kuryād yaḥ*
> *prāyaścittīyate naraḥ*

"One who does not offer respect to the Supreme Personality of Godhead, to His Deity in the temple or to a *tridaṇḍī sannyāsī* must undergo *prāyaścitta* [atonement]." If one does not offer obeisances to such a *sannyāsī,* the prescribed *prāyaścitta* is to fast for one day.

adi.17.266

> *praṇatite habe ihāra aparādha kṣaya*
> *nirmala hṛdaye bhakti karāiba udaya*

SYNONYMS

praṇatite—by offering obeisances; *habe*—there will be; *ihāra*—of such offenders; *aparādha*—the offenses; *kṣaya*—destruction; *nirmala*—pure; *hṛdaye*—in the heart; *bhakti*—devotional service; *karāiba*—I shall cause; *udaya*—the rising.

TRANSLATION

"Offering obeisances will relieve them of all the reactions to their offenses. Then, by My grace, devotional service [bhakti] will awaken in their pure hearts.

PURPORT

According to Vedic injunctions, only a *brāhmaṇa* may be offered *sannyāsa*. The Śaṅkara-sampradāya (*ekadaṇḍa-sannyāsa-sampradāya*) awards the *sannyāsa* order only to caste

brāhmaṇas, or born *brāhmaṇas,* but in the Vaiṣṇava system even one not born in a *brāhmaṇa* family may be made a *brāhmaṇa* according to the direction of the *Hari-bhakti-vilāsa* (*tathā dīkṣā-vidhānena dvijatvaṁ jāyate nṛṇām*). Any person from any part of the world may be made a *brāhmaṇa* by the regular process of initiation, and when he follows brahminical behavior, observing the principle of abstaining from intoxication, illicit sex, meat-eating and gambling, he may be offered *sannyāsa*. All the *sannyāsīs* in the Kṛṣṇa consciousness movement, who are preaching all over the world, are regular *brāhmaṇa-sannyāsīs*. Thus the so-called caste *brāhmaṇas* should not object to offering them respectful obeisances. By offering such obeisances, as recommended by Śrī Caitanya Mahāprabhu, they will diminish their offenses and automatically awaken to their natural position of devotional service. As it is said, *nitya-siddha kṛṣṇa-prema sādhya kabhu naya: kṛṣṇa-prema* can be awakened in a purified heart. The more we offer obeisances to *sannyāsīs,* especially Vaiṣṇava *sannyāsīs,* the more we diminish our offenses and purify our hearts. Only in a purified heart can *kṛṣṇa-prema* awaken. This is the process of Śrī Caitanya Mahāprabhu's cult, the Kṛṣṇa consciousness movement.

adi.17.267

> *e-saba pāṣaṇḍīra tabe ha-ibe nistāra*
> *āra kona upāya nāhi, ei yukti sāra*

SYNONYMS

e-saba—all these; *pāṣaṇḍīra*—of the demons; *tabe*—then; *ha-ibe*—there will be; *nistāra*—deliverance; *āra*—alternative; *kona*—some; *upāya*—means; *nāhi*—there is not; *ei*—this; *yukti*—of the argument; *sāra*—essence.

TRANSLATION

"All the unfaithful rogues of this world can be delivered by this process. There is no alternative. This is the essence of the argument."

adi.17.268

> *ei dṛḍha yukti kari' prabhu āche ghare*
> *keśava bhāratī āilā nadīyā-nagare*

SYNONYMS

ei—this; *dṛḍha*—firm; *yukti*—consideration; *kari'*—making; *prabhu*—the Lord; *āche*—was; *ghare*—in His home; *keśava bhāratī*—of the name Keśava Bhāratī; *āilā*—came; *nadīyā-nagare*—to the town of Nadia.

TRANSLATION

After coming to this firm conclusion, the Lord continued to stay at home. In the meantime Keśava Bhāratī came to the town of Nadia.

adi.17.269

> *prabhu tāṅre namaskari' kaila nimantraṇa*
> *bhikṣā karāiyā tāṅre kaila nivedana*

SYNONYMS

prabhu—the Lord; *tāṅre*—to him; *namaskari'*—offering obeisances; *kaila*—did; *nimantraṇa*—invitation; *bhikṣā*—alms; *karāiyā*—giving; *tāṅre*—to him; *kaila*—submitted; *nivedana*—His prayer.

TRANSLATION

The Lord offered him respectful obeisances and invited him to His house. After feeding him sumptuously, He submitted to him His petition.

PURPORT

According to the system of Vedic society, whenever an unknown *sannyāsī* comes to a village or town, someone must invite him to take *prasāda* in his home. *Sannyāsīs* generally take *prasāda* in the house of a *brāhmaṇa* because the *brāhmaṇa* worships the Lord Nārāyaṇa *śilā,* or *śālagrāma-śilā,* and therefore there is *prasāda* that the *sannyāsī* may take. Keśava Bhāratī accepted the invitation of Śrī Caitanya Mahāprabhu. Thus the Lord had a good opportunity to explain His desire to take *sannyāsa* from him.

adi.17.270

> *tumi ta' īśvara baṭa,—sākṣāt nārāyaṇa*
> *kṛpā kari' kara mora saṁsāra mocana*

SYNONYMS

tumi—you; *ta'*—certainly; *īśvara*—the Lord; *baṭa*—are; *sākṣāt*—directly; *nārāyaṇa*—the Supreme Lord, Nārāyaṇa; *kṛpā kari'*—showing mercy; *kara*—please do; *mora*—My; *saṁsāra*—material life; *mocana*—deliverance.

TRANSLATION

"Sir, you are directly Nārāyaṇa. Therefore please be merciful unto Me. Deliver Me from this material bondage."

adi.17.271

> *bhāratī kahena,—tumi īśvara, antaryāmī*
> *ye karāha, se kariba,—svatantra nahi āmi*

SYNONYMS

bhāratī kahena—Keśava Bhāratī replied; *tumi*—You; *īśvara*—the Supreme Personality of Godhead; *antaryāmī*—You know everything from within; *ye*—whatever; *karāha*—You cause to do; *se*—that; *kariba*—I must do; *svatantra*—independent; *nahi*—not; *āmi*—I.

TRANSLATION

Keśava Bhāratī replied to the Lord, "You are the Supreme Personality of Godhead, the Supersoul. I must do whatever You cause me to do. I am not independent of You."

adi.17.272

> *eta bali' bhāratī gosāñi kāṭoyāte gelā*
> *mahāprabhu tāhā yāi' sannyāsa karilā*

SYNONYMS

eta bali'—saying this; *bhāratī*—Keśava Bhāratī; *gosāñi*—the spiritual master; *kāṭoyāte*—to Katwa; *gelā*—went; *mahāprabhu*—Lord Caitanya Mahāprabhu; *tahā*—there; *yai'*—going; *sannyāsa*—the renounced order of life; *karilā*—accepted.

TRANSLATION

After saying this, Keśava Bhāratī, the spiritual master, went back to his village, Katwa. Lord Caitanya Mahāprabhu went there and accepted the renounced order of life [sannyāsa].

PURPORT

At the end of His twenty-fourth year, at the end of the fortnight of the waxing moon, Śrī Caitanya Mahāprabhu left Navadvīpa

and crossed the river Ganges at a place known as Nidayāra-ghāṭa. Then He reached Kaṇṭaka-nagara, or Kāṭoyā (Katwa), where He accepted *ekadaṇḍa-sannyāsa* according to the Śaṅkarite system. Since Keśava Bhāratī belonged to the Śaṅkarite sect, he could not initiate Caitanya Mahāprabhu into the Vaiṣṇava *sannyāsa* order, whose members carry the *tridaṇḍa*.

Candraśekhara Ācārya assisted in the routine ceremonial work of the Lord's acceptance of *sannyāsa*. By the order of Śrī Caitanya Mahāprabhu, *kīrtana* was performed for the entire day, and at the end of the day the Lord shaved off His hair. On the next day He became a regular *sannyāsī,* with one rod (*ekadaṇḍa*). From that day on His name was Śrī Kṛṣṇa Caitanya. Before that, He was known as Nimāi Paṇḍita. Śrī Caitanya Mahāprabhu, in the *sannyāsa* order, traveled all over Rāḍha-deśa, the region where the Ganges River cannot be seen. Keśava Bhāratī accompanied Him for some distance.

adi.17.273

> *saṅge nityānanda, candraśekhara ācārya*
> *mukunda-datta,—ei tina kaila sarva kārya*

SYNONYMS

saṅge—in His company; *nityānanda*—Nityānanda Prabhu; *candraśekhara ācārya*—Candraśekhara Ācārya; *mukunda-datta*—

Mukunda Datta; *ei tina*—these three; *kaila*—performed; *sarva*—all; *kārya*—necessary activities.

TRANSLATION

When Śrī Caitanya Mahāprabhu accepted sannyāsa, three personalities were with Him to perform all the necessary activities. They were Nityānanda Prabhu, Candraśekhara Ācārya and Mukunda Datta.

adi.17.274

> *ei ādi-līlāra kaila sūtra gaṇana*
> *vistāri varṇilā ihā dāsa vṛndāvana*

SYNONYMS

ei—this; *ādi-līlara*—of the *ādi-līlā* (the first portion of Lord Caitanya's pastimes); *kaila*—made; *sūtra*—synopsis; *gaṇana*—enumeration; *vistāri*—elaborately; *varṇilā*—described; *ihā*—this; *dāsa vṛndāvana*—Vṛndāvana dāsa Ṭhākura.

TRANSLATION

Thus I have summarized the incidents of the ādi-līlā. Śrīla Vṛndāvana dāsa Ṭhākura has described them elaborately [in his Caitanya-bhāgavata].

adi.17.275

> *yaśodā-nandana hailā śacīra nandana*
> *catur-vidha bhakta-bhāva kare āsvādana*

SYNONYMS

yaśodā-nandana—the son of mother Yaśodā; *hailā*—became; *śacīra*—of mother Śacī; *nandana*—the son; *catuḥ-vidha*—four kinds of; *bhakta-bhāva*—devotional humors; *kare*—does; *āsvādana*—tasting.

TRANSLATION

The same Supreme Personality of Godhead who appeared as the son of mother Yaśodā has now appeared as the son of mother Śacī, relishing four kinds of devotional activities.

PURPORT

Servitude, friendship, parental affection and conjugal love for the Supreme Personality of Godhead are the basis of the four kinds of devotional activities. In *śānta,* the marginal stage of devotional service, there is no activity. But above the *śānta* humor are servitude, friendship, parental affection and conjugal love, which represent the gradual growth of devotional service to higher and higher platforms.

adi.17.276

> *sva-mādhurya rādhā-prema-rasa āsvādite*
> *rādhā-bhāva aṅgī kariyāche bhāla-mate*

SYNONYMS

sva-mādhurya—His own conjugal love; *rādhā-prema-rasa*—the mellow of the loving affairs between Rādhārāṇī and Kṛṣṇa; *āsvādite*—to taste; *rādhā-bhāva*—the mood of Śrīmatī Rādhārāṇī; *aṅgī kariyāche*—He accepted; *bhāla-mate*—very well.

TRANSLATION

To taste the mellows of Śrīmatī Rādhārāṇī's loving affairs in Her relationship with Kṛṣṇa, and to understand the reservoir of pleasure in Kṛṣṇa, Kṛṣṇa Himself, as Śrī Caitanya Mahāprabhu, accepted the mood of Rādhārāṇī.

PURPORT

In this connection Śrīla Bhaktisiddhānta Sarasvatī Ṭhākura writes in his *Anubhāṣya,* "Śrī Gaurasundara is Kṛṣṇa Himself with the attitude of Śrīmatī Rādhārāṇī. Śrī Caitanya Mahāprabhu never gave up the attitude of the *gopīs*. He remained everlastingly predominated by Kṛṣṇa and never accepted the part of the predominator by imitating conjugal love with an ordinary woman, as *sahajiyās* generally do. He never placed Himself in

the position of a debauchee. Lusty materialists like the members of the *sahajiyā-sampradāya* hanker after women, even others' wives. But when they try to ascribe the responsibility for their lusty activities to Śrī Caitanya Mahāprabhu, they become offenders to Svarūpa Dāmodara and Śrīla Vṛndāvana dāsa Ṭhākura. In *Śrī Caitanya-bhāgavata, Ādi-khaṇḍa,* Chapter Fifteen, it is said:

> *sabe para-strīra prati nāhi parihāsa*
> *strī dekhi' dūre prabhu hayena eka-pāśa*

'Śrī Caitanya Mahāprabhu never even joked with others' wives. As soon as He saw a woman coming, He would immediately give her ample room to pass without talking.' He was extremely strict regarding the association of women. The *sahajiyās,* however, pose as followers of Śrī Caitanya Mahāprabhu although they indulge in lusty affairs with women. In His youth Lord Caitanya was very humorous with everyone, but He never joked with any woman, nor in this incarnation did He talk about women. The *gaurāṅga-nāgarī* party is not approved by Śrī Caitanya Mahāprabhu or Vṛndāvana dāsa Ṭhākura. Even though one may offer all kinds of prayers to Caitanya Mahāprabhu, one should strictly avoid worshiping Him as the Gaurāṅga Nāgara. The personal behavior of Śrī Caitanya Mahāprabhu and the verses written by Śrī Vṛndāvana dāsa Ṭhākura have completely repudiated the lusty desires of the *gaurāṅga-nāgarīs.*"

adi.17.277

> *gopī-bhāva yāte prabhu dhariyāche ekānta*
> *vrajendra-nandane māne āpanāra kānta*

SYNONYMS

gopī-bhāva—the mood of the *gopīs*; *yāte*—in which; *prabhu*—the Lord; *dhariyāche*—accepted; *ekānta*—positively; *vrajendra-nandane*—Lord Kṛṣṇa; *māne*—they accept; *āpanāra*—own; *kānta*—lover.

TRANSLATION

Lord Caitanya Mahāprabhu accepted the mood of the gopīs, who accept Vrajendranandana, Śrī Kṛṣṇa, as their lover.

adi.17.278

> *gopikā-bhāvera ei sudṛḍha niścaya*
> *vrajendra-nandana vinā anyatra nā haya*

SYNONYMS

gopikā-bhāvera—of the ecstasy of the *gopīs*; *ei*—this; *sudṛḍha*—firm; *niścaya*—confirmation; *vrajendra-nandana*—Lord Śrī Kṛṣṇa; *vinā*—without; *anyatra*—anyone else; *nā*—not; *haya*—is possible.

TRANSLATION

It is firmly ascertained that the ecstatic mood of the gopīs is possible only before Kṛṣṇa, and no one else.

adi.17.279

> *śyāmasundara, śikhipiccha-guñjā-vibhūṣaṇa*
> *gopa-veśa, tri-bhaṅgima, muralī-vadana*

SYNONYMS

śyāma-sundara—Lord Kṛṣṇa, who has a bluish color; *śikhi-piccha*—with a peacock feather on the head; *guñjā*—a garland of *guñjā* (small berries or conchshells); *vibhūṣaṇa*—decorations; *gopa-veśa*—with the dress of a cowherd boy; *tri-bhaṅgima*—curved in three places; *muralī-vadana*—holding a flute to His mouth.

TRANSLATION

He has a bluish complexion, a peacock feather on His head, a guñjā garland and the decorations of a cowherd boy. His body is curved in three places, and He holds a flute in His mouth.

adi.17.280

> *ihā chāḍi' kṛṣṇa yadi haya anyākāra*
> *gopikāra bhāva nāhi yāya nikaṭa tāhāra*

SYNONYMS

ihā—this; *chāḍi'*—giving up; *kṛṣṇa*—Kṛṣṇa; *yadi*—if; *haya*—takes; *anya-ākāra*—another form; *gopikāra*—of the *gopīs*; *bhāva*—the ecstasy; *nāhi*—does not; *yāya*—arise; *nikaṭa*—near; *tāhāra*—that (form).

TRANSLATION

If Lord Kṛṣṇa gives up this original form and assumes another Viṣṇu form, nearness to Him cannot invoke the ecstatic mood of the gopīs.

adi.17.281

> *gopīnāṁ paśupendra-nandana-juṣo bhāvasya kas tāṁ krtī*
> *vijñātuṁ kṣamate durūha-padavī-sañcāriṇaḥ prakriyām*
> *āviṣkurvati vaiṣṇavīm api tanuṁ tasmin bhujair jiṣṇubhir*
> *yāsāṁ hanta caturbhir adbhuta-rociṁ rāgodayaḥ kuñcati*

SYNONYMS

gopīnām—of the *gopīs*; *paśupa-indra-nandana-juṣaḥ*—of the service of the son of Vraja's King, Mahārāja Nanda; *bhāvasya*—ecstatic; *kaḥ*—what; *tām*—that; *kṛtī*—learned man; *vijñātum*—to

understand; *kṣamate*—is able; *durūha*—very difficult to understand; *padavī*—the position; *sañcāriṇaḥ*—which provokes; *prakriyām*—activity; *āviṣkurvati*—He manifests; *vaiṣṇavīm*—of Viṣṇu; *api*—certainly; *tanum*—the body; *tasmin*—in that; *bhujaiḥ*—with arms; *jiṣṇubhiḥ*—very beautiful; *yāsām*—of whom (the *gopīs*); *hanta*—alas; *caturbhiḥ*—four; *adbhuta*—wonderfully; *rucim*—beautiful; *rāga-udayaḥ*—the evoking of ecstatic feelings; *kuñcati*—cripples.

TRANSLATION

"Once Lord Śrī Kṛṣṇa playfully manifested Himself as Nārāyaṇa, with four victorious hands and a very beautiful form. When the gopīs saw this exalted form, however, their ecstatic feelings were crippledī. A learned scholar, therefore, cannot understand the gopīs' ecstatic feelings, which are firmly fixed upon the original form of Lord Kṛṣṇa as the son of Nanda Mahārāja. The wonderful feelings of the gopīs in ecstatic parama-rasa with Kṛṣṇa constitute the greatest mystery in spiritual life.""

PURPORT

This is a quotation from the *Lalita-mādhava* (6.54), by Śrīla Rūpa Gosvāmī.

adi.17.282

> *vasanta-kāle rāsa-līlā kare govardhane*
> *antardhāna kailā saṅketa kari' rādhā-sane*

SYNONYMS

vasanta-kāle—during the season of spring; *rāsa-līlā*—the *rāsa* dance; *kare*—does; *govardhane*—near the Govardhana Hill; *antardhāna*—disappearance; *kailā*—did; *saṅketa*—indication; *kari'*—making; *rādhā-sane*—with Rādhārāṇī.

TRANSLATION

During the season of springtime, when the rāsa dance was going on, suddenly Kṛṣṇa disappeared from the scene, indicating that He wanted to be alone with Śrīmatī Rādhārāṇī.

adi.17.283

> *nibhṛta-nikuñje vasi' dekhe rādhāra bāṭa*
> *anveṣite āilā tāhāṅ gopikāra ṭhāṭa*

SYNONYMS

nibhṛta—solitary; *nikuñje*—in a bush; *vasi'*—sitting; *dekhe*—waiting to see; *rādhāra*—of Śrīmatī Rādhārāṇī; *bāṭa*—the passing; *anveṣite*

—while searching; *āilā*—came; *tāhāṅ*—there; *gopikāra*—of the *gopīs*; *ṭhāṭa*—the phalanx.

TRANSLATION

Kṛṣṇa was sitting in a solitary bush, waiting for Śrīmatī Rādhārāṇī to pass by. But while He was searching, the gopīs arrived there, like a phalanx of soldiers.

adi.17.284

> *dūra haite kṛṣṇe dekhi' bale gopī-gaṇa*
> *"ei dekha kuñjera bhitara vrajendra-nandana"*

SYNONYMS

dūra haite—from a distance; *kṛṣṇe*—unto Kṛṣṇa; *dekhi'*—seeing; *bale*—said; *gopī-gaṇa*—all the *gopīs*; *ei dekha*—just see here; *kuñjera*—the bush; *bhitara*—within; *vrajendra-nandana*—the son of Nanda Mahārāja.

TRANSLATION

"Just see!" the gopīs said, seeing Kṛṣṇa from a distant place. "Here within a bush is Kṛṣṇa, the son of Nanda Mahārāja."

adi.17.285

> *gopī-gaṇa dekhi' kṛṣṇera ha-ila sādhvasa*
> *lukāite nārila, bhaye hailā vibaśa*

SYNONYMS

gopī-gaṇa—all the *gopīs* combined together; *dekhi'*—seeing; *kṛṣṇera*—of Kṛṣṇa; *ha-ila*—there were; *sādhvasa*—some emotional feelings; *lukāite*—to hide; *nārila*—was unable; *bhaye*—out of fear; *hailā*—became; *vibaśa*—motionless.

TRANSLATION

As soon as Kṛṣṇa saw all the gopīs, He was struck with emotion. Thus He could not hide Himself, and out of fear He became motionless.

adi.17.286

> *catur-bhuja mūrti dhari' āchena vasiyā*
> *kṛṣṇa dekhi' gopī kahe nikaṭe āsiyā*

SYNONYMS

catur-bhuja—four-armed; *mūrti*—form; *dhari'*—accepting; *āchena*—was; *vasiyā*—sitting; *kṛṣṇa*—Lord Kṛṣṇa; *dekhi'*—seeing; *gopī*—the *gopīs*; *kahe*—say; *nikaṭe*—nearby; *āsiyā*—coming there.

TRANSLATION

Kṛṣṇa assumed His four-armed Nārāyaṇa form and sat there. When all the gopīs came, they looked at Him and spoke as follows.

adi.17.287

> *'ihoṅ kṛṣṇa nahe, ihoṅ nārāyaṇa mūrti'*
> *eta bali' tāṅre sabhe kare nati-stuti*

SYNONYMS

ihoṅ—this; *kṛṣṇa*—Lord Kṛṣṇa; *nahe*—is not; *ihoṅ*—this is; *nārāyaṇa*—the Supreme Personality of Godhead; *mūrti*—the form; *eta bali'*—saying this; *tāṅre*—unto Him; *sabhe*—all the gopīs; *kare*—make; *nati-stuti*—obeisances and prayers.

TRANSLATION

"He is not Kṛṣṇa! He is the Supreme Personality of Godhead, Nārāyaṇa." After saying this, they offered obeisances and the following respectful prayers.

adi.17.288

> *"namo nārāyaṇa, deva karaha prasāda*
> *kṛṣṇa-saṅga deha' mora ghucāha viṣāda"*

SYNONYMS

namaḥ nārāyaṇa—all respects to Nārāyaṇa; *deva*—the Supreme Personality of Godhead; *karaha*—kindly give; *prasāda*—Your mercy; *kṛṣṇa-saṅga*—association with Kṛṣṇa; *deha'*—giving; *mora*—our; *ghucāha*—please diminish; *viṣāda*—lamentation.

TRANSLATION

"O Lord Nārāyaṇa, we offer our respectful obeisances unto You. Kindly be merciful to us. Give us the association of Kṛṣṇa and thus vanquish our lamentation."

PURPORT

The *gopīs* were not made happy even by seeing the four-armed form of Nārāyaṇa. Yet they offered their respects to the Supreme Personality of Godhead and begged from Him the benediction of achieving the association of Kṛṣṇa. Such is the ecstatic feeling of the *gopīs*.

adi.17.289

> *eta bali namaskari' gelā gopī-gaṇa*
> *hena-kāle rādhā āsi' dilā daraśana*

SYNONYMS

eta bali—saying this; *namaskari'*—offering obeisances; *gelā*—went away; *gopī-gaṇa*—all the *gopīs*; *hena-kāle*—at this time; *rādhā*—Śrīmatī Rādhārāṇī; *āsi'*—coming there; *dilā*—gave; *daraśana*—audience.

TRANSLATION

After saying this and offering obeisances, all the gopīs dispersed. Then Śrīmatī Rādhārāṇī came and appeared before Lord Kṛṣṇa.

adi.17.290

> *rādhā dekhi' kṛṣṇa tāṅre hāsya karite*
> *sei catur-bhuja mūrti cāhena rākhite*

SYNONYMS

rādhā—Śrīmatī Rādhārāṇī; *dekhi'*—seeing; *kṛṣṇa*—Lord Kṛṣṇa; *tāṅre*—unto Her; *hāsya*—joking; *karite*—to do; *sei*—that; *catur-bhuja*—four-armed; *mūrti*—form; *cāhena*—wanted; *rākhite*—to keep.

TRANSLATION

When Lord Kṛṣṇa saw Rādhārāṇī, He wanted to maintain the four-armed form to joke with Her.

adi.17.291

> *lukāilā dui bhuja rādhāra agrete*
> *bahu yatna kailā kṛṣṇa, nārila rākhite*

SYNONYMS

lukāilā—He hid; *dui*—two; *bhuja*—arms; *rādhāra*—of Srīmatī Rādhārāṇī; *agrete*—in front; *bahu*—much; *yatna*—endeavor; *kailā*—did; *kṛṣṇa*—Lord Kṛṣṇa; *nārila*—was unable; *rākhite*—to keep.

TRANSLATION

In front of Śrīmatī Rādhārāṇī, Śrī Kṛṣṇa had to hide the two extra arms. He tried His best to keep four arms before Her, but He was completely unable to do so.

adi.17.292

> *rādhāra viśuddha-bhāvera acintya prabhāva*
> *ye kṛṣṇere karāilā dvi-bhuja-svabhāva*

SYNONYMS

rādhāra—of Śrīmatī Rādhārāṇī; *viśuddha*—purified; *bhāvera*—of the ecstasy; *acintya*—inconceivable; *prabhāva*—influence; *ye*—which; *kṛṣṇere*—unto Lord Kṛṣṇa; *karāilā*—forced; *dvi-bhuja*—two-armed; *svabhāva*—original form.

TRANSLATION

The influence of Rādhārāṇī's pure ecstasy is so inconceivably great that it forced Kṛṣṇa to come to His original two-armed form.

adi.17.293

> *rāsārambha-vidhau nilīya vasatā kuñje mṛgākṣī-gaṇair*
> *dṛṣṭaṁ gopayituṁ svam uddhura-dhiyā yā suṣṭhu sandarśitā*
> *rādhāyāḥ praṇayasya hanta mahimā yasya śriyā rakṣituṁ*
> *sā śakyā prabhaviṣṇunāpi hariṇā nāsīc catur-bāhutā*

SYNONYMS

rāsa-ārambha-vidhau—in the matter of beginning the *rāsa* dance; *nilīya*—having hidden; *vasatā*—sitting; *kuñje*—in a grove; *mṛga-akṣī-gaṇaiḥ*—by the *gopīs,* who had eyes resembling those of deer; *dṛṣṭam*—being seen; *gopayitum*—to hide; *svam*—Himself; *uddhura-dhiyā*—by first-class intelligence; *yā*—which; *suṣṭhu*—perfectly; *sandarśitā*—exhibited; *rādhāyāḥ*—of Śrīmatī Rādhārāṇī; *praṇayasya*—of the love; *hanta*—just see; *mahimā*—the glory; *yasya*—of which; *śriyā*—the opulence; *rakṣitum*—to protect that; *sā*—that; *śakyā*—able; *prabhaviṣṇunā*—by Kṛṣṇa; *api*—even; *hariṇā*—

by the Supreme Personality of Godhead; *na*—not; *āsīt*—was; *catuḥ-bāhutā*—four-armed form.

TRANSLATION

"Prior to the rāsa dance, Lord Kṛṣṇa hid Himself in a grove just to have fun. When the gopīs came, their eyes resembling those of deer, by His sharp intelligence He exhibited His beautiful four-armed form to hide Himself. But when Śrīmatī Rādhārāṇī came there, Kṛṣṇa could not maintain His four arms in Her presence. This is the wonderful glory of Her love."

PURPORT

This is a quotation from the *Ujjvala-nīlamaṇi,* by Śrīla Rūpa Gosvāmī.

adi.17.294

> *sei vrajeśvara—ihaṅ jagannātha pitā*
> *sei vrajeśvarī—ihaṅ śacīdevī mātā*

SYNONYMS

sei—that; *vrajeśvara*—the King of Vraja; *ihaṅ*—now; *jagannātha*—Jagannātha Miśra; *pitā*—the father of Lord Caitanya Mahāprabhu; *sei*—that; *vrajeśvarī*—Queen of Vraja; *ihaṅ*—now; *śacīdevī*—Śacīdevī; *mātā*—the mother of Śrī Caitanya Mahāprabhu.

TRANSLATION

Father Nanda, the King of Vrajabhūmi, is now Jagannātha Miśra, the father of Caitanya Mahāprabhu. And mother Yaśodā, the Queen of Vrajabhūmi, is now Śacīdevī, Lord Caitanya's mother.

adi.17.295

> *sei nanda-suta—ihaṅ caitanya-gosāñi*
> *sei baladeva—ihaṅ nityānanda bhāi*

SYNONYMS

sei nanda-suta—the same son of Nanda Mahārāja; *ihaṅ*—now; *caitanya-gosāñi*—Caitanya Mahāprabhu; *sei baladeva*—the selfsame Baladeva; *ihaṅ*—now; *nityānanda bhāi*—Nityānanda Prabhu, the brother of Śrī Caitanya Mahāprabhu.

TRANSLATION

The former son of Nanda Mahārāja is now Śrī Caitanya Mahāprabhu, and the former Baladeva, Kṛṣṇa's brother, is now Nityānanda Prabhu, the brother of Lord Caitanya.

adi.17.296

> *vātsalya, dāsya, sakhya—tina bhāvamaya*
> *sei nityānanda—kṛṣṇa-caitanya-sahāya*

SYNONYMS

vātsalya—paternity; *dāsya*—servitude; *sakhya*—fraternity; *tina*—three; *bhāva-maya*—emotional ecstasies; *sei*—that; *nityānanda*—Nityānanda Prabhu; *kṛṣṇa-caitanya*—of Lord Caitanya Mahāprabhu; *sahāya*—the assistant.

TRANSLATION

Śrī Nityānanda Prabhu always feels the ecstatic emotions of paternity, servitude and friendship. He always assists Śrī Caitanya Mahāprabhu in that way.

adi.17.297

> *prema-bhakti diyā teṅho bhāsā'la jagate*
> *tāṅra caritra loke nā pāre bujhite*

SYNONYMS

prema-bhakti—devotional service; *diyā*—giving; *teṅho*—Lord Nityānanda Prabhu; *bhāsā'la*—overflooded; *jagate*—in the world; *tāṅra*—His; *caritra*—character; *loke*—people; *nā*—not; *pāre*—able; *bujhite*—to understand.

TRANSLATION

Śrī Nityānanda Prabhu overflooded the entire world by distributing transcendental loving service. No one can understand His character and activities.

adi.17.298

> *advaita-ācārya-gosāñi bhakta-avatāra*
> *kṛṣṇa avatāriyā kailā bhaktira pracāra*

SYNONYMS

advaita-ācārya—Śrī Advaita Prabhu; *gosāñi*—spiritual master; *bhakta-avatāra*—the incarnation of a devotee; *kṛṣṇa*—the Supreme Personality of Godhead; *avatāriyā*—descending; *kailā*—did; *bhaktira*—of devotional service; *pracāra*—propagation.

TRANSLATION

Śrīla Advaita Ācārya Prabhu appeared as an incarnation of a devotee. He is in the category of Kṛṣṇa, but He descended to this earth to propagate devotional service.

adi.17.299

> *sakhya, dāsya,—dui bhāva sahaja tāṅhāra*
> *kabhu prabhu karena tāṅre guru-vyavahāra*

SYNONYMS

sakhya—fraternity; *dāsya*—servitude; *dui*—two; *bhāva*—ecstasies; *sahaja*—natural; *tāṅhāra*—His; *kabhu*—sometimes; *prabhu*—Lord Caitanya; *karena*—does; *tāṅre*—to Him; *guru*—of spiritual master; *vyavahāra*—treatment.

TRANSLATION

His natural emotions were always on the platform of fraternity and servitude, but the Lord sometimes treated Him as His spiritual master.

adi.17.300

> *śrīvāsādi yata mahāprabhura bhakta-gaṇa*
> *nija nija bhāve karena caitanya-sevana*

SYNONYMS

śrīvāsa-ādi—headed by Śrīvāsa Ṭhākura; *yata*—all; *mahāprabhura*—of Caitanya Mahāprabhu; *bhakta-gaṇa*—devotees; *nija nija*—in their own respective; *bhāve*—emotions; *karena*—do; *caitanya-sevana*—service to Lord Caitanya Mahāprabhu.

TRANSLATION

All the devotees of Śrī Caitanya Mahāprabhu, headed by Śrīvāsa Ṭhākura, have their own emotional humors in which they render service unto Him.

adi.17.301

> *paṇḍita-gosāñi ādi yāṅra yei rasa*
> *sei sei rase prabhu hana tāṅra vaśa*

SYNONYMS

paṇḍita-gosāñi—Gadādhara Paṇḍita; *ādi*—headed by; *yāṅra*—whose; *yei*—whatever; *rasa*—transcendental mellow; *sei sei*—that respective; *rase*—by the mellow; *prabhu*—the Lord; *hana*—is; *tāṅra*—his; *vaśa*—under control.

TRANSLATION

Personal associates like Gadādhara, Svarūpa Dāmodara, Rāmānanda Rāya, and the six Gosvāmīs (headed by Rūpa Gosvāmī) are all situated in their respective transcendental humors. Thus the Lord submits to various positions in various transcendental mellows.

PURPORT

In verses 296 through 301 the emotional devoted service of Śrī Nityānanda, Śrī Advaita Prabhu and others has been fully described. Describing such individual service, the *Gaura-gaṇoddeśa-dīpikā,* verses 11 through 16, declares that although Lord Caitanya Mahāprabhu appeared as a devotee, He is none other than the son of Nanda Mahārāja. Similarly, although Śrī

Nityānanda Prabhu appeared as Lord Caitanya's assistant, He is none other than Baladeva, the carrier of the plow. Advaita Ācārya is the incarnation of Sadāśiva from the spiritual world. All the devotees headed by Śrīvāsa Ṭhākura are His marginal energy, whereas the devotees headed by Gadādhara Paṇḍita are manifestations of His internal potency.

Śrī Caitanya Mahāprabhu, Advaita Prabhu and Nityānanda Prabhu all belong to the *viṣṇu-tattva* category. Because Lord Caitanya is an ocean of mercy, He is addressed as *mahāprabhu,* whereas Nityānanda and Advaita, being two great personalities who assist Lord Caitanya, are addressed as *prabhu*. Thus there are two *prabhus* and one *mahāprabhu*. Gadādhara Gosvāmī is a representative of a perfect *brāhmaṇa* spiritual master. Śrīvāsa Ṭhākura represents a perfect *brāhmaṇa* devotee. These five are known as the Pañca-tattva.

adi.17.302

> *tihaṅ śyāma,—vaṁśī-mukha, gopa-vilāsī*
> *ihaṅ gaura—kabhu dvija, kabhu ta' sannyāsī*

SYNONYMS

tihaṅ—in *kṛṣṇa-līlā*; *śyāma*—blackish color; *vaṁśī-mukha*—a flute in the mouth; *gopa-vilāsī*—an enjoyer as a cowherd boy; *ihaṅ*—now; *gaura*—fair complexion; *kabhu*—sometimes; *dvija*—*brāhmaṇa*; *kabhu*—sometimes; *ta'*—certainly; *sannyāsī*—in the renounced order of life.

TRANSLATION

In kṛṣṇa-lilā the Lord's complexion is blackish. Holding a flute in His mouth, He enjoys as a cowherd boy. Now the selfsame person has appeared with a fair complexion, sometimes acting as a brāhmaṇa and sometimes accepting the renounced order of life.

adi.17.303

> *ataeva āpane prabhu gopī-bhāva dhari'*
> *vrajendra-nandane kahe 'prāṇa-nātha' kari'*

SYNONYMS

ataeva—therefore; *āpane*—personally; *prabhu*—the Lord; *gopī-bhāva*—the ecstasy of the *gopīs*; *dhari'*—accepting; *vrajendra-nandane*—the son of Nanda Mahārāja; *kahe*—addresses; *prāṇa-nātha*—O Lord of My life (husband); *kari'*—accepting.

TRANSLATION

Therefore the Lord Himself, accepting the emotional ecstasy of the gopīs, now addresses the son of Nanda Mahārāja, "O master of My life! O My dear husband!"

adi.17.304

> *sei kṛṣṇa, sei gopī,—parama virodha*
> *acintya caritra prabhura ati sudurbodha*

SYNONYMS

sei kṛṣṇa—that Kṛṣṇa; *sei gopī*—that *gopī*; *parama virodha*—very much contradictory; *acintya*—inconceivable; *caritra*—character; *prabhura*—of the Lord; *ati*—very much; *sudurbodha*—difficult to understand.

TRANSLATION

He is Kṛṣṇa, yet He has accepted the mood of the gopīs. How is it so? It is the inconceivable character of the Lord, which is very difficult to understand.

PURPORT

Kṛṣṇa's accepting the part of the *gopīs* is certainly contradictory according to any mundane calculations, but the Lord, by His inconceivable character, may act like the *gopīs* and feel separation from Kṛṣṇa, although He is Kṛṣṇa Himself. Such a contradiction can be reconciled only in the Supreme Personality of Godhead because He has energy that is inconceivable (*acintya*), which can make possible that which is impossible to do (*aghaṭa-ghaṭana-patīyasī*). Such contradictions are very difficult to understand unless a devotee strictly follows the

Vaiṣṇava philosophy under the direction of the Gosvāmīs. Therefore Kṛṣṇadāsa Kavirāja Gosvāmī ends every chapter with this verse:

> *śrī-rūpa-raghunātha-pade yāra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

"Praying at the lotus feet of Śrī Rūpa and Śrī Raghunātha, always desiring their mercy, I, Kṛṣṇadāsa, narrate *Śrī Caitanya-caritāmṛta,* following in their footsteps."

In a song by Narottama dāsa Ṭhākura it is stated:

> *rūpa-raghunātha-pade ha-ibe ākuti*
> *kabe hāma bujhaba se yugala-pīriti*

The conjugal love between Rādhā and Kṛṣṇa, which is called *yugala-pīriti,* is not understandable by mundane scholars, artists or poets. It is simply to be understood by devotees who strictly follow in the footsteps of the six Gosvāmīs. Sometimes so-called artists and poets try to understand the love affairs of Rādhā and Kṛṣṇa, and they publish cheap books of poetry and pictures on the subject. Unfortunately, however, they do not understand the transcendental affairs of Rādhā and Kṛṣṇa even to the smallest degree. They are simply meddling in a matter in which they are not fit even to enter.

adi.17.305

> *ithe tarka kari' keha nā kara saṁśaya*
> *kṛṣṇera acintya-śakti ei mata haya*

SYNONYMS

ithe—in this matter; *tarka kari'*—making arguments; *keha*—someone; *nā*—do not; *kara*—make; *saṁśaya*—doubts; *kṛṣṇera*—of Lord Kṛṣṇa; *acintya-śakti*—inconceivable potency; *ei*—this; *mata*—the verdict; *haya*—is.

TRANSLATION

One cannot understand the contradictions in Lord Caitanya's character by putting forward mundane logic and arguments. Consequently one should not maintain doubts in this connection. One should simply try to understand the inconceivable energy of Kṛṣṇa; otherwise one cannot understand how such contradictions are possible.

adi.17.306

> *acintya, adbhuta kṛṣṇa-caitanya-vihāra*
> *citra bhāva, citra guṇa, citra vyavahāra*

SYNONYMS

acintya—inconceivable; *adbhuta*—wonderful; *kṛṣṇa-caitanya*—of Lord Śrī Kṛṣṇa Caitanya Mahāprabhu; *vihāra*—pastimes; *citra*—wonderful; *bhāva*—ecstasy; *citra*—wonderful; *guṇa*—qualities; *citra*—wonderful; *vyavahāra*—behavior.

TRANSLATION

The pastimes of Śrī Kṛṣṇa Caitanya Mahāprabhu are inconceivable and wonderful. His ecstasy is wonderful, His qualities are wonderful, and His behavior is wonderful.

adi.17.307

> *tarke ihā nāhi māne yei durācāra*
> *kumbhīpāke pace, tāra nāhika nistāra*

SYNONYMS

tarke—by arguments; *ihā*—this; *nāhi*—not; *māne*—accepts; *yei*—anyone who; *durācāra*—debauchee; *kumbhī-pāke*—in the boiling oil of hell; *pace*—boils; *tāra*—his; *nāhika*—there is not; *nistāra*—deliverance.

TRANSLATION

If one simply adheres to mundane arguments and therefore does not accept this, he will boil in the hell of Kumbhīpāka. For him there is no deliverance.

PURPORT

Kumbhīpāka, a type of hellish condition, is described in *Śrīmad-Bhāgavatam* (5.26.13), wherein it is said that a person who cooks living birds and beasts to satisfy his tongue is brought before Yamarāja after death and punished in the Kumbhīpāka hell. There he is put into boiling oil called *kumbhī-pāka,* from which there is no deliverance. Kumbhīpāka is meant for persons who are unnecessarily envious. Those who are envious of the activities of Śrī Caitanya Mahāprabhu are punished in that hellish condition.

adi.17.308

acintyāḥ khalu ye bhāvā
na tāṁs tarkeṇa yojayet
prakṛtibhyaḥ paraṁ yac ca
tad acintyasya lakṣaṇam

SYNONYMS

acintyāḥ—inconceivable; *khalu*—certainly; *ye*—those; *bhāvaḥ*—subject matters; *na*—not; *tān*—them; *tarkeṇa*—by argument;

yojayet—one may understand; *prakṛtibhyaḥ*—to material nature; *param*—transcendental; *yat*—that which; *ca*—and; *tat*—that; *acintyasya*—of the inconceivable; *lakṣaṇam*—a symptom.

TRANSLATION

"Anything transcendental to material nature is called inconceivable, whereas arguments are all mundane. Since mundane arguments cannot touch transcendental subject matters, one should not try to understand transcendental subjects through mundane arguments." This is a quote from the *Bhakti-rasāmṛta-sindhu* (2.5.93), by Śrīla Rūpa Gosvāmī.

adi.17.309

> *adbhuta caitanya-līlāya yāhāra viśvāsa*
> *sei jana yāya caitanyera pada pāśa*

SYNONYMS

adbhuta—wonderful; *caitanya-līlāya*—in the pastimes of Lord Caitanya Mahāprabhu; *yāhāra*—anyone whose; *viśvāsa*—faith; *sei*—that; *jana*—person; *yāya*—makes progress; *caitanyera*—of Śrī Caitanya Mahāprabhu; *pada*—the lotus feet; *pāśa*—near.

TRANSLATION

Only a person who has firm faith in the wonderful pastimes of Lord Caitanya Mahāprabhu can approach His lotus feet.

adi.17.310

> *prasaṅge kahila ei siddhāntera sāra*
> *ihā yei śune, śuddha-bhakti haya tāra*

SYNONYMS

prasaṅge—in the course of discussion; *kahila*—it was said; *ei*—this; *siddhāntera*—of the conclusion; *sāra*—the essence; *ihā*—this; *yei*—anyone who; *śune*—hears; *śuddha-bhakti*—unalloyed devotional service; *haya*—becomes; *tāra*—his.

TRANSLATION

In this discourse I have explained the essence of the devotional conclusion. Anyone who hears this develops unalloyed devotional service to the Lord.

adi.17.311

> *likhita granthera yadi kari anuvāda*
> *tabe se granthera artha pāiye āsvāda*

SYNONYMS

likhita—written; *granthera*—of the scripture; *yadi*—if; *kari*—I do; *anuvāda*—repetition; *tabe*—then; *segranthera*—of that scripture; *artha*—the meaning; *pāiye*—I can get; *āsvāda*—taste.

TRANSLATION

If I repeat what is already written, I may thus relish the purpose of this scripture.

adi.17.312

> *dekhi granthe bhāgavate vyāsera ācāra*
> *kathā kahi' anuvāda kare vāra vāra*

SYNONYMS

dekhi—I see; *granthe*—in the scripture; *bhāgavate*—in *Śrīmad-Bhāgavatam*; *vyāsera*—of Śrīla Vyāsadeva; *ācāra*—behavior; *kathā*—narration; *kahi'*—describing; *anuvāda*—repetition; *kare*—he does; *vāravāra*—again and again.

TRANSLATION

We can see in the scripture Śrīmad-Bhāgavatam the conduct of its author, Śrī Vyāsadeva. After speaking the narration, he repeats it again and again.

PURPORT

At the end of *Śrīmad-Bhāgavatam,* in the Twelfth Canto, the Twelfth Chapter contains forty-three verses in which Śrī Kṛṣṇa-dvaipāyana Vedavyāsa recapitulates *Śrīmad-Bhāgavatam's* entire subject matter. Śrī Kṛṣṇadāsa Kavirāja Gosvāmī wants to follow in the footsteps of Śrī Vyāsadeva by recapitulating the seventeen chapters of *Śrī Caitanya-caritāmṛta's Ādi-līlā*.

adi.17.313

> *tāte ādi-līlāra kari pariccheda gaṇana*
> *prathama paricchede kailuṅ 'maṅgalācaraṇa'*

SYNONYMS

tāte—therefore; *ādi-līlāra*—of the First Canto, known as *Ādi-līlā*; *kari*—I do; *pariccheda*—chapter; *gaṇana*—enumeration; *prathama paricchede*—in the First Chapter; *kailuṅ*—I have done; *maṅgala-ācaraṇa*—invocation of auspiciousness.

TRANSLATION

Therefore I shall enumerate the chapters of the Ādi-līlā. In the First Chapter I offer obeisances to the spiritual master, for this is the beginning of auspicious writing.

adi.17.314

> *dvitīya paricchede 'caitanya-tattva-nirūpaṇa'*
> *svayaṁ bhagavān yei vrajendra-nandana*

SYNONYMS

dvitīya paricchede—in the Second Chapter; *caitanya-tattva-nirūpaṇa*—description of the truth of Śrī Caitanya Mahāprabhu; *svayam*—personally; *bhagavān*—the Supreme Personality of Godhead; *yei*—who; *vrajendra-nandana*—the son of Nanda Mahārāja.

TRANSLATION

The Second Chapter explains the truth of Śrī Caitanya Mahāprabhu. He is the Supreme Personality of Godhead, Lord Kṛṣṇa, the son of Mahārāja Nanda.

adi.17.315

> *teṅho ta' caitanya-kṛṣṇa—śacīra nandana*
> *tṛtīya paricchede janmera 'sāmānya' kāraṇa*

SYNONYMS

teṅho—He; *ta'*—certainly; *caitanya-kṛṣṇa*—Kṛṣṇa with the name of Śrī Caitanya; *śacīra nandana*—the son of Śacīmātā; *tṛtīya*

paricchede—in the Third Chapter; *janmera*—of His birth; *sāmānya*—general; *kāraṇa*—reason.

TRANSLATION

Śrī Kṛṣṇa Caitanya Mahāprabhu, who is Kṛṣṇa Himself, has now appeared as the son of mother Śacī. The Third Chapter describes the general cause of His appearance.

adi.17.316

> *tahiṅ madhye prema-dāna—'viśeṣa' kāraṇa*
> *yuga-dharma—kṛṣṇa-nāma-prema-pracāraṇa*

SYNONYMS

tahiṅ madhye—in that chapter; *prema-dāna*—distribution of love of Godhead; *viśeṣa*—specific; *kāraṇa*—reason; *yuga-dharma*—the religion of the millennium; *kṛṣṇa-nāma*—the holy name of Lord Kṛṣṇa; *prema*—love of Godhead; *pracāraṇa*—propagating.

TRANSLATION

The Third Chapter specifically describes the distribution of love of Godhead. It also describes the religion of the age, which is simply to distribute the holy name of Lord Kṛṣṇa and propagate the process of loving Him.

adi.17.317

> *caturthe kahiluṅ janmera 'mūla' prayojana*
> *sva-mādhurya-premānanda-rasa-āsvādana*

SYNONYMS

caturthe—in the Fourth Chapter; *kahiluṅ*—I have described; *janmera*—of His birth; *mūla*—the real; *prayojana*—necessity; *sva-mādhurya*—His own transcendental sweetness; *prema-ānanda*—of ecstatic joy from love; *rasa*—the mellows; *āsvādana*—tasting.

TRANSLATION

The Fourth Chapter describes the main reason for His appearance, which is to taste the mellow quality of His own transcendental loving service and His own sweetness.

adi.17.318

> *pañcame 'śrī-nityānanda'-tattva nirūpaṇa*
> *nityānanda hailā rāma rohiṇī-nandana*

SYNONYMS

pañcame—in the Fifth Chapter; *śrī-nityānanda*—of Lord Nityānanda Prabhu; *tattva*—the truth; *nirūpaṇa*—description;

nityānanda—Lord Nityānanda Prabhu; *hailā*—was; *rāma*—Balarāma; *rohiṇī-nandana*—the son of Rohiṇī.

TRANSLATION

The Fifth Chapter describes the truth of Lord Nityānanda Prabhu, who is none other than Balarāma, the son of Rohiṇī.

adi.17.319

> *ṣaṣṭha paricchede 'advaita-tattve'ra vicāra*
> *advaita-ācārya—mahā-viṣṇu-avatāra*

SYNONYMS

ṣaṣṭha paricchede—in the Sixth Chapter; *advaita*—of Advaita Ācārya; *tattvera*—of the truth; *vicāra*—consideration; *advaita-ācārya*—Advaita Prabhu; *mahā-viṣṇu-avatāra*—incarnation of Mahā-Viṣṇu.

TRANSLATION

The Sixth Chapter considers the truth of Advaita Ācārya. He is an incarnation of Mahā-Viṣṇu.

adi.17.320

> *saptama paricchede 'pañca-tattve'ra ākhyāna*
> *pañca-tattva mili' yaiche kailā prema-dāna*

SYNONYMS

saptama paricchede—in the Seventh Chapter; *pañca-tattvera*—of the five *tattvas* (truths); *ākhyāna*—the elaboration; *pañca-tattva*—the five *tattvas*; *mili'*—combining together; *yaiche*—in what way; *kailā*—did; *prema-dāna*—distribution of love of Godhead.

TRANSLATION

The Seventh Chapter describes the Pañca-tattva-Śrī Caitanya, Prabhu Nityānanda, Śrī Advaita, Gadādhara and Śrīvāsa. They all combined together to distribute love of Godhead everywhere.

adi.17.321

> *aṣṭame 'caitanya-līlā-varṇana'-kāraṇa*
> *eka kṛṣṇa-nāmera mahā-mahimā-kathana*

SYNONYMS

aṣṭame—in the Eighth Chapter; *caitanya-lilā-varṇana-kāraṇa*—the reason for describing Caitanya Mahāprabhu's pastimes; *eka*—

one; *kṛṣṇa-nāmera*—of the holy name of Lord Kṛṣṇa; *mahā-mahimā-kathana*—description of great glories.

TRANSLATION

The Eighth Chapter gives the reason for describing Lord Caitanya's pastimes. It also describes the greatness of Lord Kṛṣṇa's holy name.

adi.17.322

> *navamete 'bhakti-kalpa-vṛkṣera varṇana'*
> *śrī-caitanya-mālī kailā vṛkṣa āropaṇa*

SYNONYMS

navamete—in the Ninth Chapter; *bhakti-kalpa-vṛkṣera*—of the desire tree of devotional service; *varṇana*—the description; *śrī-caitanya-mālī*—Śrī Caitanya Mahāprabhu as the gardener; *kailā*—did; *vṛkṣa*—the tree; *āropaṇa*—implantation.

TRANSLATION

The Ninth Chapter describes the desire tree of devotional service. Śrī Caitanya Mahāprabhu Himself is the gardener who planted it.

adi.17.323

> *daśamete mūla-skandhera 'śākhādi-gaṇana'*
> *sarva-śākhā-gaṇera yaiche phala-vitaraṇa*

SYNONYMS

daśamete—in the Tenth Chapter; *mūla-skandhera*—of the main trunk; *śākhā-ādi*—of the branches, etc.; *gaṇana*—enumeration; *sarva-śākhā-gaṇera*—of all branches; *yaiche*—in what way; *phala-vitaraṇa*—distribution of the fruits.

TRANSLATION

The Tenth Chapter describes the branches and subbranches of the main trunk, and the distribution of their fruits.

adi.17.324

> *ekādaśe 'nityānanda-śākhā-vivaraṇa'*
> *dvādaśe 'advaita-skandha śākhāra varṇana'*

SYNONYMS

ekādaśe—in the Eleventh Chapter; *nityānanda-śākhā*—of the branches of Śrī Nityānanda Prabhu; *vivaraṇa*—description; *dvādaśe*—in the Twelfth Chapter; *advaita-skandha*—the trunk

known as Advaita Prabhu; *śākhāra*—of the branch; *varṇana*—description.

TRANSLATION

The Eleventh Chapter describes the branch called Śrī Nityānanda Prabhu. The Twelfth Chapter describes the branch called Śrī Advaita Prabhu.

adi.17.325

> *trayodaśe mahāprabhura 'janma-vivaraṇa'*
> *kṛṣṇa-nāma-saha yaiche prabhura janama*

SYNONYMS

trayodaśe—in the Thirteenth Chapter; *mahāprabhura*—of Lord Śrī Caitanya Mahāprabhu; *janma*—of the birth; *vivaraṇa*—the description; *kṛṣṇa-nāma-saha*—along with the holy name of Lord Kṛṣṇa; *yaiche*—in what way; *prabhura*—of the Lord; *janama*—the birth.

TRANSLATION

The Thirteenth Chapter describes the birth of Śrī Caitanya Mahāprabhu, which took place with the chanting of the holy name of Kṛṣṇa.

adi.17.326

> *caturdaśe 'bālya-līlāra' kichu vivaraṇa*
> *pañcadaśe 'paugaṇḍa-līlāra' saṅkṣepe kathana*

SYNONYMS

caturdaśe—in the Fourteenth Chapter; *bālya-līlāra*—of the Lord's childhood pastimes; *kichu*—some; *vivaraṇa*—description; *pañcadaśe*—in the Fifteenth Chapter; *paugaṇḍa-līlāra*—of the pastimes of the *paugaṇḍa* (boyhood) age; *saṅkṣepe*—in brief; *kathana*—the telling.

TRANSLATION

The Fourteenth Chapter gives some description of the Lord's childhood pastimes. The Fifteenth briefly describes the Lord's boyhood pastimes.

adi.17.327

> *ṣoḍaśa paricchede 'kaiśora-līlā' ra uddeśa*
> *saptadaśe 'yauvana-līlā' kahiluṅ viśeṣa*

SYNONYMS

ṣoḍaśa—sixteenth; *paricchede*—in the chapter; *kaiśora-līlāra*—of pastimes prior to youth; *uddeśa*—indication; *saptadaśe*—in the

Seventeenth Chapter; *yauvana-līlā*—the pastimes of youth; *kahiluṅ*—I have stated; *viśeṣa*—specifically.

TRANSLATION

In the Sixteenth Chapter I have indicated the pastimes of the kaiśora age [the age prior to youth]. In the Seventeenth Chapter I have specifically described His youthful pastimes.

adi.17.328

> *ei saptadaśa prakāra ādi-līlāra prabandha*
> *dvādaśa prabandha tāte grantha-mukhabandha*

SYNONYMS

ei saptadaśa—these seventeen; *prakāra*—varieties; *ādi-līlāra*—of the *Ādi-līlā* (First Canto); *prabandha*—subject matter; *dvādaśa*—twelve; *prabandha*—subject matters; *tāte*—among those; *grantha*—of the book; *mukha-bandha*—prefaces.

TRANSLATION

Thus there are seventeen varieties of subjects in the First Canto, which is known as the Ādi-līlā. Twelve of these constitute the preface of this scripture.

adi.17.329

> *pañca-prabandhe pañca-rasera carita*
> *saṅkṣepe kahiluṅ ati,—nā kailuṅ vistṛta*

SYNONYMS

pañca-prabandhe—in five chapters; *pañca-rasera*—of five transcendental mellows; *carita*—the character; *saṅkṣepe*—in brief; *kahiluṅ*—I stated; *ati*—greatly; *nā kailuṅ*—I did not make; *vistṛta*—expanded.

TRANSLATION

After the chapters of the preface, I have described five transcendental mellows in five chapters. I have described them very briefly rather than expansively.

adi.17.330

> *vṛndāvana-dāsa ihā 'caitanya-maṅgale'*
> *vistāri' varṇilā nityānanda-ājñā-bale*

SYNONYMS

vṛndāvana-dāsa—Ṭhākura Vṛndāvana dāsa; *ihā*—this; *caitanya-maṅgale*—in his book *Caitanya-maṅgala*; *vistāri'*—expanding; *varṇilā*—described; *nityānanda*—of Śrī Nityānanda Prabhu; *ājñā*—of the order; *bale*—on the strength.

TRANSLATION

By the order and strength of Śrī Nityānanda Prabhu, Śrīla Vṛndāvana dāsa Ṭhākura has elaborately described in his Caitanya-maṅgala all that I have not.

adi.17.331

śrī-kṛṣṇa-caitanya-līlā—adbhuta, ananta
brahmā-śiva-śeṣa yāṅra nāhi pāya anta

SYNONYMS

śrī-kṛṣṇa-caitanya-līlā—the pastimes of Lord Śrī Caitanya Mahāprabhu; *adbhuta*—wonderful; *ananta*—unlimited; *brahmā*—Lord Brahmā; *śiva*—Lord Śiva; *śeṣa*—Lord Śeṣa Nāga; *yāṅra*—of which; *nāhi*—not; *pāya*—get; *anta*—end.

TRANSLATION

The pastimes of Lord Śrī Caitanya Mahāprabhu are wonderful and unlimited. Even personalities like Lord Brahmā, Lord Śiva and Śeṣa Nāga cannot find their end.

adi.17.332

ye yei aṁśa kahe, śune sei dhanya
acire milibe tāre śrī-kṛṣṇa-caitanya

SYNONYMS

ye yei aṁśa—any part of this; *kahe*—anyone who describes; *śune*—anyone who hears; *sei*—that person; *dhanya*—glorious; *acire*—very soon; *milibe*—will meet; *tāre*—Him; *śrī-kṛṣṇa-caitanya*—Śrī Caitanya Mahāprabhu.

TRANSLATION

Anyone who describes or hears any part of this elaborate subject will very soon receive the causeless mercy of Śrī Kṛṣṇa Caitanya Mahāprabhu.

adi.17.333

> *śrī-kṛṣṇa-caitanya, advaita, nityānanda*
> *śrīvāsa-gadādharādi yata bhakta-vṛnda*

SYNONYMS

śrī-kṛṣṇa-caitanya—Lord Śrī Caitanya Mahāprabhu; *advaita*—Advaita Ācārya Prabhu; *nityānanda*—Nityānanda Prabhu; *śrīvāsa*—Śrīvāsa Ṭhākura; *gadādhara-ādi*—and others like Gadādhara; *yata*—all; *bhakta-vṛnda*—all devotees.

TRANSLATION

[Herein the author again describes the Pañca-tattva.] Śrī Kṛṣṇa Caitanya, Prabhu Nityānanda, Śrī Advaita,

Gadādhara, Śrīvāsa and all the devotees of Lord Caitanya.

adi.17.334

> *yata yata bhakta-gaṇa vaise vṛndāvane*
> *namra hañā śire dharoṅ sabāra caraṇe*

SYNONYMS

yata yata—each and every one; *bhakta-gaṇa*—devotees; *vaise*—reside; *vṛndāvane*—at Vṛndāvana; *namra hañā*—becoming humble; *śire*—on my head; *dharoṅ*—I place; *sabāra*—of all; *caraṇe*—the lotus feet.

TRANSLATION

I offer my respectful obeisances to all the residents of Vṛndāvana. I wish to place their lotus feet on my head in great humbleness.

adi.17.335-336

> *śrī-svarūpa-śrī-rūpa-śrī-sanātana*
> *śrī-raghunātha-dāsa, āra śrī-jīva-caraṇa*

> *śire dhari vandoṅ, nitya karoṅ tāṅra āśa*
> *caitanya-caritāmṛta kahe kṛṣṇadāsa*

SYNONYMS

śrī-svarūpa—Śrī Svarūpa Dāmodara; *śrī-rūpa*—Śrī Rūpa Gosvāmī; *śrī-sanātana*—Śrī Sanātana Gosvāmī; *śrī-raghunātha-dāsa*—Śrī Raghunātha dāsa Gosvāmī; *āra*—and; *śrī-jīva-caraṇa*—the lotus feet of Śrī Jīva Gosvāmī; *śire*—on the head; *dhari*—placing; *vandoṅ*—I worship; *nitya*—always; *karoṅ*—I do; *tāṅra*—their; *āśa*—hope to serve; *caitanya-caritāmṛta*—the book named *Śrī Caitanya-caritāmṛta*; *kahe*—describes; *kṛṣṇadāsa*—Śrīla Kṛṣṇadāsa Kavirāja Gosvāmī.

TRANSLATION

I wish to place the lotus feet of the Gosvāmīs on my head. Their names are Śrī Svarūpa Dāmodara, Śrī Rūpa Gosvāmī, Śrī Sanātana Gosvāmī, Śrī Raghunātha dāsa Gosvāmī and Śrī Jīva Gosvāmī. Placing their lotus feet on my head, always hoping to serve them, I, Kṛṣṇadāsa, narrate Śrī Caitanya-caritāmṛta, following in their footsteps. *** ***Thus end the Bhaktivedanta purports to Śrī Caitanya-caritāmṛta, Ādi-līlā, Seventeenth Chapter, describing the pastimes of Lord Caitanya Mahāprabhu in His youth.*** **END OF THE ĀDI-LĪLĀ**

Preface

There is no difference between the teachings of Lord Caitanya presented here and the teachings of Lord Kṛṣṇa in the Bhagavad-gītā. The teachings of Lord Caitanya are practical demonstrations of Lord Kṛṣṇa's teachings. Lord Kṛṣṇa's ultimate instruction in the Bhagavad-gītā is that everyone should surrender unto Him, Lord Kṛṣṇa. Kṛṣṇa promises to take immediate charge of such a surrendered soul. The Lord, the Supreme Personality of Godhead, is already in charge of the maintenance of this creation by virtue of His plenary expansion, Kṣīrodakaśāyī Viṣṇu, but this maintenance is not direct. However, when the Lord says that He takes charge of His pure devotee, He actually takes direct charge. A pure devotee is a soul who is forever surrendered to the Lord, just as a child is surrendered to his parents or an animal to its master. In the surrendering process, one should:

1. accept things favorable for discharging devotional service, 2. reject things unfavorable, 3. believe firmly in the Lord's protection, 4. feel exclusively dependent on the mercy of the Lord, 5. have no interest separate from the interest of the Lord, and 6. always feel oneself meek and humble.

The Lord demands that one surrender unto Him by following these six guidelines, but the unintelligent so-called scholars of the world misunderstand these demands and urge the general mass of people to reject them. At the conclusion of the Ninth Chapter of the Bhagavad-gītā, Lord Kṛṣṇa directly says, "Engage

your mind always in thinking of Me, become My devotee, offer obeisances to Me, and worship Me. Being completely absorbed in Me, surely you will come to Me." (Bg. 9.34) However, the scholarly demons misguide the masses of people by directing them to the impersonal, unmanifest, eternal, unborn truth rather than the Personality of Godhead. The impersonalist Māyāvādī philosophers do not accept that the ultimate aspect of the Absolute Truth is the Supreme Personality of Godhead. If one desires to understand the sun as it is, one must first face the sunshine and then the sun globe, and after entering into that globe, one may come face to face with the predominating deity of the sun. Due to a poor fund of knowledge, the Māyāvādī philosophers cannot go beyond the Brahman effulgence, which may be compared to the sunshine. The Upaniṣads confirm that one has to penetrate the dazzling effulgence of Brahman before one can see the real face of the Personality of Godhead.

Lord Caitanya therefore teaches direct worship of Lord Kṛṣṇa, who appeared as the foster child of the King of Vraja. He also suggests that the place known as Vṛndāvana is as good as Lord Kṛṣṇa because there is no difference between the name, quality, form, pastimes, entourage and paraphernalia of Lord Kṛṣṇa and Lord Kṛṣṇa Himself. That is the absolute nature of the Absolute Truth.

Lord Caitanya also recommended that the highest mode of worship in the highest perfectional stage is the method practiced by the damsels of Vraja. These damsels (gopīs, or cowherd girls)

simply loved Kṛṣṇa without a motive for material or spiritual gain. Lord Caitanya also recommended Śrīmad-Bhāgavatam as the spotless narration of transcendental knowledge, and He pointed out that the highest goal in human life is to develop unalloyed love for Kṛṣṇa, the Supreme Personality of Godhead.

Lord Caitanya's teachings are identical to those given by Lord Kapila, the original propounder of sāṅkhya-yoga, the sāṅkhya system of philosophy. This authorized system of yoga recommends meditation on the transcendental form of the Lord. There is no question of meditating on something void or impersonal. One can meditate on the transcendental form of Lord Viṣṇu even without practicing involved sitting postures. Such meditation is called perfect samādhi. This perfect samādhi is verified at the end of the Sixth Chapter of the Bhagavad-gītā, where Lord Kṛṣṇa says, "And of all yogīs, the one with great faith who always abides in Me, thinks of Me within himself, and renders transcendental loving service to Me-he is the most intimately united with Me in yoga and is the highest of all. That is My opinion." (Bg. 6.47)

Lord Caitanya instructed the mass of people in the sāṅkhya philosophy of acintya-bhedābheda-tattva, which maintains that the Supreme Lord is simultaneously one with and different from His creation. Lord Caitanya taught this philosophy through the chanting of the holy name of the Lord. He taught that the holy name of the Lord is the sound incarnation of the Lord and that since the Lord is the absolute whole, there is no difference

between His holy name and His transcendental form. Thus by chanting the holy name of the Lord one can directly associate with the Supreme Lord by sound vibration. As one practices this sound vibration, one passes through three stages of development: the offensive stage, the clearing stage and the transcendental stage. In the offensive stage one may desire all kinds of material happiness, but in the second stage one becomes clear of all material contamination. When one is situated on the transcendental stage, one attains the most coveted position-the stage of loving God. Lord Caitanya taught that this is the highest stage of perfection for human beings.

Yoga practice is essentially meant for controlling the senses. The central controlling factor of all the senses is the mind; therefore one first has to practice controlling the mind by engaging it in Kṛṣṇa consciousness. The gross activities of the mind are expressed through the external senses, either for the acquiring of knowledge or for the functioning of the senses in accordance with the will. The subtle activities of the mind are thinking, feeling and willing. Depending on one's consciousness, the individual is either polluted or clear. If one's mind is fixed on Kṛṣṇa (His name, quality, form, pastimes, entourage and paraphernalia), all one's activities-both subtle and gross-become favorable. The Bhagavad-gītā's process of purifying consciousness is the process of fixing one's mind on Kṛṣṇa by talking of His transcendental activities, cleansing His temple, going to His temple, seeing the beautiful transcendental form of the Lord nicely decorated, hearing His transcendental glories,

tasting food offered to Him, associating with His devotees, smelling the flowers and Tulasī leaves offered Him, engaging in activities for the Lord's interest, etc. No one can bring the activities of the mind and senses to a stop, but one can purify these activities through a change in consciousness. This change is indicated in the Bhagavad-gītā when Kṛṣṇa tells Arjuna of the knowledge of yoga whereby one can work without fruitive results: "O son of Pṛthā, when you act in such knowledge you can free yourself from the bondage of works." (Bg. 2.39) A human being is sometimes restricted in sense gratification due to certain circumstances, such as disease, but this is not the prescription. for giving up sense gratification. Without knowing the actual process by which the mind and senses can be controlled, less intelligent men either try to stop the mind and senses by force, or they give in to them and are carried away by the waves of sense gratification.

The regulative principles and rules of yoga-the various sitting postures and breathing exercises performed in an attempt to withdraw one's senses from the sense objects-are methods meant for those who are too much engrossed in the bodily conception of life. The intelligent man who is situated in Kṛṣṇa consciousness does not try to forcibly stop his senses from acting. Rather, he engages his senses in the service of Kṛṣṇa. No one can stop a child from playing by leaving him inactive. A child can be stopped from engaging in nonsense by being engaged in superior activities. The forceful restraint of sense activities by the eight principles of yoga is recommended for inferior men. Being

engaged in the superior activities of Kṛṣṇa consciousness, superior men naturally retire from the inferior activities of material existence.

In this way Lord Caitanya teaches the science of Kṛṣṇa consciousness. That science is absolute. Dry mental speculators try to restrain themselves from material attachment, but it is generally found that the mind is too strong to be controlled and that it drags them down to sensual activities. A person in Kṛṣṇa consciousness does not run this risk. One has to engage one's mind and senses in Kṛṣṇa conscious activities, and Lord Caitanya teaches one how to do this in practice. Before accepting sannyāsa (the renounced order), Lord Caitanya was known as Viśvambhara. The word viśvambhara refers to one who maintains the entire universe and who leads all living entities. This maintainer and leader appeared as Lord Sri Kṛṣṇa Caitanya to give humanity these sublime teachings. Lord Caitanya is the ideal teacher of life's prime necessities. He is the most munificent bestower of love of Kṛṣṇa. He is the complete reservoir of all mercies and good fortune. As confirmed in Śrīmad-Bhāgavatam, the Bhagavad-gītā, the Mahābhārata, and the Upaniṣads, Kṛṣṇa is the Supreme Personality of Godhead Himself and is worshipable by everyone in this age of disagreement. Everyone can join in His saṅkīrtana movement. No previous qualification is necessary. Just by following His teachings, anyone can become a perfect human being. If a person is fortunate enough to be attracted by Lord Caitanya's features, he is sure to be successful in his life's mission. In other words,

those who are interested in attaining spiritual existence can easily be released from the clutches of māyā by the grace of Lord Caitanya. The teachings presented in this book are nondifferent from the Lord.

Engrossed in the material body, the conditioned soul increases the pages of history by all kinds of material activities. The teachings of Lord Caitanya can help human society stop such unnecessary and temporary activities. By these teachings, humanity can be elevated to the topmost platform of spiritual activity. These spiritual activities actually begin after liberation from material bondage. Such liberated activities in Kṛṣṇa consciousness constitute the goal of human perfection. The false prestige one acquires by attempting to dominate material nature is illusory. Illuminating knowledge can be acquired from the teachings of Lord Caitanya, and by such knowledge one can advance in spiritual existence.

Everyone has to suffer or enjoy the fruits of his activity; no one can check the laws of material nature that govern such things. As long as one is engaged in fruitive activity, one is sure to be baffled in the attempt to attain the ultimate goal of life. I sincerely hope that by understanding the teachings of Lord Caitanya, human society will experience a new light of spiritual life, which will open the field of activity for the pure soul.

Introduction

(Originally delivered as five morning lectures on the Caitanya-caritāmṛta—the authoritative biography of Lord Caitanya Mahāprabhu by Kṛṣṇadāsa Kavirāja Gosvāmī—before the International Society for Krishna Consciousness, New York City, April 10-14, 1967.)

The word caitanya means "living force." As living entities, we can move, but a table cannot because it does not possess living force. Movement and activity may be considered signs or symptoms of the living force. Indeed, it may be said that there can be no activity without the living force. Although the living force is present in the material condition, it is not amṛta, immortal. The words caitanya-caritāmṛta, then, may be translated as "the character of the living force in immortality."

But how is this living force displayed immortally? It is not displayed by man or any other creature in this material universe, for none of us are immortal in these bodies. We possess the living force, we perform activities, and we are immortal by our nature and constitution, but the material condition into which we have been put does not allow our immortality to be displayed. It is stated in the Kaṭha Upaniṣad that eternality and the living force belong both to ourselves and God. Although this is true in that both God and ourselves are immortal, there is a difference. As living entities, we perform many activities, but we have a tendency to fall down into material nature. God has no such

tendency. Being all-powerful, He never comes under the control of material nature. Indeed, material nature is but one display of His inconceivable energies.

From the ground we may see only clouds in the sky, but if we fly above the clouds we can see the sun shining. From the sky, skyscrapers and cities seem very tiny; similarly, from God's position this entire material creation is insignificant. The tendency of the conditioned living entity is to come down from the heights, where everything can be seen in perspective. God, however, does not have this tendency. The Supreme Lord is not subject to fall down into illusion (māyā), any more than the sun is subject to fall beneath the clouds. Because the Supreme Lord is not subject to illusion, He is unconditioned; because we, as finite living entities, are prone to fall into illusion, we are called conditioned. Impersonalist philosophers (Māyāvādīs) maintain that both the living entity and God Himself are under the control of māyā when they come into this material world. This may be true of the living entity, but it is not true of God, for in all instances the material energy is working under His direction. Those who consider the Supreme Lord is subject to material conditioning are called fools by Kṛṣṇa Himself in the Bhagavad-gītā (Bg. 9.11):

> *avajānanti māṁ mūḍhā*
> *mānuṣīṁ tanum āśritam*
> *paraṁ bhāvam ajānanto*
> *mama bhūta-maheśvaram*

"Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of all that be." (Bg. 9.11)

Lord Caitanya Mahāprabhu should not be considered one of us. He is Kṛṣṇa Himself, the supreme living entity, and as such He never comes under the cloud of māyā. Kṛṣṇa, His expansions and even His higher devotees never fall into the clutches of illusion. Lord Caitanya came to earth simply to preach kṛṣṇa-bhakti, love of Kṛṣṇa. In other words, He is Lord Kṛṣṇa Himself teaching the living entities the proper way to approach Kṛṣṇa. He is like a teacher who, seeing a student doing poorly, takes up a pencil and writes, saying, "Do it like this: A, B, C." From this one must not foolishly think that the teacher is learning his ABC's. Similarly, Although Lord Caitanya appears in the guise of a devotee, we should not foolishly think He is an ordinary human being; we should always remember that Lord Caitanya is Kṛṣṇa (God) Himself teaching us how to become Kṛṣṇa conscious, and we must study Him in that light.

In the Bhagavad-gītā (18.66) Lord Kṛṣṇa sets forth the highest religious principle in this way:

> *sarva-dharmān parityajya*
> *mām ekaṁ śaraṇaṁ vraja*
> *ahaṁ tvāṁ sarva-pāpebhyo*
> *mokṣayiṣyāmi mā śucaḥ*

"Abandon all varieties of religion and just surrender unto Me. I shall deliver you from all sinful reactions. Do not fear."

This may seem to be a simple instruction to follow, but invariably our reaction is, "Oh, surrender? Give up? But I have so many responsibilities." And māyā, illusion, says to us, "Don't do it, or you'll be out of my clutches. Just stay in my clutches, and I'll kick you." It is a fact that we are constantly being kicked by māyā, just as the male ass is kicked in the face by the she-ass when he comes for sex. Similarly, cats and dogs are always fighting and whining when they have sex. These are the tricks of nature. Even an elephant in the jungle is caught by the use of a trained she-elephant who leads him into a pit.

Māyā has many activities, and in the material world her strongest shackle is the female. Of course, in actuality we are neither male nor female, for these designations refer only to the outer dress, the body. We are all actually Kṛṣṇa's servants. In conditioned life, however, we are shackled by iron chains in the form of beautiful women. Thus every male is bound by sex life, and therefore when one attempts to gain liberation from the material clutches, one must first learn to control the sex urge. Unrestricted sex puts one fully in the clutches of illusion. Lord Caitanya Mahāprabhu officially renounced this illusion at the age of twenty-four, although His wife was sixteen and His mother seventy and He was the only male member of the family. Although He was a brāhmaṇa and was not rich, He took

sannyāsa, the renounced order of life, and thus extricated Himself from family entanglement.

If we wish to become fully Kṛṣṇa conscious, we have to give up the shackles of māyā. Or, if we remain with Māyā, we should live in such a way that we will not be subject to illusion. It is not necessary for a man to abandon his family, for there were many householders amongst Lord Caitanya's closest devotees. What must be renounced is the propensity for material enjoyment. Although Lord Caitanya approved of a householder having regulated sex in marriage, He was very strict with those in the renounced order, and He even banished Junior Haridāsa for glancing lustfully at a woman. The point is that one must take up a particular path and stick to it, obeying all the rules and regulations necessary for success in spiritual life. Lord Caitanya's mission was to teach the path of Kṛṣṇa consciousness to all men and thereby enable them to partake of the immortality of spiritual life.

From the Caitanya-caritāmṛta we learn how Lord Caitanya taught people to become immortal, and thus the title may be properly translated as "the immortal character of the living force." The supreme living force is the Supreme Personality of Godhead. He is also the supreme entity. There are innumerable living entities, and all of them are individuals. This is very easy to understand: We are all individual in thought and desires, and the Supreme Lord is also an individual person. He is different, though, in that He is the leader, the one whom no one can excel.

Amongst the minute living entities, one being can excel another in one capacity or another. Like each of these living entities, the Lord is an individual, but He is different in that He is the supreme individual. God is also infallible, and in the Bhagavad-gītā He is addressed as Acyuta, which means "He who never falls down." This name is indicated because in the Bhagavad-gītā Arjuna had fallen into delusion but Kṛṣṇa had not. We often hear it said that God is infallible, and in the Bhagavad-gītā (14.19) Kṛṣṇa states,

> *nānyaṁ guṇebhyaḥ kartāraṁ*
> *yadā draṣṭānupaśyati*
> *guṇebhyaś ca paraṁ vetti*
> *mad-bhāvaṁ so 'dhigacchati*

"When a person properly sees that in all activities no other performer is at work than these modes of nature and he knows the Supreme Lord, who is transcendental to all these modes, he attains My spiritual nature." (Bg. 14.19)

Thus we should not think that Kṛṣṇa is overpowered by the material potency when He is in the material world. Kṛṣṇa and His incarnations are not under the control of material nature. They are totally free. Indeed, in Śrīmad-Bhāgavatam one who has a godly nature is actually defined as one who is not affected by the modes of material nature, although in material nature. If even a devotee can attain this freedom, then what to speak of the Supreme?

The real question is, How can we remain unpolluted by material contamination while in the material world? It was Rūpa Gosvāmī who explained that we can remain uncontaminated while in the world if we simply make it our ambition to serve Kṛṣṇa. One may then justifiably ask, "How can I serve?" Obviously this is not simply a matter of meditation, which is just an activity of the mind, but of practical work. Love of Kṛṣṇa's service can be attained only by working for Kṛṣṇa. In such work, we should leave no resource unused. Whatever is there, whatever we have, should be used for Kṛṣṇa. We can use everything: typewriters, automobiles, airplanes, missiles—anything. If we simply speak to people about Kṛṣṇa consciousness, we are also rendering service. If our minds, senses, speech, money and energies are thus engaged in the service of Kṛṣṇa, we cannot be considered to exist in material nature. By virtue of spiritual consciousness, or Kṛṣṇa consciousness, we transcend the platform of material nature. It is a fact that Kṛṣṇa, His expansions and His devotees—that is, those who work for Him—are not in material nature, although people with a poor fund of knowledge think that they are.

The Caitanya-caritāmṛta teaches that the spirit soul is immortal and that our activities in the spiritual world are also immortal. The Māyāvādīs, who hold to the view that the Absolute is impersonal and formless, contend that a realized soul has no need to talk. However, the Vaiṣṇavas, who are devotees of Kṛṣṇa, contend that when one reaches the stage of realization, he really begins to talk. "Previously we only talked of nonsense," the Vaiṣṇava says. "Now let us begin our real talks, talks of Kṛṣṇa."

The Māyāvādīs are also fond of using the example of the waterpot, maintaining that when a pot is not filled with water it makes a sound, but that when it is filled it makes no sound. But are we waterpots? How can we be compared to them? A good analogy utilizes as many similarities between two objects as possible. A waterpot is not an active living force, but we are. Ever-silent meditation may be adequate for a waterpot, but not for us. Indeed, when a devotee realizes how much he has to say about Kṛṣṇa, twenty-four hours in a day are not sufficient. It is the fool who is celebrated as long as he does not speak, for when he breaks his silence his lack of knowledge is exposed. The Caitanya-caritāmṛta shows that there are many wonderful things to discover by glorifying the Supreme.

In the beginning of the Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī writes, "I offer my respects to my spiritual masters." He uses the plural here to indicate the disciplic succession. It is not that he offers obeisances to his spiritual master alone but to the whole paramparā, the chain of disciplic succession beginning with Lord Kṛṣṇa Himself. Thus the guru is addressed in the plural to show the author's highest respect for all the Vaiṣṇavas. After offering obeisances to the disciplic succession, the author pays obeisances to all other devotees, Godbrothers, the expansions of Godhead and the first manifestation of Kṛṣṇa's energy. Lord Caitanya Mahāprabhu (sometimes called Kṛṣṇa Caitanya) is the embodiment of all of these; He is God, guru, devotee and the expansion of God. As His associate Nityānanda, He is the first manifestation of energy; as Advaita, He is an

incarnation; as Gadādhara, He is the internal potency; and as Śrīvāsa, He is the marginal living entity. Thus Kṛṣṇa should not be thought of as being alone but should be considered as eternally existing with all His manifestations, as described by Rāmānujācārya. In the Viśiṣṭādvaita philosophy, God's energies, expansions and incarnations are considered to be oneness in diversity. In other words, God is not separate from all of these; everything together is God.

Actually, the Caitanya-caritāmṛta is not intended for the novice, for it is the postgraduate study of spiritual knowledge. Ideally, one begins with the Bhagavad-gītā and advances through Śrīmad-Bhāgavatam to the Caitanya-caritāmṛta. Although all these great scriptures are on the same absolute level, for the sake of comparative study the Caitanya-caritāmṛta is considered to be on the highest platform. Every verse in it is perfectly composed. Indeed, Lord Caitanya and Lord Nityānanda are compared to the sun and the moon in that They dissipate the darkness of the material world. In this instance both the sun and the moon have risen together, and it is proper to offer obeisances directly to Lord Caitanya and Lord Nityānanda.

In the Western world, where the glories of Lord Caitanya are relatively unknown, one may inquire, "Who is Kṛṣṇa Caitanya?" The scriptural conclusion in answer to that question is that He is the Supreme Personality of Godhead. Generally, in the Upaniṣads the Supreme Absolute Truth is described in an impersonal way, but the personal aspect of the Absolute Truth is

mentioned in the Īśopaniṣad, where, after a description of the all-pervading, we find the following verse:

> *hiraṇmayena pātreṇa*
> *satyasyāpihitaṁ mukham*
> *tat tvaṁ pūṣann apāvṛṇu*
> *satya-dharmāya dṛṣṭaye*

"O my Lord, sustainer of all that lives, Your real face is covered by Your dazzling effulgence. Kindly remove that covering and exhibit Yourself to Your pure devotee." (Śrī Īśopaniṣad 15)

The impersonalists do not have the power to go beyond the effulgence of God and arrive at the personality from whom this effulgence is emanating. At the end of the Īśopaniṣad, however, there is a hymn to the Personality of Godhead. It is not that the impersonal Brahman is denied; it is also described, but that Brahman is considered to be the glaring effulgence of the body of Lord Caitanya. In other words, Śrī Kṛṣṇa Caitanya is the basis of the impersonal Brahman. It is also stated by Kṛṣṇa in the Bhagavad-gītā (14.27) that the impersonal Brahman rests on Him: brahmaṇo hi pratiṣṭhāham. The Paramātmā, or Supersoul, who is present within the heart of every living entity and within every atom of the universe, is but the partial representation of Lord Caitanya. Śrī Kṛṣṇa Caitanya is therefore the basis of Brahman and the Supreme Personality of Godhead as well. As the Supreme He is full in six opulences: wealth, fame, strength, beauty, knowledge and renunciation. In short, we should know

that He is Kṛṣṇa, God, and that nothing is equal to or greater than Him. There is nothing superior to be conceived. He is the Supreme Person.

It was Rūpa Gosvāmī, a confidential devotee taught for more than ten days continuously by Lord Caitanya, who wrote:

> *namo mahā-vadānyāya*
> *kṛṣṇa-prema-pradāya te*
> *kṛṣṇāya kṛṣṇa-caitanya-*
> *nāmne gaura-tviṣe namaḥ*

"I offer my respectful obeisances unto the Supreme Lord Śrī Kṛṣṇa Caitanya, who is more magnanimous than any other avatāra, even Kṛṣṇa Himself, because He is bestowing freely what no one else has ever given—pure love of Kṛṣṇa."

It is not that Lord Caitanya teaches a long and elaborate path to God realization. He is completely spiritual, and He begins from the point of surrender to Kṛṣṇa. He does not pursue the paths of karma-yoga or jñāna-yoga or haṭha-yoga but begins at the end of material existence, at the point where one gives up all material attachment. In the Bhagavad-gītā Kṛṣṇa begins His teachings by distinguishing the soul from matter, and in the Eighteenth Chapter He concludes at the point where the soul surrenders to Him in devotion. The Māyāvādīs would have all talk cease there, but at that point the real discussion only begins. It is the Vedānta-sūtra which begins, *athāto brahma-jijñāsā*: "Now let us begin to inquire about the Supreme Absolute Truth." Rūpa

Gosvāmī thus praises Lord Caitanya as the most munificent incarnation of all, for He gives the greatest gift by indicating the highest form of devotional service. In other words, He answers the most important inquiries that anyone can make.

There are different stages of devotional service and God realization. Strictly speaking, anyone who accepts the existence of God is situated in devotional service. To acknowledge that God is great is something, but not much. Lord Caitanya, preaching as an ācārya, a great teacher, taught that we can enter into a relationship with God and actually become God's friend. In the Bhagavad-gītā Kṛṣṇa showed Arjuna His universal form because Arjuna was His "very dear friend." Upon seeing Kṛṣṇa as the Lord of the universes, however, Arjuna actually asked Kṛṣṇa to forgive the familiarity of his friendship. Lord Caitanya goes beyond this point. Through Lord Caitanya we can become friends with Kṛṣṇa, and there is no limit to this friendship. We can become friends of Kṛṣṇa not in awe or adoration but in complete freedom. We can even relate to God as His father. This is not only the philosophy of the Caitanya-caritāmṛta but of Śrīmad-Bhāgavatam as well. There are no other scriptures in the world in which God is treated as the son of a devotee. Usually God is seen as the almighty father who supplies the demands of His sons. The great devotees, however, sometimes treat God as a son in their execution of devotional service. The son demands, and the father supplies, and in supplying Kṛṣṇa the devotee becomes like a father. Instead of taking from God, we give to God. It was in this relationship that Kṛṣṇa's mother, Yaśodā, told the Lord,

"Here, eat this or You'll die. Eat nicely." In this way Kṛṣṇa, although the proprietor of everything, depends on the mercy of His devotee. This is a uniquely high level of friendship, in which the devotee actually believes himself to be the father of Kṛṣṇa.

However, Lord Caitanya's greatest gift was His teaching that Kṛṣṇa can be actually treated as one's lover. In this relationship the Lord is so much attached that He expresses His inability to reciprocate. Kṛṣṇa was so obliged to the gopīs, the cowherd girls of Vṛndāvana, that He felt unable to return their love. "I cannot repay your love," He told them. "I have no more assets to return." Thus devotional service is performed on this excellent platform, and knowledge of the devotee's relationship to Kṛṣṇa as lover and beloved was given by Caitanya Mahāprabhu. Therefore Rūpa Gosvāmī wrote of Lord Caitanya: "Devotional service in the relationship of lover and beloved is the highest platform, the glorious platform Lord Caitanya has contributed, and it was never given by any previous incarnation or ācārya. Lord Caitanya is Kṛṣṇa in a yellow complexion, and He is Śacīnandana, the son of mother Śacī. May you always keep Him in your hearts. It will be easy to understand Kṛṣṇa through Him." Thus Caitanya Mahāprabhu came to deliver Kṛṣṇa. His method of deliverance was not meditation, fruitive activities or scriptural study, but love.

We have often heard the phrase "love of Godhead." How far this love of Godhead can actually be developed can be learned from the Vaiṣṇava philosophy. Theoretical knowledge of love of God

can be found in many places and in many scriptures, but what that love of Godhead actually is and how it is developed can be found in Vaiṣṇava literature. It is the unique and highest development of love of God that is given by Caitanya Mahāprabhu.

Even in this material world we can have a little sense of love. How is this possible? It is due to the love which is found in the Godhead. Whatever we find within our experience within this conditioned life is situated in the Supreme Lord, who is the ultimate source of everything. In our original relationship with the Supreme Lord there is real love, and that love is reflected pervertedly through material conditions. Our real love is continuous and unending, but because that love is reflected pervertedly in this material world, it lacks continuity and is inebriating. If we want real, transcendental love, we have to transfer our love to the supreme lovable object—the Supreme Personality of Godhead. This is the basic principle of Kṛṣṇa consciousness.

In material consciousness we are trying to love that which is not at all lovable. We give our love to dogs and cats, running the risk that at the time of death we may think of them and consequently take birth in a family of cats or dogs. Thus love that does not have Kṛṣṇa as its object leads downward. It is not that Kṛṣṇa, or God, is something obscure or something that only a few chosen people can attain. Caitanya Mahāprabhu informs us that in every country and in every scripture there is some hint of love of

Godhead. Unfortunately, no one knows what love of Godhead actually is. The Vedic scriptures, however, are different in that they can direct the individual in the proper way to love God. Other scriptures do not give information on how one can love God, nor do they actually define or describe what or who the Godhead actually is. Although they officially promote love of Godhead, they have no idea how to execute it. But Caitanya Mahāprabhu gives a practical demonstration of how to love God in a conjugal relationship. Taking the part of Śrīmatī Rādhārāṇī, Caitanya Mahāprabhu tried to love Kṛṣṇa as Rādhārāṇī loved Him. Kṛṣṇa was always amazed by Rādhārāṇī's love. "How does Rādhārāṇī give Me such pleasure?" He would ask. In order to study Rādhārāṇī, Kṛṣṇa lived in Her role and tried to understand Himself. This is the secret of Lord Caitanya's incarnation. Caitanya Mahāprabhu is Kṛṣṇa, but He has taken the mood and role of Rādhārāṇī to show us how to love Kṛṣṇa. Thus He is addressed, "I offer my respectful obeisances unto the Supreme Lord, who is absorbed in Rādhārāṇī's thoughts."

This brings up the question of who Śrīmatī Rādhārāṇī is and what Rādhā-Kṛṣṇa is. Actually Rādhā-Kṛṣṇa is the exchange of love. This is not ordinary love; Kṛṣṇa has immense potencies, of which three are principal: the internal, the external and the marginal. potencies. In the internal potency there are three divisions: saṁvit, hlādinī and sandhinī. The hlādinī potency is the pleasure potency. All living entities have this pleasure-seeking potency, for all beings are trying to have pleasure. This is the very nature of the living entity. At present we are trying to

enjoy our pleasure potency by means of the body in this material condition. By bodily contact we are attempting to derive pleasure from material sense objects. We should not think, however, that Kṛṣṇa, who is always spiritual, tries to seek pleasure on this material plane like us. In the Bhagavad-gītā Kṛṣṇa describes the material universe as a nonpermanent place full of miseries. Why, then, would He seek pleasure in the material form? He is the Supersoul, the supreme spirit, and His pleasure is beyond the material conception.

In order to learn how Kṛṣṇa's pleasure can be obtained, we must read the Tenth Canto of Śrīmad-Bhāgavatam, in which Kṛṣṇa's pleasure potency is displayed in His pastimes with Rādhārāṇī and the damsels of Vraja. Unfortunately, unintelligent people turn at once to the sports of Kṛṣṇa in the Daśama-skandha, the Tenth Canto. Kṛṣṇa's embracing Rādhārāṇī or His dancing with the cowherd girls in the rāsa dance are generally not understood by ordinary men because they consider these pastimes in the light of mundane lust. They incorrectly think that Kṛṣṇa is like themselves and that He embraces the gopīs just as an ordinary man embraces a young girl. Some people thus become interested in Kṛṣṇa because they think that His religion allows indulgence in sex. This is not kṛṣṇa-bhakti, love of Kṛṣṇa, but prākṛta-sahajiyā—materialistic lust.

In order to avoid such errors, we should understand what Rādhā-Kṛṣṇa actually is. Rādhā and Kṛṣṇa display Their pastimes through Kṛṣṇa's internal energy. The pleasure potency of Kṛṣṇa's

internal energy is a most difficult subject matter, and unless one understands what Kṛṣṇa is, one cannot understand it. Kṛṣṇa does not take any pleasure in this material world, but He has a pleasure potency. Because we are part and parcel of Kṛṣṇa, the pleasure potency is within us also, but we are trying to exhibit that pleasure potency in matter. Kṛṣṇa, however, does not make such a vain attempt. The object of Kṛṣṇa's pleasure potency is Rādhārāṇī; Kṛṣṇa exhibits His potency, or energy as Rādhārāṇī and then engages in loving affairs with Her. In other words, Kṛṣṇa does not take pleasure in this external energy but exhibits His internal energy, His pleasure potency, as Rādhārāṇī. Thus Kṛṣṇa manifests Himself as Rādhārāṇī in order to exhibit His internal pleasure potency. Of the many extensions, expansions and incarnations of the Lord, this pleasure potency is the foremost and chief.

It is not that Rādhārāṇī is separate from Kṛṣṇa. Rādhārāṇī is also Kṛṣṇa, for there is no difference between the energy and the energetic. Without energy, there is no meaning to the energetic, and without the energetic, there is no energy. Similarly, without Rādhā there is no meaning to Kṛṣṇa, and without Kṛṣṇa there is no meaning to Rādhā. Because of this, the Vaiṣṇava philosophy first of all pays obeisances to and worships the internal pleasure potency of the Supreme Lord. Thus the Lord and His potency are always referred to as Rādhā-Kṛṣṇa. Similarly, those who worship the name of Nārāyaṇa first of all utter the name of Lakṣmī, as Lakṣmī-Nārāyaṇa. Similarly, those who worship Lord Rāma first

of all utter the name of Sītā. In any case—Sītā-Rāma, Rādhā-Kṛṣṇa, Lakṣmī-Nārāyaṇa—the potency always comes first.

Rādhā and Kṛṣṇa are one, and when Kṛṣṇa desires to enjoy pleasure, He manifests Himself as Rādhārāṇī. The spiritual exchange of love between Rādhā and Kṛṣṇa is the actual display of the internal pleasure potency of Kṛṣṇa. Although we speak of "when" Kṛṣṇa desires, just when He did desire we cannot say. We only speak in this way because in conditioned life we take it that everything has a beginning; however, in the absolute, or spiritual, life there is neither beginning nor end. Yet in order to understand that Rādhā and Kṛṣṇa are one and that They also become divided, the question "When?" automatically comes to mind. When Kṛṣṇa desired to enjoy His pleasure potency, He manifested Himself in the separate form of Rādhārāṇī, and when He wanted to understand Himself through the agency of Rādhā, He united with Rādhārāṇī, and that unification is called Lord Caitanya.

Why did Kṛṣṇa assume the form of Caitanya Mahāprabhu? It is explained that Kṛṣṇa desired to know the glory of Rādhā's love. "Why is She so much in love with Me?" Kṛṣṇa asked. "What is My special qualification that attracts Her so? And what is the actual way in which She loves Me?" It seems strange that Kṛṣṇa, as the Supreme, should be attracted by anyone's love. We search after the love of a woman or a man because we are imperfect and lack something. The love of a woman, that potency and pleasure, is absent in man, and therefore a man wants a woman, but this is

not the case with Kṛṣṇa, who is full in Himself. Thus Kṛṣṇa expressed surprise: "Why am I attracted by Rādhārāṇī? And when Rādhārāṇī feels My love, what is She actually feeling?" In order to taste the essence of that loving affair, Kṛṣṇa appeared just as the moon appears on the horizon of the sea. Just as the moon was produced by the churning of the sea, by the churning of spiritual love affairs the moon of Caitanya Mahāprabhu appeared. Indeed, Lord Caitanya's complexion was golden, just like the moon. Although this is figurative language, it conveys the meaning behind the appearance of Caitanya Mahāprabhu. The full significance of His appearance will be explained in later chapters.

The manifestations of the Supreme are also explained in the Caitanya-caritāmṛta. After offering respects to Lord Caitanya, Kṛṣṇadāsa Kavirāja next offers them to Lord Nityānanda. He explains that Lord Nityānanda is a manifestation of Saṅkarṣaṇa, who is the origin of Mahā-Viṣṇu. Kṛṣṇa's first manifestation is as Balarāma, then He is manifest as Saṅkarṣaṇa, and after Saṅkarṣaṇa He is manifest as Pradyumna. In this way so many expansions take place. Although there are many expansions, Lord Śrī Kṛṣṇa is the origin, as confirmed in the Brahma-saṁhitā. He is like the original candle from which many thousands and millions of candles are lit. Although any number of candles can be lighted, the original candle still retains its identity as the origin. In this way Kṛṣṇa expands Himself into so many lights, and all these expansions are called viṣṇu-tattva.

Viṣṇu is a large light, and we are small lights, but all are expansions of Kṛṣṇa.

When it is necessary to create the material universes, Viṣṇu expands Himself as Mahā-Viṣṇu. Mahā-Viṣṇu lies down in the Causal Ocean and breathes all the universes from His nostrils. Thus from Mahā-Viṣṇu and the Causal Ocean all the universes spring, and all these universes float in the Causal Ocean. In this regard there is the story of Vāmana, who, when He took three steps, stuck His foot through the covering of the universe. Water from the Causal Ocean flowed through the hole that His foot made, and it is said that that flow of water became the river Ganges. Therefore the Ganges is accepted as the most sacred water of Viṣṇu and is worshiped by all Hindus from the Himalayas down to the Bay of Bengal.

Mahā-Viṣṇu is actually an expansion of Balarāma, who is Kṛṣṇa's first expansion and, in the Vṛndāvana pastimes, His brother. In the mahā-mantra—Hare Kṛṣṇa, Hare Kṛṣṇa, Kṛṣṇa Kṛṣṇa, Hare Hare Hare Rāma, Hare Rāma, Rāma Rāma, Hare Hare-the word Rāma refers to Balarāma. Since Lord Nityānanda is an expansion of Balarāma, Rāma also refers to Lord Nityānanda. Thus Hare Kṛṣṇa, Hare Rāma addresses not only Kṛṣṇa and Balarāma but Lord Caitanya and Lord Nityānanda as well.

The subject matter of the Caitanya-caritāmṛta primarily deals with what is beyond this material creation. The cosmic material expansion is called māyā, illusion, because it has no eternal existence. Because it is sometimes manifested and sometimes

not manifested, it is regarded as illusory. But beyond this temporary manifestation there is a higher nature, as indicated in the Bhagavad-gītā (8.20):

> *paras tasmāt tu bhāvo 'nyo*
> *'vyakto 'vyaktāt sanātanaḥ*
> *yaḥ sa sarveṣu bhūteṣu*
> *naśyatsu na vinaśyati*

"Yet there is another unmanifest nature, which is eternal and is transcendental to this manifested and unmanifested matter. It is supreme and is never annihilated. When all in this world is annihilated, that part remains as it is."

That supreme nature is beyond the manifested (vyakta) and unmanifested (avyakta). This superior nature beyond both creation and annihilation is the living force, which is manifest in the bodies of all living entities. The body itself is composed of inferior nature, matter, but it is the superior nature that is moving the body. The symptom of that superior nature is consciousness. Thus in the spiritual world, where everything is composed of the superior nature, everything is conscious. In the material world inanimate objects are not conscious, but in the spiritual world this is not so. There a table is conscious, the land is conscious, the trees are conscious—everything is conscious.

It is not possible to imagine how far this material manifestation extends. In the material world everything is calculated by imagination or by some imperfect method, but the Vedic

literature gives information of what lies beyond the material universe. Those who believe in experimental knowledge may doubt the Vedic conclusions, for they cannot even calculate how far this universe extends, nor can they reach far into the universe itself. It is not possible to obtain information of anything beyond this material nature by experimental means. That which is beyond our power of conception is called acintya, inconceivable. It is useless to argue or speculate about what is inconceivable. If it is truly inconceivable, it is not subject to speculation or experimentation. Our energy is limited, and our sense perception is limited; therefore we must rely on the Vedic conclusions regarding that subject matter which is inconceivable. Knowledge of the superior nature must simply be accepted without argument. How is it possible to argue about something to which we have no access? The method for understanding transcendental subject matter is given by Lord Kṛṣṇa Himself in the Bhagavad-gītā, where Kṛṣṇa tells Arjuna at the beginning of the Fourth Chapter:

> *imaṁ vivasvate yogaṁ*
> *proktavān aham avyayam*
> *vivasvān manave prāha*
> *manur ikṣvākave 'bravīt*

"I instructed this imperishable science of yoga to the sun-god, Vivasvān, and Vivasvān instructed it to Manu, the father of mankind, and Manu in turn instructed it to Ikṣvāku." (Bg. 4.1)

This is the method of paramparā, or disciplic succession. Similarly, Śrīmad-Bhāgavatam explains that Kṛṣṇa imparted knowledge into the heart of Brahmā, the first created creature within the universe. Brahmā imparted those lessons to his disciple Nārada, and Nārada imparted that knowledge to his disciple Vyāsadeva. Vyāsadeva imparted it to Madhvācārya, and from Madhvācārya the knowledge has come down to Mādhavendra Purī, to Īśvara Purī, and from him to Caitanya Mahāprabhu.

One may ask that if Caitanya Mahāprabhu is Kṛṣṇa Himself, then why did He need a spiritual master? Of course He did not need a spiritual master, but because He was playing the role of an ācārya (one who teaches by example), He accepted a spiritual master. Even Kṛṣṇa Himself accepted a spiritual master, for that is the system. In this way the Lord sets the example for men. We should not think, however, that the Lord takes a spiritual master because He is in want of knowledge. He is simply stressing the importance of accepting the disciplic succession. The knowledge of that disciplic succession actually comes from the Lord Himself, and if the knowledge descends unbroken, it is perfect. Although we may not be in touch with the original personality who first imparted the knowledge, we may receive the same knowledge through this process of transmission. In Śrīmad-Bhāgavatam it is stated that Kṛṣṇa, the Absolute Truth, the Personality of Godhead, transmitted transcendental knowledge into the heart of Brahmā. This, then, is one way knowledge is received—through the heart. Thus there are two processes by

which one may receive knowledge: One depends upon the Supreme Personality of Godhead, who is situated as the Supersoul within the heart of all living entities, and the other depends upon the guru, or spiritual master, who is an expansion of Kṛṣṇa. Thus Kṛṣṇa transmits information both from within and from without. We simply have to receive it. If knowledge is received in this way, it doesn't matter whether it is inconceivable or not.

In Śrīmad-Bhāgavatam there is a great deal of information given about the Vaikuṇṭha planetary systems, which are beyond the material universe. Similarly, a great deal of inconceivable information is given in the Caitanya-caritāmṛta. Any attempt to arrive at this information through experimental knowledge will fail. The knowledge simply has to be accepted. According to the Vedic method, śabda, or transcendental sound, is regarded as evidence. Sound is very important in Vedic understanding, for, if it is pure, it is accepted as authoritative. Even in the material world we accept a great deal of information which is sent thousands of miles by telephone or radio. In this way we also accept sound as evidence in our daily lives. Although we cannot see the informant, we accept his information as valid on the basis of sound. Sound vibration, then, is very important in the transmission of Vedic knowledge.

The Vedas inform us that beyond this cosmic manifestation there are extensive planets and the spiritual sky. This material manifestation is regarded as only a small portion of the total

creation. The material manifestation includes not only this universe but innumerable others as well, but all the material universes combined comprise only one fraction of the total creation. The majority of the creation is situated in the spiritual sky. In that sky innumerable planets float, and these are called Vaikuṇṭhalokas. In every Vaikuṇṭhaloka Nārāyaṇa presides in the form of His four-armed expansions: Saṅkarṣaṇa, Pradyumna, Aniruddha and Vāsudeva.

As stated before, the material universes are manifested by the Lord in the form of Mahā-Viṣṇu. Just as a husband and wife combine to beget offspring, Mahā-Viṣṇu combines with His wife māyā, or material nature. This is confirmed in the Bhagavad-gītā (14.4), where Kṛṣṇa states:

> *sarva-yoniṣu kaunteya*
> *mūrtayaḥ sambhavanti yāḥ*
> *tāsāṁ brahma mahad yonir*
> *ahaṁ bīja-pradaḥ pitā*

"It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father."

Viṣṇu impregnated Māyā, the material nature, simply by glancing at her. This is the spiritual method. Materially we are limited to impregnating by only one particular part of our body, but the Supreme Lord, Kṛṣṇa or Mahā-Viṣṇu, can impregnate any part by any part. Simply by glancing the Lord can conceive

countless living entities in the womb of the material nature. The Brahma-saṁhitā confirms that the spiritual body of the Supreme Lord is so powerful that any part of His body can perform the functions of any other part. We can touch only with our hands or skin, but Kṛṣṇa can touch just by glancing. We can only see with our eyes; we cannot touch or smell with them. Kṛṣṇa, however, can smell and also eat with His eyes. When foods are offered to Kṛṣṇa, we don't see Him eating, but He eats simply by glancing at the food. We cannot imagine how things work in the spiritual world, where everything is spiritual. It is not that Kṛṣṇa does not eat or that we imagine that He eats; He actually eats, but His eating is different from ours. Our eating process will be similar to His when we are completely on the spiritual platform. On that platform every part of the body can act on behalf of any other part.

Viṣṇu does not require anything in order to create. He does not require the goddess Lakṣmī in order to give birth to Brahmā, for Brahmā is born from a lotus flower that grows from the navel of Viṣṇu. The goddess Lakṣmī sits at the feet of Viṣṇu and serves Him. In this material world sex is required to produce children, but in the spiritual world a man can produce as many children as he likes without having to take help from his wife. Because we have no experience with spiritual energy, we think that Brahmā's birth from the navel of Viṣṇu is simply a fictional story. We are not aware that spiritual energy is so powerful that it can do anything and everything. Material energy is dependent on certain laws, but spiritual energy is fully independent.

Brahmā is born from the navel of Garbhodakaśāyī Viṣṇu, who is but a partial manifestation of Mahā-Viṣṇu. Countless universes reside like seeds within the skin pores of Mahā-Viṣṇu, and when He exhales, they are all manifest. In the material world we have no experience of such a thing, but we do experience a perverted reflection in the phenomenon of perspiration. We cannot imagine, however, the duration of one breath of Mahā-Viṣṇu, for within one breath all the universes are created and annihilated. Lord Brahmā lives only for the duration of one breath, and according to our time scale 4,320,000,000 years constitute only twelve hours of Brahmā, and Brahmā lives one hundred of his years. Yet the whole life of Brahmā is contained within one breath of Mahā-Viṣṇu. Thus it is not possible for us to imagine the breathing power of the Supreme Lord, Kṛṣṇa, of whom Mahā-Viṣṇu is but a partial manifestation.

Thus Kṛṣṇadāsa Kavirāja Gosvāmī discusses Lord Caitanya Mahāprabhu as Śrī Kṛṣṇa Himself, the Supreme Personality of Godhead, and Lord Nityānanda as Balarāma, the first expansion of Kṛṣṇa. Advaitācārya, another principal disciple of Lord Caitanya Mahāprabhu's, is accepted as an expansion of Mahā-Viṣṇu. Thus Advaitācārya is also the Lord, or, more precisely, an expansion of the Lord. The word advaita means "nondual," and His name is such because He is nondifferent from the Supreme Lord. He is also called ācārya, teacher, because He disseminated Kṛṣṇa consciousness. In this way He is just like Caitanya Mahāprabhu. Although Lord Caitanya is Śrī Kṛṣṇa Himself, He appeared as a devotee to teach people in general how to love

Kṛṣṇa. Similarly, Advaitācārya appeared just to distribute the knowledge of Kṛṣṇa consciousness. Thus He is also the Lord incarnated as a devotee. In the pastimes of Lord Caitanya, Kṛṣṇa is manifested in five different features, and He and His associates appear as devotees of the Supreme Lord in the form of Śrī Kṛṣṇa Caitanya, Lord Nityānanda, Advaitācārya, Śrī Gadādhara, and Śrī Śrīvāsa. In all cases, Caitanya Mahāprabhu is the source of energy for all His devotees. Since this is the case, if we take shelter of Caitanya Mahāprabhu for the successful execution of Kṛṣṇa consciousness, we are sure to make progress. One devotional song by Narottama dāsa Ṭhākura states, "My dear Lord Caitanya, please have mercy upon me. There is no one who is as merciful as You. My plea is most urgent because Your mission is to deliver fallen souls, and no one is more fallen than I. I beg priority."

The author of the Caitanya-caritāmṛta, Kṛṣṇadāsa Kavirāja Gosvāmī, was an inhabitant of Vṛndāvana and a great devotee. He had been living with his family in Katwa, a small town in the district of Burdwan in Bengal. His family also worshiped Rādhā-Kṛṣṇa, and once when there was some misunderstanding amongst his family about devotional service, Kṛṣṇadāsa Kavirāja was advised by Nityānanda Prabhu in a dream to leave home and go to Vṛndāvana. Although he was very old, he started out that very night and went to live in Vṛndāvana. While he was there, he met some of the Gosvāmīs, principal disciples of Lord Caitanya Mahāprabhu. He was requested to write the Caitanya-caritāmṛta by the devotees of Vṛndāvana. Although he began this work at a

very old age, by the grace of Lord Caitanya he finished it. Today it remains the most authoritative book on Caitanya Mahāprabhu's philosophy and life.

When Kṛṣṇadāsa Kavirāja Gosvāmī was living in Vṛndāvana, there were not very many temples. At that time Madana-mohana, Govindajī and Gopīnātha were the three principal temples. As a resident of Vṛndāvana, he offered his respects to the Deities in these temples and requested God's favor: "My progress in spiritual life is very slow, so I'm asking Your help." In the Caitanya-caritāmṛta, Kṛṣṇadāsa first offers his obeisances to Madana-mohana vigraha, the Deity who can help us progress in Kṛṣṇa consciousness. In the execution of Kṛṣṇa consciousness, our first business is to know Kṛṣṇa and our relationship with Him. To know Kṛṣṇa is to know one's self, and to know one's self is to know one's relationship with Kṛṣṇa. Since this relationship can be learned by worshiping Madana-mohana vigraha, Kṛṣṇadāsa Kavirāja Gosvāmī first establishes his relationship with Him.

When this is established, Kṛṣṇadāsa begins to worship the functional Deity, Govinda. Govinda resides eternally in Vṛndāvana. In the spiritual world of Vṛndāvana the buildings are made of touchstone, the cows are known as surabhi cows, givers of abundant milk, and the trees are known as wish-fulfilling trees, for they yield whatever one desires. In Vṛndāvana Kṛṣṇa herds the surabhi cows, and He is worshiped by hundreds and thousands of gopīs, cowherd girls, who are all goddesses of

fortune. When Kṛṣṇa descends to the material world, this same Vṛndāvana descends, just as an entourage accompanies an important personage. Because when Kṛṣṇa comes His land also comes, Vṛndāvana is not considered to exist in the material world. Therefore devotees take shelter of the Vṛndāvana in India, for it is considered to be a replica of the original Vṛndāvana. Although one may complain that no kalpa-vṛkṣa, wish-fulfilling trees, exist there, when the Gosvāmīs were there, kalpa-vṛkṣa were present. It is not that one can simply go to such a tree and make demands; one must first become a devotee. The Gosvāmīs would live under a tree for one night only, and the trees would satisfy all their desires. For the common man this may all seem very wonderful, but as one makes progress in devotional service, all this can be realized.

Vṛndāvana is actually experienced as it is by persons who have stopped trying to derive pleasure from material enjoyment. "When will my mind become cleansed of all hankering for material enjoyment so I will be able to see Vṛndāvana?" one great devotee asks. The more Kṛṣṇa conscious we become and the more we advance, the more everything is revealed as spiritual. Thus Kṛṣṇadāsa Kavirāja Gosvāmī considered Vṛndāvana in India to be as good as the Vṛndāvana in the spiritual sky, and in the Caitanya-caritāmṛta he describes Rādhārāṇī and Kṛṣṇa as seated beneath a wish-fulfilling tree in Vṛndāvana, on a throne decorated with valuable jewels. There Kṛṣṇa's dear friends, the cowherd boys and the gopīs, serve Rādhā and Kṛṣṇa by singing, dancing, offering betel nuts and refreshments, and decorating

Their Lordships with flowers. Even today in India people decorate thrones and recreate this scene during the month of July. Generally at that time people go to Vṛndāvana to offer their respects to the Deities there.

Kṛṣṇadāsa Kavirāja Gosvāmī maintains that the Govinda Deity shows us how to serve Rādhā and Kṛṣṇa. The Madana-mohana Deity simply establishes that "I am Your eternal servant." With Govinda, however, there is actual acceptance of service, and therefore He is called the functional Deity. The Gopīnātha Deity is Kṛṣṇa as master and proprietor of the gopīs. He attracted all the gopīs, or cowherd girls, by the sound of His flute, and when they came, He danced with them. These activities are all described in the Tenth Canto of Śrīmad-Bhāgavatam. These gopīs were childhood friends of Kṛṣṇa, and they were all married, for in India the girls are married by the age of twelve. The boys, however, are not married before eighteen, so Kṛṣṇa, who was fifteen or sixteen at the time, was not married. Nonetheless, He called these girls from their homes and invited them to dance with Him. That dance is called the rāsa-līlā dance, and it is the most elevated of all the Vṛndāvana pastimes. Kṛṣṇa is therefore called Gopīnātha because He is the beloved master of the gopīs.

Kṛṣṇadāsa Kavirāja Gosvāmī petitions the blessings of Lord Gopīnātha: "May that Gopīnātha, the master of the gopīs, Kṛṣṇa, bless you. May you become blessed by Gopīnātha." The author of the Caitanya-caritāmṛta prays that just as Kṛṣṇa attracted the

gopīs by the sweet sound of His flute, He will also attract the reader's mind by His transcendental vibration.